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THE USE AND IMPLICATIONS OF MAKARIOS
IN THE NEW TESTAMENT

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
Young J. Kim
May 1987

Approved by: 
Advisor

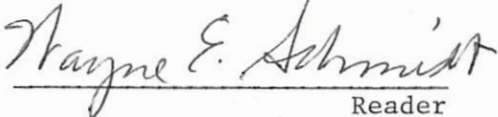

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CHAPTER I

INTRODUCTION

"Blessing" is one of the significant concepts in the Scripture, and its true meaning is also clearly taught in the Scripture. Sometimes a certain concept of the Scripture had been mis-interpreted or mis-applied by the Church to meet her specific life-situation at a certain time and place. Unfortunately, that has been the case in this writer's church.

The gospel of Jesus Christ was introduced by many faithful Christians in this writer's country about one hundred years ago. During this period of time the country has had to suffer from long-term foreign domination and exploitation (1906-1945) and the war (1950-1953), and the people came to know well what starvation and physical poverty really meant to them. Poverty meant curse for them; blessing meant abundance. They also have heard of traditional items of blessing: good health; long-life; good teeth; many sons; money. As a native form of religion, Shamanism has taught them earning fortune by one's merit. Recently modernization and industrialization have taught the virtue of material prosperity to them. All these have been factors which affected the formation of the concept "blessing" in the church of Korea.

Many have been tempted to preach the "gospel of prosperity" in order to meet the need of people. God's precious grace and mercy have

not been properly stressed. "Success philosophy" is welcomed. Discipleship is neglected. They stress the power of the Holy Spirit, not for regeneration and transformation of the inner man, but for the purpose of physical health and prosperity. Frequently material and external outcome has been the criterion by which the Christian faith is examined and evaluated.

While studying Matthew's Gospel, especially the Sermon on the Mount, this writer realized the seriousness of this problem, and consequently decided to study *μακάριος* since he has believed that it would result in an answer to the writer's church. At the same time he found that the study of *μακάριος* had not been of much interest to Biblical scholarship.

An exegetical study has been adopted by this writer as the most pertinent methodology for the subject. The study begins with the study of the Old Testament passages which contain the term אֲשֵׁרִי which is the Old Testament counterpart of *μακάριος*. The study examines the use of the term in the Old Testament Apocrypha and the Greek classics. The study goes on to investigate the use and implications of *μακάριος* in the New Testament according to writer by writer.

CHAPTER II

מְשִׁיבִים IN THE OLD TESTAMENT¹

Etymological and Stylistic Remarks on מְשִׁיבִים

The Septuagint² has been one of the most indispensable tools for the study of the Old and New Testaments. The Septuagint uses *μακάριος* and *μακαρίζειν* for מְשִׁיבִים or מְשִׁיבִים. The Septuagint, however, reveals several cases of inconsistency when it translates מְשִׁיבִים. It omits Prov. 8:32b with the following verse. At Prov. 31:28, it has *πλούτησαν* for מְשִׁיבִים; it does not use *μακαρίζειν*. It does not have a corresponding rendition for the verb מְשִׁיבִים in Prov. 3:18b; rather it has expanded the verse by adding a new phrase. In Ps. 144:15a, it changes from a noun to a verb; the phrase מְשִׁיבִים קָרָא is changed to *ἐμακάριον τὸν λαόν* (Ps. 143:15 LXX). It sometimes uses *μακαριστός*, instead of *μακάριος*, for מְשִׁיבִים (see Prov. 14:21, 16:20, 29:18). Once, in Is. 31:9, it inserts *μακάριος* where מְשִׁיבִים is not used; מְשִׁיבִים - מְשִׁיבִים is rendered *τάδε λέγει κύριος μακάριος ὁς*. In spite of the above alterations, the Septuagint clearly established the significance of the term *μακάριος* as the counterpart of מְשִׁיבִים in the

¹The Old Testament text for the present study will be K. Elliger and W. Rudolph, eds., Biblia Hebraica Stuttgartensia (Stuttgart: Deutsche Bibelgesellschaft, 1967, 1977).

²The Septuagint for the present study will be Alfred Rahlfs, ed., Septuaginta, two volumes in one (Stuttgart: Deutsche Bibelgesellschaft, 1935, 1979).

Hebrew Bible. The above textual inconsistency of the Septuagint has driven this writer to concentrate on the use of אֲשֵׁרִי in the Hebrew Bible which should shed light on the study of μακάριος in the New Testament.

It has been widely held that אֲשֵׁרִי is the masculine plural construct form of אֲשֵׁר or אֲשֶׁר (with meaning "blessedness" or "happiness").³ אֲשֵׁרִי occurs mostly in the Wisdom Literature of the Old Testament: 36 out of 46 total instances. There are 10 occurrences of אֲשֵׁרִי scattered throughout the remaining books of the Old Testament. Cazelles argues, on the basis of the peculiar grammatical form of אֲשֵׁרִי that the term "was introduced into the language of the Old Testament at a late period" and, consequently, "is a foreign expression."⁴ His argumentation cannot be accepted because the term was already used in the early period of Israel by Moses (compare Gen. 30:13; Deut. 33:29). The denominative verb אֲשֶׁר occurs seven times in a Piel and twice in a Pual form. The Piel אֲשֶׁר generally has two meanings: (1) "to go straight on" or "to lead on," and (2) "to call someone blessed," or "to pronounce happy."⁵ Scholars note that there is no semantic relation

³Francis Brown, S. R. Driver, Charles A. Briggs, eds., Hebrew and English Lexicon of the Old Testament (London: Oxford University Press; Boston: Houghton, Mifflin & Co., 1907), pp. 80-81 (hereafter cited as BDB); Cazelles, "אֲשֵׁרִי 'ashre," Theological Dictionary of the Old Testament, 5 vols., ed. G. Johannes Betterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: Eerdmans, 1974-80), 1:445, (hereafter cited as TDOT); Victor P. Hamilton, "אֲשֶׁר," Theological Wordbook of the Old Testament, 2 vols., ed. R. Laird Harris, G. L. Archer and B. Waltke (Chicago: Moody Press, 1980), 1:80-81 (hereafter cited as TWOT).

⁴Cazelles, TDOT, 1:447.

⁵BDB, p. 80; William L. Holladay, ed., A Concise Hebrew and

between the Qal אֲשַׁר and the Piel אֲשַׁר⁶ or the Piel אֲשַׁר (1) and (2).⁷

אֲשַׁר, as a declarative term, generally comes first in a sentence or clause and makes the following sentence or clause a superlative sentence or clause of macarism. The אֲשַׁר of this case should be understood as superlative since the Hebrew expresses the superlative by a plural of intensity. The plural אֲשַׁר literally means "the full measure of the happy circumstances."⁸ It describes a "state of true well-being" in Hebrew thought.⁹ As an emphatic term, it makes a sentence an "authoritative declaration."¹⁰ Thus a nominal sentence, by having אֲשַׁר at the first, becomes a normal declarative sentence. This is one of the most typical characteristics of most Semitic languages.¹¹

Aramaic Lexicon of the Old Testament based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner (Leiden: E. J. Brill; reprint ed., Grand Rapids: William B. Eerdmans, 1982), p. 30.

⁶Delbert R. Hillers, "Delocutive Verbs in Biblical Hebrew," Journal of Biblical Literature 86 (1967):321. He also claims that the verb אֲשַׁר is one of delocutive verbs which were used in announcing a judicial decision, and the Piel אֲשַׁר is used as declarative or estimative Piel which denotes the quality of the object.

⁷James Barr, The Semantics of Biblical Language (London: Oxford University Press, 1961), pp. 114-18. He warns about the emphasis on "the etymological relations of words" because it is "not only wrong in principle but certain to fail in practice."

⁸Ibid.

⁹James H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Eerdmans, 1930), p. 386.

¹⁰J. H. Eaton, Psalms, Torch Bible Commentaries (London: SCM Press, 1967), p. 96.

¹¹Waldemar Janzen, "'AŠRÊ in the Old Testament," Harvard Theological Review 58 (1965):216-17.

אֲשֶׁר־ is exclusively used for man: once for the first person (Gen. 30:13a); four instances for the second person (Deut. 33:29; Ps. 128:2; Ecc. 10:17; Is. 32:20); forty-one instances for the third person (1 Kings 10:8; Job 5:17; Ps. 1:1, 2:12; Prov. 3:13, etc.). The אֲשֶׁר־ formula is used to declare "someone's being in the state of blessedness" in three ways as follows:¹²

- A. It declares that a person already possesses blessedness or blessings (1 Kings 10:8; Deut. 33:29; Ps. 144:15).
- B. It declares that a person will be blessed in the future (Ps. 128:2).
- C. It expresses declarative praise of the pious person (Ps. 1:1, 2:12, 32:2, 40:4). This is the most common.

The אֲשֶׁר־ formula is generally uttered by man toward man.

There are two instances which were uttered by God to man (Is. 56:2; Mal. 3:12). The most frequently used structures of the אֲשֶׁר־ formula can be described as follows:

- A. אֲשֶׁר־ + person + descriptive clause for the reason: 14 cases (1 Kings 10:8; Job 5:17; Ps. 32:2, etc.).
- B. אֲשֶׁר־ + person + participle describing the person: 7 cases (Ps. 2:12, 84:5; Prov. 8:34; etc.).
- C. אֲשֶׁר־ + participle denoting person + descriptive clause: 6 cases (Ps. 32:1, 41:2; Dan. 12:12, etc.).
- D. אֲשֶׁר־ + person + relative clause as descriptive: 5 cases (Ps. 1:1, 33:12, 40:5, etc.).
- E. Descriptive clause + אֲשֶׁר־ with pronominal suffix: 5 cases (Ps. 128:2; Prov. 14:21, 16:20, etc.).

¹²Christopher Wright Mitchell, The Meaning and Significance of BRK "To Bless" in the Old Testament (Ph.D. Thesis, University of Wisconsin--Madison, 1983); Ann Arbor: University Microfilms International, 1983), p. 354 (hereafter cited The Meaning and Significance). Cf. Waldemar Janzen, "'AŠRE in the Old Testament," pp. 222-23, n. 22.

- F. אָשָׁרִי + descriptive clause denoting person: 4 cases (Ps. 65:5, 119:1, 137:9; Prov. 8:32).

אָשָׁרִי and Close Relationship with God

The psalmist pronounces the blessedness of forgiveness of one's sin in Ps. 32:1-2:

How blessed [אָשָׁרִי] is he whose transgression is forgiven,
Whose sin is covered!
How blessed [אָשָׁרִי] is the man to whom the LORD does not impute
iniquity,
And in whose spirit there is no deceit! (NASB)

The threefold statement--"transgression is forgiven," "sin is covered," and "the LORD does not impute iniquity"--stresses the complete forgiveness of one's sin by God.¹³ The three terms--"transgression" (אָשָׁרִי), "sin" (חַטָּאת), and "iniquity" (עֲוֹן)--do not describe different sins but denote, as a whole, the "full dimension" of one's evil.¹⁴ The form of the two verbs (אָשָׁרִי "is forgiven" and כִּבֶּרֶת "is covered") of verse 1 is passive, and shows that God's favor through His forgiveness of sin is given to a man. The last statement (verse 2b) assumes repentance or confession which is the way for God's favor upon a sinful man.¹⁵ Both the confession of sin by man and the forgiveness of sin by God demonstrate the close relationship established between God and man.

¹³The threefold statement reveals one of the typical styles of Hebrew poetry which is parallelism. Verse 2 is the repetition of verse 1, and stresses the thought of verse 1.

¹⁴Peter C. Craigie, Psalms 1-50, Word Biblical Commentary, vol. 19 (Waco: Word Books, 1983), p. 266.

¹⁵C. F. Keil and F. Dellitzsch, Commentary on the Old Testament, vol. 5: Psalms, trans. James Martin (reprint, Grand Rapids: William B. Eerdmans Publishing Co., 1980), p. 393; H. C. Leupold, Exposition of the Psalms (Wartburg Press; reprint ed., Grand Rapids: Baker Book House, 1969), p. 266.

The psalmist declares this intimate relationship blessed: "To be in close accord with God is true happiness: this is the constant theme of the psalm."¹⁶

God disciplines His people as a father does his son (Deut. 8:5). The psalmist, in Ps. 94:12, advocates that when God disciplines someone it is a blessing for him.¹⁷ Since God's discipline is an expression of His love (see Prov. 3:12), God's discipline on someone presupposes that there is a loving relationship existing between God and him. When God disciplines a man, he should not despise His discipline because there is His love behind it (Job. 5:17). Discipline means blessing.

אֲשֵׁרֶי describes a close relationship between God and His people in Ps. 65:5:

How blessed is the one whom Thou dost choose,
and bring near to Thee,
To dwell in Thy courts.
We will be satisfied with the goodness of Thy house,
Thy holy temple. (NASB)

The three terms--"Thy courts," "Thy house," and "Thy holy temple"--describe the special place where God is present in a special way and intimately relates to His people. The place is the unique place where the close relationship between God and His people is clearly demonstrated through the worship of people and the blessing by God. Hence the place was known to the Israelites as the place of blessing. The fact that God chooses people and brings them in His place indicates that God

¹⁶Derek Kidner, Psalms 1-72: An Introduction and Commentary on Books I and II of the Psalms, Tyndale (Downers Grove: Inter Varsity Press, 1973), p. 133.

¹⁷The Piel אָנָּן in Ps. 94:12a means "to discipline" or "to chasten" (RSV; NASB; NIV; BDB) rather than "to instruct" (NEB; JB; Dahood).

is the source of blessing. God invites and draws people, and satisfies them with His blessings. Thus they are in the state of blessedness. This thought is also the theme of such passages as Ps. 33:12, 84:5 and 144:15.

The psalmist confesses his anxious longing for God's house in Ps. 84:1-5: "How blessed are those who dwell in Thy house" (verse 5). He goes on to say that God is the source of his strength in verses 6-8. He calls God "sun and shield" in the sense that God bestows favor and honor with every good thing upon His people (Ps. 85:12). He, in the conclusion, pronounces, "O LORD of hosts, How blessed is the man who trusts in Thee" (Ps. 85:13). The psalm shows that the true blessedness of God's people rests in their concrete relationship with the gracious and mighty God. The participle of the verb אָמַן depicts one's on-going trust in God which is the very way of blessedness. The term אָמַן,¹⁸ according to Walter Eichrodt, has two connotations: (1) "renunciation of all self-assurance" to the guidance of God, and (2) "overall relationship" of the believer to God.¹⁹ The two meanings are closely related to each other. "To trust" in the LORD assumes "to turn away" from the friendship of the proud boasters in Ps. 40:5. It

¹⁸The Septuagint does not have πιστεύω but have ἐλπίζω for אָמַן. The intent of the Septuagint, according to scholars, is that ἐλπίζω has a more positive sense than πιστεύω for describing one's intense relationship with God. See, J. N. Oswalt, "אָמַן," TWOT, 2: 101-102; A. Jepsen, "אָמַן," TDOT, 2:89; R. Bultmann, "ἐλπίς," ἐλπίζω," Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Kittel, trans. Geoffrey Bromiley (Grand Rapids: Eerdmans, 1965), 2:52-53 (hereafter cited as TDNT).

¹⁹Walter Eichrodt, Theology of the Old Testament, 2 vols. Old Testament Library, trans. by J. A. Baker (Philadelphia: Westminster Press, 1967), 2:284-86.

is remarked in Prov. 16:20 that prosperity and blessing depend on one's relationship with God through trusting in Him. Since God is gracious, those who long for Him are blessed (Is. 30:18). Whoever seeks for God with all his heart (Ps. 119:2), or whoever takes refuge in Him (Ps. 2:12, 34:9b) shall be called blessed because God is good to them (Ps. 34:9a).

A close relationship with God makes the believer ever strong as the psalmist says in Ps. 84:6:

How blessed is the man whose strength is in Thee;
In whose heart are the highways to Zion! (NASB)

Whoever gets strength from God for godly living, he is really blessed. Many attempts have been made on the translation²⁰ and the interpretation²¹ of the term $\text{דַּרְוֹתֵי צִיּוֹן}$. The main thrust of the passage is the believers' intimate fellowship with God revealed through God's constant strength upon them (verse 79: "they go from strength to strength") and their appearance before God in Zion (verse 7b).

The psalmist, in Ps. 146:3-4, confesses that there is no help in trusting in mortal man. He declares a blessing to the person who, by

²⁰ δὲν δὲ βάρους (LXX); "the ways" (KJV); "the highways to Zion" (RSV: BDB); "the pilgrim ways" (NEB); "the pilgrims" (JB); "the pilgrimage to mount Zion" (TEV); "pilgrimage" (NIV).

²¹ Keil-Delitzsch, Psalms, p. 5, understood the term as literal roads leading to Zion. Some scholars see it as a metaphor for the ways of life. See Leupold, Psalms, p. 606; Kidner, Psalms 73-150, pp. 304-305. Psalm 84 also has several terms signifying God's presence; "Thy dwelling places" (v. 1), "the courts of the LORD" (v. 2), "Thy house" (v. 4), and "Zion" (v. 7). Hence the various translations and interpretations, whether they take the term literally or metaphorically, probably do not go far from the psalmist's sense which describes the believer's longing for God.

trusting Him, takes the God of Jacob²² as his real helper (verse 5). In Ps. 89:16, the psalmist describes the blessed people who have experienced God's favor: "How blessed are the people who are learning the joyful sound! O LORD, they walk in the light of Thy countenance." To live "in, with and under" God's favor provides God's people with the reason for shouting the joyful sound. When they experience God's goodness, they begin to desire more of it. This is expressed by the participle יִרְעִי of the passage. The shouting of the joyful sound to experience a living fellowship with the gracious God is truly a blessing for God's people.²³

The psalmist declares a blessing to the man who fears God:

Praise the LORD
How blessed is the man who fears the LORD,
Who greatly delights in His commandments.
(Ps. 112:1; NASB)

How blessed is everyone who fears the LORD,
Who walks in His ways. (Ps. 128:1; NASB)

He advocates that the fear of the LORD is the true ingredient of true happiness. The fear of the LORD underlies two aspects: (1) "reverence" of God, in other words, "the right relationship to God," and (2) "obedience" which means "the habits learnt from Him."²⁴ Hence the fear of

²²Jacob denotes the Israelites collectively, the chosen and covenant people of God. Derek Kidner, Psalms 73-150, p. 484, notes that the relationship between God and His people implied in the passage should be understood as the covenantal relationship.

²³"The words יִרְעִי תִרְעִי are the statement of the ground of the blessing interwoven into the blessing itself: such a people has abundant cause and matter for exultation." Keil-Delitzsch, Psalms, p. 38.

²⁴Derek Kidner, Psalms 73-150, p. 443. Cf. W. Eichrodt, Theology of the Old Testament, p. 273.

God should not be understood in the negative or emotional sense but in the positive sense which means one's joyful keeping the commandments of God (Ps. 112:1b) and constant walking in His ways (Ps. 128:1b).²⁵ The believer's close relationship with God which is expressed here by the concept "fearing Him" should provide him with a joyful living. "The secret and source of all true happiness and prosperity is the fear of Jehovah, which leads to a cheerful and thorough obedience to His commandments."²⁶

The close personal relationship with God is shown as the main thrust of the true blessedness in the Old Testament in relation to the use of the term יְרֵאָה . This blessedness, in Prov. 28:14, also asks for one's shunning from "impiety and indiscipline."²⁷ It demands positively one's keeping the Sabbath, and negatively one's keeping from evil in order to maintain a close relationship with God (Is. 56:2).²⁸

Blessing is closely related to the Torah, the law of God, in the Old Testament. The reverence of and fidelity to the law of God is shown as the source of blessing and delight for the godly, as the psalmist writes in Ps. 1:1-2:

²⁵A. Bowling, " יְרֵאָה ," TWOT, 1:399-401; Walter C. Kaiser, Toward an Old Testament Theology (Grand Rapids: Zondervan Publishing House, 1978), p. 170; Leupold, Psalms, p. 785.

²⁶A. F. Kirkpatrick, The Book of Psalms, Thornapple Commentaries (Cambridge: University Press, 1902; reprint ed., Grand Rapids: Baker Book House, 1982), p. 674.

²⁷William McKane, Proverbs: A New Approach, Old Testament Library (Philadelphia: Westminster Press, 1970), p. 622.

²⁸Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1965-1972), 3:390.

How blessed is the man who does not walk
 in the counsel of the wicked,
 Nor stand in the path of sinners,
 Nor sit in the seat of scoffers!
 But his delight is in the law of the LORD,
 And in His law he meditates day and night.
 (NASB)

The blessed person negatively rejects the whole course of the ungodly life style.²⁹ He positively delights to live according to the law of God. His "real pleasure" of life lies in the law of God.³⁰ His pleasure or delight denotes "the fullest sense of joy and satisfaction."³¹ He loves to live in the law of God "day and night." He is truly blessed.

The Torah piety is again declared blessed in Ps. 119:1-2:

How blessed are those whose way is blameless,
 Who walk in the law of the LORD.
 How blessed are those who observe His testimonies,
 Who seek Him with all their heart. (NASB)

The blessedness means walking in God's law (לְדַרְשׁוֹ) and observing His testimonies (לְשׂוֹרְתוֹ). Whoever does that, eagerly seeks for God Himself. He wants to maintain an intimate relationship with God. His desire is revealed through his continuous keeping the Word of God. Thus he becomes blameless (verse 1a). He is a truly blessed. Prov. 29:18a speaks about the unhappiness of the people who do not have the

²⁹The threefold parallelism--walk, stand, sit: counsel, path, seat: wicked, sinners, scoffers--emphatically describes the entirety of the ungodly life style. Cf. A. F. Kirkpatrick, The Book of Psalms, p. 3.

³⁰Patrick D. Miller, Interpreting the Psalms (Philadelphia: Fortress Press, 1986), p. 82. It is important to note the twofold emphasis in v. 2a: (1) the force of the strong adversative כִּי , and (2) the emphatic position of לְדַרְשׁוֹ . Cf. Leupold, Psalms, p. 35.

³¹J. H. Eaton, Psalms, p. 29.

revelation³² while 29:18b relates the blessedness of the person who keeps the law of God.³³ Dan. 12:12 notes the blessedness of the godly who, in tribulations, endures to the end awaiting the fulfilment of the prophecy, the Word of God.

אַשְׁרֵי and Personal Quality

אַשְׁרֵי, in several passages, is used to introduce the blessedness of a man who has a desirable quality in his conduct. The psalmist writes this in Ps. 41:2-3:

How blessed is he who considers the helpless;³⁴
 The LORD will deliver him in a day of trouble.
 The LORD will protect him, and keep him alive,
 And he shall be called blessed upon the earth;
 And do not give him over to the desire of his enemies.
 (NASB)

Blessing is pronounced to the compassionate since God's blessed promise will follow him; deliverance and protection from trouble and enemies, long-life, fruitful life, and, in verse 4, recovery from the sickbed. A man who is gracious to the poor is blessed (Prov. 14:21). But those who despise their neighbors who are poor despise God who is their Maker (Prov. 14:31). Job is called "blessed" in Job 29:11 because he has been compassionate to the poor, the fatherless, and the widows

³² אֲשֶׁר of the passage has been translated variously: $\xi\theta\eta\eta\tau\eta\varsigma$ (LXX, "guide"); "vision" (KJV; JB; NASB); "prophecy" (RSV); "one in authority" (NEB). The term in the context, denotes the revelation which is given to the prophet by God. See Derek Kidner, The Proverbs, Tyn-dale (Downers Grove: Inter Varsity Press, 1964), p. 175.

³³ The passage has a defective form אֲשֶׁר־אֵלֶיךָ instead of אֲשֶׁר־יְהוָה־אֵלֶיךָ. It also occurs in Prov. 14:21 and 16:20.

³⁴ The Septuagint has an expanded phrase $\pi\tau\omega\lambda\acute{o}\nu$ καὶ πένθητα for the Hebrew term אֲשֶׁר־אֵלֶיךָ. JB follows it.

(Job 29:12-13). "Those who keep justice" and "practice righteousness at all times" are called "blessed" in Ps. 106:3. When a man walks faithfully in the law of God, his conduct will be blameless, and, accordingly, he will be admired as "the blessed" (Ps. 119:1).

Blessing is declared to a man who faithfully performs his daily duty: "How blessed will you be, you who sow beside all waters, who let out freely the ox and the donkey" (Is. 32:20; NASB). He always does his own work, "wisely living for God," "in order to reap a good harvest."³⁵ A woman who, with noble character, performs her duty in a superlative way and brings prosperity to her household is called "blessed" by her sons and husband in Prov. 31:28.³⁶ She fears God, and her constant intimate relationship with God through the Spirit's work, makes it possible for her to produce such a noble character.

צִדְקָה and Wisdom

The צִדְקָה formula is used in several passages to describe the blessedness of a man who is blessed with wisdom by God or who possesses the benefits of wisdom. Wisdom here means not only one's shrewdness but also one's close relationship with God which is the basis of the godly life. A man who possesses wisdom is blessed in Prov. 3:13:

How blessed is the man who finds wisdom,
And the man who gains understanding. (NASB)

Verse 13a is in parallelism to verse 13b, and the parallelism stresses the main thought--the blessedness of wisdom. And וְיָדָהּ is synonymous

³⁵Edward J. Young, The Book of Isaiah, 2:403.

³⁶The Septuagint ambiguously has ἐπλουτίω for the Hebrew verb וְיָדָהּ.

to $\eta\eta\eta\eta$. Since God is the source of wisdom (Prov. 2:6) and wisdom belongs to Him (Job 12:13), those who obtained wisdom must be recognized blessed. Wisdom is more precious than "fine gold and silver" (Prov. 3:14, 15). It gives "long life" and "riches and honor" (verse 16). The paths of wisdom are $\eta\eta\eta\eta$ (verse 17): wisdom "brings well-being on all sides and deep inward satisfaction (peace)."³⁷ The benefit of wisdom is more figuratively stated in verse 18:

She is a tree of life³⁸ to those who embrace her;
those who lay hold of her will be blessed. (NIV)

Hence the benefits of wisdom are the same as those of the Torah and commandments of God in verses 1-2.

The Queen of Sheba visits Solomon and admires his wisdom in
1 Kings 10:8 (= 2 Chron. 9:7):³⁹

How blessed are your men,
how blessed are these your servants
who stand before you continually and hear your
wisdom. (NASB)

She acknowledges that hearing of Solomon's wisdom must be a privilege and, moreover, a blessing. Hence she goes on to declare blessedness to

³⁷Keil-Delitzsch, vol. 6: Proverbs, p. 93. See also Crawford H. Toy, The Book of Proverbs, International Critical Commentary (ICC) (New York: Charles Scribner's Sons, 1899), p. 70: wisdom is the "source of long life and peace."

³⁸"A tree of life" ($\eta\eta\eta\eta$) has been understood in different ways: "vitality imparted by wisdom" (McKane, Proverbs, p. 296); "strength of life" (Keil-Delitzsch, Proverbs, p. 94); "the blessings of a right relation to God" (Kidner, Proverbs, p. 54). It, however, means more than the above ideas; it, according to the whole context of the Scripture, includes blessings related with life, and life itself (cf. Gen. 2:9; Prov. 3:22, 8:35-36, 11:30; Rev. 2:7).

³⁹Both texts are literally identical except a slight change of form in two words making no difference in meaning.

Solomon's men⁴⁰ and to his servants who are standing before him in his court. She, in the following verse (verse 9), also praises (אֱלֹהֵינוּ) God who gave such brilliant wisdom and great kingship to Solomon. God has been the source of Solomon's wisdom and blessing.

אֲשֵׁרִי and Children

Since ancient times, many sons were deemed "the finest gift a wife can bestow upon her husband."⁴¹ Leah, when her servant Zilpah bore Jacob a second son for her (Gen. 30:12), herself exclaims, "How blessed I am! Women will call me blessed." (Gen. 30:13a) After bearing Reuben, Simeon, and Judah (Gen. 29:32-35), Leah recognizes that God gave her such births (Gen. 29:32-34). She believes that children are God's blessing. Hence it is most likely that Leah, though it is not expressly mentioned in Gen. 30:13, should have had the notion of God's blessing when Asher was born.⁴² In Ps. 127:3, the psalmist says, "children are a gift of

⁴⁰The Septuagint has *μακάριαι αἱ γυναῖκες σου* for the Hebrew phrase אֲשֵׁרִי אֲנִי (cf. 2 Chron. 9:7 has *μακάριος αἱ ἀνδρες*). The Septuagint has been influential upon versions (e.g., RSV; JB; NEB) and scholars like J. Mauchline, "I and II Kings," Peake's Commentary on the Bible, ed. Matthew Black and H. H. Rowley (Thomas Nelson and Sons, 1962; reprint ed., Wokingham: Van Nostrand Reinhold (UK) Co., 1982), p. 343, and G. H. Jones, 1 and 2 Kings, vol. 1, New Century Bible Commentary (Basingstoke: Marshall, Morgan & Scott, 1984; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984), p. 223. G. H. Jones argues, "it would be more natural for a queen to refer to "wives" than "men." "Wives," however, cannot be inferred from the context. The Queen of Sheba had seen Solomon's officials, attending servants, and cup-bearers, and she was overwhelmed to see them (1 Kings 10:5). She here congratulates them in verse 8. It is quite probable that those who are mentioned in verse 8 are the people mentioned in verse 5. "Wives" are not mentioned in verse 5.

⁴¹H. C. Leupold, Exposition of Genesis (Columbus: Wartburg Press, 1942), p. 810.

⁴²Cf. Keil-Delitzsch, "The First Book of Moses," in vol. 1: The Pentateuch, p. 289: "Leah did not think of God in connection with these

the LORD." He recognizes many children as a blessing like a warrior with many arrows in his hand (Ps. 127:4).

The children of the righteous will be blessed because of their godly father in Prov. 20:7: "A righteous man walking in his blamelessness,⁴³ blessed are his children after him." The children will follow the godly example of their parents who are righteous (רַשָׁיִם). Thus the blessing of the righteous life of parents is passed on to their children.⁴⁴

Miscellaneous Use of אֲשֶׁר־י

It has been recognized by many scholars that Psalm 72 definitely has Messianic significance.⁴⁵ The אֲשֶׁר־י formula appears in the psalm:

Give the king Thy judgments, O God,
And Thy righteousness to the king's son. (v. 1; NASB)

May his name endure forever;
May his name increase as long as the sun shines;
And let men bless themselves [יִתְבָּרְכוּ] by him;
Let all nations call him blessed [אֲשֶׁר־יְבָרְכוּ]. (v. 17; NASB)
Blessed [יְבָרְכוּ] be the LORD God, the God of Israel,
Who alone works wonders. (v. 18; NASB)

two births Gad and Asher. They were nothing more than the successful and welcome result of the means she had employed."

⁴³קִדְמוֹת ("in his blamelessness") here does not mean the state of "absolute sinlessness" but the hearty conformity to divine and human law." See Crawford H. Toy, p. 385.

⁴⁴Keil-Delitzsch, Psalms, p. 44; McKane, Proverbs, p. 548. Crawford H. Toy, The Book of Proverbs, p. 385, remarks that the passage states "the common OT doctrine of the heritability of blessings for good conduct."

⁴⁵E. W. Hengstenberg, Christology of the Old Testament and a Commentary on the Messianic Predictions, Kregel Reprint Library, trans. Reuel Keith (London: Francis and John Revington, 1847; abridged reprinted ed., Grand Rapids: Kregel Publications, 1970), pp. 57-62; Keil-Delitzsch, Psalms, pp. 305-306; Charles Augustus Briggs and Emilie Grace

Verse 17d makes a parallelism with the patriarchial promise on the Messianic blessing (Gen. 12:3, 18:18, 22:118, 26:4).⁴⁶ The king, the implied Messiah, is related "as the benefactor of the nations, in whom the promise made to the seed of Abraham finds its fulfilment."⁴⁷ The Messiah is described as the source of true blessing for all nations, and thus He is the Blessed (אֲשֶׁר־בֵּרַךְ) par excellence.

God's blessing for the godly extends to the domestic area as the psalmist puts it in Ps. 128:2: "You will indeed eat the fruit of your labor; blessings (אֲשֶׁר־בֵּרַךְ) and prosperity will be yours" (NIV). The godly, who fears the LORD and walks in His ways (verse 1), will surely enjoy prosperity which is an expression of God's favor. The blessing consists of not only material things but also family life (verses 3-6).

The psalmist introduces the blessed who repays Babylon with the recompense with which Babylon has repaid Israel (Ps. 137:8). The psalmist declares blessed the one who seizes and dashes little ones of Babylon (Ps. 137:9). The one who repays Babylon is blessed in the sense that God uses him to punish Babylon, which is doomed to be destroyed as she had done to God's people (see Jer. 51:24, 56).

The unbelieving Jews charged God with injustice at the time of Malachi since they prosper in spite of their wickedness: "So now we call the arrogant blessed [אֲשֶׁר־בֵּרַךְ] not only are the doers of

Briggs, The Book of Psalms, ICC, vol. 2 (New York: Charles Scribner's Sons, 1906), p. 137.

⁴⁶E. W. Hengstenberg, Christology of the Old Testament, p. 58.

⁴⁷A. F. Kirkpatrick, The Book of Psalms, p. 416.

wickedness built up, but they also test God and escape" (3:15; NASB). The verb אֲשִׁיחַ is used, in the time of cynicism, to denote the arrogant. They, however, are not the truly blessed because God has decided to destroy them (Mal. 3:19), while the truly blessed who fear God even in the time of perversion are spared by Him (Mal. 3:16).

In the Song of Solomon 6:9, maidens call the Shulamite blessed, who is the outstanding woman for Solomon. The land with bad rulers is cursed while the land with good rulers is blessed in Ecclesiastes 10:

Woe to you אֶרֶץ חַיִּלָּהּ, O land, whose king is a lad and whose princes feast in the morning. (v. 16; NASB).

Blessed are you אֶרֶץ נֹבֵלָהּ, O land, whose king is of nobility and whose princes eat at the appropriate time--for strength, and not for drunkenness. (v. 17; NASB).

Verse 16 describes a land, the ruler of which is without wisdom and is "surrounded by decadence," whereas verse 17 describes a land, the ruler of which has dignity and was "surrounded by responsible men."⁴⁸ Verse 16 speaks of a ruler with self-centered indulgence, and verse 17 depicts a ruler with self-control. The ruler's conduct brings forth either national danger or national bliss.⁴⁹ The אֲשִׁיחַ formula describes here the blessedness of a land with the desirable leadership.

God, in Mal. 3:12, says through the prophet Malachi that He will surely respond with blessing to those who repent and give liberally to God: "'And all the nations will call you blessed, for you shall be a delightful land,' says the LORD of hosts" (NASB). Malachi 3 describes

⁴⁸Derek Kidner, The Message of Ecclesiastes: A Time to Mourn and a Time to Dance, Bible Speaks Today (Downers Grove and Leicester, England: Inter-Varsity Press, 1976), p. 94.

⁴⁹Micahel A. Eaton, Ecclesiastes, Tyndale (Downers Grove and Leicester, England: Inter-Varsity Press, 1983), p. 137.

the way of blessing. If people return to God, He will return to them (verse 7). Their returning accompanies bringing the whole tithes to God (verses 8, 10). God's returning to them results in God pouring out blessing (verse 10). The blessing is characterized by an abundant and sure harvest (verse 11). Their land will be full of delight, and, consequently, the nations will call them blessed (verse 12).⁵⁰ It is worthy to note from the passages that we cannot strictly separate spiritual blessing from material blessing.⁵¹ Blessing assumes restoration of the broken relationship between God and His people, and the restoration is to be revealed through repentance and obedience of the people to God. Thus they become truly blessed.

⁵⁰Blessing of land implies blessing of people who live on it since a land cannot be understood as separated from its people. See Keil-Delitzsch, vol. 10: Minor Prophets, pp. 464-65; Theo. Laetsch, The Minor Prophets (Saint Louis: Concordia Publishing House, 1956), p. 538.

⁵¹Joyce G. Baldwin, Haggai, Zechariah, Malachi, Tyndale (Downers Grove: Inter-Varsity Press, 1972), p. 247.

EXCURSUS: בָּרַךְ IN THE OLD TESTAMENT

Etymological and Stylistic Remarks

בָּרַךְ, which is translated to εὐλογεῖς in the Septuagint, has been recognized as the closest synonym of אֲשַׁרֵּי in the Hebrew Bible.

בָּרַךְ, which is the Qal passive participle masculine singular form of בָּרַךְ, occurs 71 times. The Pual imperfect בְּרַךְ and participle מְבַרְךְ occur 7 and 6 times respectively. בְּרַךְ/בָּרַךְ occur scattered throughout the Old Testament.

The Hebrew root בֵּרַךְ means (1) "to kneel," or (2) "to bless." Some scholars have tried to tie the two meanings together. H. Mowvley, following Johannes Pederson's suggestion⁵² and Gerhard von Rad's comment,⁵³ argues that children were born on the knees of the mother and this was considered to be a great blessing.⁵⁴ This view has been acknowledged as one of "the fallacious lexical arguments" and has been criticized recently by some scholars.⁵⁵ Christopher Mitchell most recently

⁵²Johannes Pederson, Israel, its Life and Culture, trans. Aslaug Moeller (London: Oxford University Press, 1926), p. 204, n. 1.

⁵³Gerhard von Rad, Genesis, trans. John H. Marks (London: SCM Press, 1961), p. 410.

⁵⁴H. Mowvley, "The Concept and Content of 'Blessing' in the OT," The Bible Today 16 (1965):75. Edmond Jacob, Theology of the Old Testament, trans. Arthur Heathcote and Phillip Allcock (New York: Harper & Brothers, Publishers, 1958), p. 179, also puts, "just as the knees (brikayim) maintain the balance of the body, the berakah maintains the equilibrium of life." A. C. Myers, "Bless," International Standard Bible Encyclopedia, revised ed., 1:523 (hereafter cited as ISBE), says, "When a human blesses God, the literal sense 'bend the knee (in homage or adoration)' is expressed, indicating gratitude."

⁵⁵Moises Silva, Biblical Words and Their Meaning: An Introduction to Lexical Semantics (Grand Rapids: Zondervan Publishing House, 1983), pp. 25-32. See also, James Barr, The Semantics of

remarks on the root fallacy of בִּרְךָ and its connotations: "there is no evidence that the biblical authors considered brk 'to bless' related to brk 'to kneel' or that they were influenced by the Arabic meanings of either root."⁵⁶ He also rejects any attempt drawing any etymological connection between Akkadian birku "knee" and Hebrew beraka "blessing."⁵⁷

The בִּרְךָ formulas generally construct declarative or optative statements. It is mostly used to describe the favorable relationship existing between the one blessing and the one being blessed. The בִּרְךָ formula occurs 40 times to describe "man's praising God" (doxology), 42 times "man blessing man," and 2 times "God blessing man." The major types of the formulas can be classified as follows:

A. בִּרְךָ + God + descriptive clause for the reason: doxology (Gen. 14:20; Ex. 18:10; 1 Sam. 25:32, etc.).

B. בִּרְךָ + person + descriptive clause for the reason: optative statement (Deut. 7:14, 28:3; Ps. 118:26, etc.).

C. בִּרְךָ + person + by God [+ descriptive clause for the reason] (Ruth 3:10; 1 Sam. 15:13; Ps. 37:22).

D. Person + בִּרְךָ + descriptive clause for the reason (1 Kings 2:45; Ps. 112:2; Prov. 22:9, etc.).

E. God + בִּרְךָ + descriptive clause for the reason (1 Kings 10:9; 2 Chron. 9:8, etc.).

F. בִּרְךָ + non-personal object (Deut. 28:4, 5, 6, etc.).

Biblical Language, pp. 114-18, and Scharbert, " בִּרְךָ brk," IDOT, 2:279-84.

⁵⁶ Christopher Mitchell, The Meaning and Significance, p. 19.

⁵⁷ Ibid., p. 21.

בָּרַךְ לַיהוָה for Man Praising God

The בָּרַךְ לַיהוָה formula,⁵⁸ as a doxological formula, is used to praise God for all that He is and does, or, in other words, His "goodness (ṭōb) and grace (ḥesed)"⁵⁹ in 1 Chron. 16:36, 29:10; Ps. 41:14, 72:18, 19, 89:53, 106:48, 112:2, 135:21; Ezek. 3:12. The psalmist calls for praise toward God:

Praise be to the LORD ׀ הוֹדוּ? לַיהוָה בְּרַךְ, ⁶⁰ the God of Israel, from everlasting to everlasting. ׀ Amen and Amen. (Ps. 41:14)

When he is troubled with sickness and enemies and false friends, the psalmist praises God not because He delivered him from current sickness or his enemies, but because he knows the deliverance made in the past by God and in the future will be provided for him by God.⁶¹ He praises

⁵⁸The בָּרַךְ לַיהוָה formula here includes בְּרַךְ? and בְּבָרַךְ? formulas since they have the same function as the בָּרַךְ לַיהוָה. See Christopher Mitchell, The Meaning and Significance, pp. 164, 227-28.

⁵⁹Patrick D. Miller, "Enthroned on the Praises of Israel: The Praise of God in Old Testament Theology," Interpretation 39 (January 1985):9.

⁶⁰In the doxological context, בָּרַךְ לַיהוָה should not be translated "blessed" but "praised" since God is the subject. See A. Murtonen, "The Use and Meaning of the Words l̄bārēk and b̄rākḥāh in the OT," Vetus Testamentum 9 (1959):170. Christopher Mitchell, The Meaning and Significance, p. 284, also supports Murtonen's suggestion since God, as the subject of the בָּרַךְ לַיהוָה formula, "cannot be rewarded by receiving prosperity or fertility." He goes on to note that the doxological בָּרַךְ לַיהוָה formulas represent the final Biblical stage of the development of the בָּרַךְ לַיהוָה formula. See Ibid., p. 307.

⁶¹Christopher Mitchell tends to divorce God's character from God's acts with relation to the doxological use of the בָּרַךְ לַיהוָה formula. "It is frequently used as a call for praise and adoration of God simply because of God's majesty, power, goodness, faithfulness, etc. It then praises God for his character, not because of his actions." See Christopher Mitchell, The Meaning and Significance, p. 307. We cannot simply separate God's character and His acts since His actions are a definite expression of His character. The experience of His goodness revealed in His actions makes God's people possible to praise Him.

God since he has enjoyed a gracious relationship with him. Such a relationship between God and the psalmist makes it possible for him to praise Him even in his troubled and distressed situations. The relationship between God and the psalmist noted in the psalm can be understood as a covenantal relationship because God is expressed as the God of "Israel"--the name "Israel" denotes the covenant people.

In Gen. 14:20, Melchizedek praised God after He delivered Abraham from enemies. Jethro praised God when he heard that He had delivered Moses and the Israelites from the hand of Pharaoh (Ex. 18:10). Ahimaaz praised God when He delivered David from the hand of Absalom (2 Sam. 18:28). David praised God, his Savior, after he was delivered from the hand of all his enemies and the hand of Saul (2 Sam. 22:47; Ps. 18:47). God's deliverance is praised in various passages of the Psalm (Ps. 31:22, 68:20, 124:6, 144:1). David praises God when He prevented him from avenging himself on Nabal (1 Sam. 25:32, 39). Noah praised the God of Shem after his son covered his nakedness (Gen. 9:26).⁶² Abraham's old servant praised God since He answered his prayer to find the right girl for his master's son, and thus He favored his master (Gen. 24:27; compare Ps. 28:6, 66:20). God's faithfulness in keeping His promise is praised by David (1 Kings 1:48) and Solomon (1 Kings 8:15, 56; 2 Chron. 6:4). Job praised God after his misfortune (Job 1:21). Ezra praised God when He favored his people to return to the covenant land (Ezra 7:27). The women of Bethlehem praised God when

⁶²The phrase "praising the God of Shem" also serves to acclaim Shem himself since his good conduct, which is ultimately provided by God, is stressed in the context. See Christopher Mitchell, The Meaning and Significance, p. 298.

He blessed Naomi with a kinsman-redeemer (Ruth 4:14). David employs a יְבָרַךְ formula as an optative prayer when he praises God to keep his house forever (1 Chron. 17:27). God is praised by some Gentile leaders, the queen of Sheba (1 Kings 10:9 = 2 Chron. 9:8) and Hiram, the king of Tyre (1 Kings 5:7; 2 Chron. 2:11), that He gave Israel the wise leader, Solomon. Although both the Queen of sheba and King Hiram may not have had true faith in God, they admired the blessed relationship existing between God and His people. The evil leaders of Israel use the יְרֵאָה formula to praise God in Zech. 11:5: "Praise the LORD, for I have become rich!" The formula, however, does not express the favorable relationship between them and God since God does not approve their assumption as the prophet Zechariah points out in the following verse (verse 6). They are showing a "base hypocrisy."⁶³ Moses blesses the tribe of God before his death in Deut. 33:20:

Praise the one who enlarges Gad;
 He lies down as a lion,
 And tears the arm, also the crown of the head. (NASB)

Many scholars understand the phrase "the one who enlarges Gad" as denoting God.⁶⁴ Gad will acquire territory with the aid of God. The יְרֵאָה formula is used to refer explicitly to praise God and implicitly to describe the future blessing of Gad.

⁶³Theo. Laetsch, The Minor Prophets, p. 471.

⁶⁴Keil-Delitzsch, "The Fifthbook of Moses," in vol. I: The Pentateuch, p. 508; Gerhard von Rad, Deuteronomy, Old Testament Library, trans. Dorothea Barton (Philadelphia: Westminster Press, 1966), p. 207; A. D. H. Mayes, Deuteronomy, NCB (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981), p. 408.

בִּרְיָיָהּ for God Blessing Man

The בִּרְיָיָהּ formula is spoken by God to Balaam in Num. 22:12:

"Do not go with them, do not curse the people, because they are blessed!"

בִּרְיָיָהּ describes the Israelites as standing in their favored relationship with God.⁶⁵ For the Israelites are standing firmly under God's favor. He declares that nobody, not even Balaam, can curse them or interrupt the close relationship existing between God and His people. It is an exclusive relationship that any human device cannot spoil or alter.

The blessing of God extends to the Gentiles in Is. 19:24-25:

In that day Israel will be the third party with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance. (NASB)

The בִּרְיָיָהּ formula depicts the spiritual blessing of the Gentiles when they will become members of the household of God through their conversion in the Messianic age.

בִּרְיָיָהּ for Man Blessing Man

The בִּרְיָיָהּ formulas are generally used in the indicative for man blessing man, but the contexts demand declarative or optative understanding of the formulas. After defeating Chedorlaomer king of Elam and the kings allied with him, Abram was blessed by Melchizedek, king of Salem: "Blessed be Abram of God Most High, Possessor of heaven and earth." (Gen. 14:19) Abram was favored by God to receive His deliverance from his enemies (Gen. 14:20). When Isaac was living in Beersheba,

⁶⁵Christopher Mitchell, The Meaning and Significance, pp. 171-72.

Abimelech king of the Philistines, came to him from Gerar and said to him, "We see plainly that the LORD has been with you. . . . You are now the blessed of the LORD" אֲנִי אֶפְתָּח לְעַתָּה בְּרַיְךָ יְהוָה: (Gen. 26:28-29).

The construct form of the בְּרַיְךָ formula reveals that there has been a favorable relationship between God and Isaac: Isaac is the receiver; God is the provider of blessing. Laban similarly uses the formula in speaking to the old servant of Abraham (Gen. 24:31). The formula is employed as describing the testamental blessing of Isaac upon Jacob in Gen. 27:29. The blessing here is irrevocable and is legally binding force (see Gen. 27:33). The optative utterance of blessing by Balaam to the Israelites, "blessed be everyone who blesses you" (Num. 24:9), should not be understood as a magical saying of blessing since Balaam's utterance is initiated by God (verse 2) and the Israelites have already been favored by God. The optative use of the formula is found in some other passages (1 Sam. 23:21; Ps. 115:15, 128:4; Jer. 17:7).

The formula sometimes describes someone's good conduct, and the formula has an optative sense in this case. Naomi in Ruth 2:19, pronounces blessing on the person who showed kindness to her daughter-in-law: "may he who took notice of you be blessed." Knowing the person was Boaz, Naomi continues to say, "May he be blessed of the LORD who has not withdrawn his kindness to the living and to the dead" (verse 20; (NASB). The בְּרַיְךָ formula in the passage primarily denotes the petition of Naomi.⁶⁶ The formula is also used by Boaz to Ruth when he

⁶⁶ Leon Morris understands the formula as meaning a praise. See Leon Morris, Ruth, Tyndale (Downers Grove: Inter-Varsity Press, 1968), p. 290.

acknowledges that she has respect for the right of the family obligation (Ruth 3:10). Both Naomi and Boaz most likely believe that blessing comes from God, and that it assumes God's favor. The formula is employed and uttered by David to Abigail (1 Sam. 25:33) and the men of Jabesh-Gilead (2 Sam. 2:5). The בָּרַךְ הַיְיָ formula is used by Deborah and Barak to praise Jael's heroic act of killing the enemy (Judges 5:24).

The בָּרַךְ הַיְיָ formula in Ps. 118:26, is spoken by priests toward the worshippers:

Blessed is the one who comes in the name of the LORD;
We have blessed you from the house of the LORD. (NASB)

The phrase "the one who comes" may denote the worshippers in general,⁶⁷ or the king,⁶⁸ or the king and congregation.⁶⁹ The chief point lies in the relationship between the LORD and the person blessed which is expressed in the phrase "comes in the name of the LORD." בָּרַךְ הַיְיָ here describes God's favor upon the worshipper.⁷⁰ The passage was spoken by people toward Jesus when He was entering Jerusalem (Matt. 21:9). Thus it has a Messianic significance.

When Solomon talks to Shimei, "But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever"

⁶⁷H. C. Leupold, Exposition of the Psalms (Wartburg Press; reprint ed., Grand Rapids: Baker Book House, 1969), pp. 819-20; A. F. Kirkpatrick, The Book of Psalms, p. 699; Charles A. Briggs and Emilie G. Briggs, The Book of Psalms, p. 407.

⁶⁸Arthur Weiser, The Psalms, trans. Herbert Hartwell (London: SCM Press, 1962), p. 729; J. H. Eaton, Kingship and the Psalms (London: SCM Press, 1976), p. 62.

⁶⁹G. W. Anderson, "Psalms," Peake's Commentary on the Bible, p. 439.

⁷⁰Christopher Mitchell, The Meaning and Significance, p. 240.

(1 Kings 2:45; NASB), he does not use the בְּרֵיךְ formula to prevent the curse, which was uttered by Shimei to David, since the spoken words themselves do not possess the inherent power.⁷¹ בְּרֵיךְ here means longevity and security of the throne of David under God's favor (see also 2 Sam. 7:29). The formula is used in Prov. 5:18 with relation to one's wife: "Let your fountain be blessed, And rejoice in the wife of your youth." (NASB) The context of the passage discusses marital relations. "Fountain" denotes one's wife as the "source of physical pleasure."⁷² The formula in Is. 65:23 describes a good harvest and safe bearing of children in the Messianic age.⁷³

The בְּרַךְ formula is employed in Deut. 33:13 by Moses to bless the tribe of Joseph. Blessing here describes the fertility of the land which is to be provided by God (see also Ps. 37:22). The blessing of fertility is again uttered to the tribe of Asher by Moses (Deut. 33:24).⁷⁴

The בְּרֵיךְ formula occurs 6 times in Deut. 28:2-6:⁷⁵

⁷¹Ibid., p. 176. The בְּרֵיךְ formula of Judges 17:2 also should be understood in the same way. Contra Arthur E. Cundall, Judges, Tyndale (Downers Grove: Inter-Varsity Press, 1968), p. 183.

⁷²Crawford H. Toy, The Book of Proverbs, p. 114.

⁷³Edward J. Young, The Book of Isaiah, 3:516.

⁷⁴Deut. 34:24c, "And may he dip his food in oil," describes fertility. See Gerhard von Rad, Deuteronomy, p. 208; P. C. Craigie, The Book of Deuteronomy in the New International Commentary on the Old Testament (NICOT) (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), p. 401.

⁷⁵The אָרַךְ formula occurs 4 times as the antonym of the בְּרֵיךְ formula in the same context (Deut. 28:16-19, see also Deut. 27:15-26).

And all these blessings $\text{בְּכָל-הַבְּרָכֹת} \text{ אֲשֶׁר-אָמַר}$ shall come upon you and overtake you, if you will obey $\text{בְּכָל-הַצִּוִּיּוֹת} \text{ אֲשֶׁר-אָמַר}$ the LORD your God. Blessed בְּרֵכָה shall be in the city, and blessed shall you be in the country. Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out. (NASB)

The בְּכָל clause of verse 2 shows that God's blessing here is conditional. Blessing is bestowed by God upon the obedient relationship and commitment of God's people to their covenant God.⁷⁶

The visible blessings of God are the consequences of the invisible relationship of people with Him. בְּרֵכָה with those various items of blessing depicts a "comprehensive fullness of divine favour" upon the whole range of the domestic and commercial life.⁷⁷ The formula is also used in Deut. 7:14 in the similar way.

When Saul, after the battle with Amalek, did not obey God's command, Samuel came to Saul. Seeing Samuel, Saul said, "Blessed are you of the LORD! I have carried out the command of the LORD." (1 Sam. 15: 13; NASB). The בְּרֵכָה formula is used not as a petition but as a simple greeting. Saul uttered the formula to David when he was spared by David: "Blessed are you, my son David; you will both accomplish much and surely prevail." (1 Sam. 26:25; NASB) The saying of Saul did not

⁷⁶H. G. Link, "Blessing," The New International Dictionary of New Testament Theology, 3 vols., ed. Colin Brown (Grand Rapids: Zondervan, 1975-78), 1:210 (hereafter cited as NIDNTT), notes, "As Yahweh fulfils his covenant obligations in blessing, so Israel is bound to keep the covenant."

⁷⁷J. A. Thompson, Deuteronomy, Tyndale (Downers Grove: InterVarsity Press, 1974), p. 270.

express any "genuine goodwill" toward David but showed that "God was blessing all his undertakings"⁷⁸ since what David had done was righteous.

The formula is related in Prov. 20:21 to a man's misfortune who lays hands on the family fortune prematurely: "An inheritance gained hurriedly at the beginning, in the end will not be blessed."

The Pual negative formula is used in the descriptive way, not in an optative sense.⁷⁹

The בָּרַךְ formula is negated with אַרְרָךְ in Jer. 20:14:

Cursed בְּיַדְיָךְ be the day I was born!
 May the day my mother
 bore me not be blessed! (NIV)

The בָּרַךְ formula is not used in the euphemistic sense.⁸⁰ It is not a wish for curse upon Jeremiah himself or God, but an extensive expression of his profound grief which nobody can "exaggerate the agony of spirit revealed here" when he was in an unhappy situation.⁸¹ Although Jeremiah is making a complaint to God, the Author of his life, by speaking against his birthday,⁸² the context shows that he is still

⁷⁸Keil-Delitzsch, vol. 2: The Books of Samuel, p. 254.

⁷⁹Christopher Mitchell remarks that the Pual here is not synonymous with בָּרַךְ (qal, pass. part.) since it refers to a specific period of time and has not a "durative meaning describing the condition of a person." See Christopher Mitchell, The Meaning and Significance, pp. 94-95.

⁸⁰A. Murtonen, "The Use and Meaning of the Words l^ebārēk and b^erākhāh in the OT," Vetus Testamentum 9 (1959):171, understands the formula meaning "curse."

⁸¹John Bright, Jeremiah, Anchor Bible (Garden City: Doubleday & Co., 1965), p. 134.

⁸²For one cannot say against God (Lev. 24:15-16), Jeremiah could not say against his birthday. Cf. similarly Job's case in Job 3:1-11.

"submissive, loyal and obedient to God's will" (see verses 11-13).⁸³

Conclusion: אֲשֶׁרִי and בְּרִיךְ

Both אֲשֶׁרִי and בְּרִיךְ are employed to pronounce blessedness for a man who fears God in Ps. 127:1-4 (also in Ps. 2:12 and Jer. 17:7; Ps. 112:1-2). Hence it is widely agreed that both terms are synonymous in meaning, as S. Mowinckel puts it: "nor is there any difference of meaning between the blessing word 'blessed' (bārukh) and the term used in the beatitude, 'blessed is the man who!' ('asre hais 'aser)."⁸⁴ In Christopher Mitchell's recent words:

The word that is the closest synonym to a form of brk is 'ašrê. 'ašrê denotes a person who has been blessed by God, i.e., a person who is bārûk. 'ašrê is synonymous with bārûk over the entire range of meaning of 'ašrê; all that can be called 'ašrê can be called bārûk. . . . However, all that can be called bārûk cannot necessarily be called 'ašrê. The range of meaning and of application of bārûk is much wider.⁸⁵

אֲשֶׁרִי is related to the people of Solomon who stand in the state of blessedness in 1 Kings 10:8, and בְּרִיךְ is used, in the following verse, to praise God who has been the originator of the blessing. In the אֲשֶׁרִי formula man is always the subject. It is never used of God. In other words, man always stands as the receiver of divine blessing. God is the subject in almost one half of the בְּרִיךְ formulas. The אֲשֶׁרִי formulas generally construct declarative statements but the

⁸³R. K. Harrison, Jeremiah and Lamentations, Tyndale (Downers Grove: Inter-Varsity Press, 1973), p. 114.

⁸⁴Sigmund Mowinckel, The Psalms in Israel's Worship, 2 vols., trans. by D. R. Ap-Thomas (Oxford: Basil Blackwell, 1962), 2:47.

⁸⁵Christopher Mitchell, The Meaning and Significance, p. 353.

בְּרִיךְ formulas make declarative or optative statements.⁸⁶ אָרוּר is sometimes used as antithesis to בְּרִיךְ (compare Deuteronomy 28), whereas אֲשֶׁרִי is not used that way.⁸⁷ The אֲשֶׁרִי formula mostly occurs in the Wisdom Literature (about 80 percent) whereas the בְּרִיךְ formula occurs scattered throughout the Old Testament.

Both אֲשֶׁרִי and בְּרִיךְ take their position between the one blessing and the blessed, or between the one who praises and those being praised. They are terms of relationship. It is extremely important that אֲשֶׁרִי mostly describes the favorable relationship between God and man. The close relationship of man with God is the main point of the אֲשֶׁרִי statements. A blessing which uses אֲשֶׁרִי in most cases reveals clearly the favor or grace of God whereas blessing which uses בְּרִיךְ is generally conditional. The "connotation of μακάριος [= אֲשֶׁרִי] in the Old Testament," according to John Massie, "almost without an exception, is a sense of God's favour, in consequence of righteousness, even in the midst of present misery."⁸⁸ אֲשֶׁרִי conveys much more of a spiritual connotation than בְּרִיךְ. Every blessing, whether it is spiritual or material, shows God as the ultimate Provider of it. The way of true blessing or true blessedness lies in one's intimate relationship with God.

⁸⁶Harrelson argues that אֲשֶׁרִי is probably more widely used by the laity and בְּרִיךְ is used by the priests in later Israelite times since the former is employed for making a congratulation and the latter for a benediction. W. J. Harrelson, "Blessings and Cursings," Interpreters Dictionary of the Bible, 5 vols., ed. George A. Butterick (Nashville: Abingdon Press, 1962), 4:446 (hereafter cited as IDB).

⁸⁷אֲשֶׁרִי is contrasted with אֵי in Ecc. 10:16-17. The position of אֵי as an antonym of אֲשֶׁרִי has been debated in the scholarship.

⁸⁸John Massie, "A Word Study in the New Testament," part 2, The Expositor, series 1, 9 (June 1879):470.

CHAPTER III

Μακάριος IN THE OLD TESTAMENT APOCRYPHA¹

Stylistic Remarks

The term *μακάριος* occurs fifteen times in the Old Testament Apocrypha: 10 times in Sirach (Ecclesiasticus or the Wisdom of Jesus the Son of Sirach); 2 times in Tobit; once in the Wisdom of Solomon, and Baruch, and the Second Book of the Maccabees respectively. It mainly occurs in the Wisdom Literature: 11 out of 15 times.

The *μακάριος* formula constructs declarative statements in all cases with the exception of 2 Maccabees 7:24 where the formula is used in an indicative statement followed by a conditional clause. The formula is exclusively used for the third person except in Baruch 4:4 where it is employed for the first person. There are four major types of the *μακάριος* formula used in the Apocrypha as follows:

- A. *Μακάριος* + relative clause as descriptive: 6 cases (Sirach 25:8, 9; Tobit 13:14b, etc.).
- B. *Μακάριος* + person + relative clause as descriptive: 4 cases (Sirach 14:1, 14:20, 13:8; Baruch 4:4).

¹The text of the OT Apocrypha for the present study will be Alfred Rahlfs, ed., Septuaginta, two volumes in one (Stuttgart: Deutsche Bibelgesellschaft, 1935, 1979). Both the Codex Vaticanus and the Codex Alexandrianus will be the main text for the study of Tobit. The English translation of the text, with the division of chapter and verse, comes from Bruce M. Metzger, ed., The Oxford Annotated Apocrypha, RSV, expanded ed. (New York: Oxford University Press, 1965, 1977).

- C. *Μακάριος* + descriptive clause denoting person: 3 cases
(Tobit 13:14a; Sirach 14:2; Wisdom of Solomon 3:13).
- D. Descriptive phrase + *Μακάριος* + person: once (Sirach 26:1).

The Use and Implications of *Μακάριος*

Blessedness is declared to the lovers of Jerusalem in Tobit

13:14:

How blessed [*ὦ μακάριος*] are those who love you Jerusalem!
They will rejoice in your peace.

Blessed [*μακάριος*] are those who grieved over all your afflictions; for they will rejoice for you upon seeing all your glory, and they will be made glad forever.²

Jerusalem is a special place for Tobit. It is a holy city and God's tent (verses 9-10). God is the king of Jerusalem (verses 10, 15). It will be rebuilt and exalted by God forever (verses 18; 14:5).³ Thus the lover of Jerusalem here describes the lover of God, and he will be blessed by Him accordingly. The passage reveals one side of the "traditional Jewish piety" in the second century B.C.⁴

Μακάριος is related to wisdom in Sirach 14:20: "Blessed is the man who meditates on wisdom and who reasons intellectually." The

²The Codex Sinaiticus does not have *ὦ*, and has an extra phrase of *καὶ μακάριος οὖν* at the beginning of the second line. JB follows it.

³W. O. E. Oesterley, The Books of the Apocrypha (London: Robert Scott Roxburghe House, 1914), p. 282, notes that the eschatological overtones and the Messianic Kingdom is underlied in the context. See also D. S. Russell, Between the Testaments, rev. ed. (Philadelphia: Fortress Press, 1960), p. 84, and George W. E. Nickelsburg, Jewish Literature between the Bible and the Mishnah (Philadelphia: Fortress Press, 1981), p. 33.

⁴R. K. Harrison, Introduction to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1969), p. 1212.

blessing of wisdom assumes one's close relationship with God because wisdom is obtained only by those who fear God (compare 15:1).⁵ Blessing is declared of a man who deeply concerns himself with the instruction of wisdom in Sirach 50:28. He is blessed since God's guidance is with him on his path (verse 29). Pointing out that "wisdom is the law (the Torah)" in the preceding verses (4:1-3),⁶ Baruch declares a blessing: "Happy [μακάριοι] are we, O Israel, for we know what is pleasing to God" (4:4). Blessing belongs to those who know and keep the commandments of God through which they know how to please Him. Blessing here is ascribed to the Israelites, the covenant people, since they alone have the Torah.

In the Wisdom of Solomon 3:13-14, blessing is declared to the barren woman and the eunuch:

For blessed [ὅτι μακαρία] is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls.

[Blessed] also is the eunuch whose hands have done no lawless deed,⁷ and who has not devised wicked things against the Lord; for special favor will be shown him for his faithfulness, and a place of great delight in the temple of the Lord.

The blessing which is declared to the people without any children, the barren woman⁸ and the eunuch, is striking since traditionally the children

⁵John G. Snaith, Ecclesiasticus, Cambridge Bible Commentary (New York: Cambridge University Press, 1974), p. 77.

⁶Bruce M. Metzger, The Oxford Annotated Apocrypha, p. 202, n.

⁷The bracket is added by this writer since the LXX does not have another μακάριος for the eunuch.

⁸"The barren woman" here describes "a barren married woman, not a celibate." See Ernest G. Clarke, The Wisdom of Solomon, Cambridge Bible Commentary (Cambridge: University Press, 1973), p. 33.

have been recognized as one of the most precious blessings of God (see Ps. 127:3, 5). The writer of the Wisdom of Solomon, in 3:10, exposes the ungodly who had disregarded the righteous man and rebelled against God. He goes on to say that there will be no hope for the ungodly and their children when God examines souls (verses 11-13a). The writer now declares a blessing to the godly barren woman and the eunuch since they will be rewarded by God in the future (verses 13-14). They are blessed not by their childlessness but by their faithfulness to God even in their "unhappy" circumstances (compare pious eunuchs in Is. 56:4-5). God is the true source of blessing, and the true blessing is given by Him to the ones who have a right relationship with Him.

The author of Sirach pronounces a blessing upon a man who has an intelligent wife (25:8) or who has a good wife (26:1). He also notes that a good wife is given by God as a great blessing to a godly man who fears Him (26:3). Hence receiving a good wife assumes a right relationship already existing between him and God.

A brief biographical history of the prophet Elijah is given in Sirach 48:1-10 and a blessing immediately follows in the next verse (v. 11):

Blessed [μακάριοι] are those who saw you [Elijah],
and those who have been adorned in love;
for we also shall surely live.

The passage has been recognized as one of the most debated passages in the Apocrypha. The second half of the verse is not found in the Hebrew text;⁹ R. H. Charles and the New England Bible follow it. John G. Snaith

⁹ Israel Levi, The Hebrew Text of the Ecclesiasticus (Leiden: E. J. Brill, 1904), p. 67.

holds that the author employs the reference to Elijah in Malachi 4:5-6 not as the forerunner of the Messiah but as the divine agent who will perform the reconciliation between the Northern and the Southern kingdom in the future on the basis of the verse 10: ". . . to turn the heart of the father to the son, and to restore the tribes of Jacob."¹⁰ The text, however, does not provide any clear evidence for his suggestion.

Oesterley remarks that the author simply admires those who really saw Elijah.¹¹ Thomas H. Weber renders the passage: "blessed is he who saw you before he died." And he suggests that the blessed person who saw Elijah is none other than Elisha (compare verse 12).¹² Weber's suggestion is not justified by the text itself which has the plural, not the singular (*μακάριοι οἱ ἰδόντες τε*). R. H. Charles notes that the passage reflects the significance of the legend of Elijah in the Jewish thought pattern as revealed in Haggadah.¹³ It may be a kind of "blessing" or luck for a Jew to see Elijah who never died and performed a special mission of God in a wicked period of Israel. Any theological significance is hardly found in the passage in relation to the use of *μακάριος*.

The author of Sirach employs the *μακάριος* formula in his various wisdom sayings. It is ascribed to a man who is free from the evil tongue (14:1; 25:8b; 28:19). It is applied to a man who is free

¹⁰John G. Snaith, Ecclesiasticus, p. 240.

¹¹W. O. E. Oesterley, The Book of the Apocrypha, p. 290.

¹²Thomas H. Weber, "Sirach," Jerome, p. 554.

¹³R. H. Charles, ed., The Apocrypha and Pseudepigrapha of the Old Testament in English, vol. 1: Apocrypha (London: Oxford University Press, 1913), p. 501.

from sin in the hard times (14:2). It is used for a man who does not serve another man who is inferior to himself (25:8c),¹⁴ and for a man who has gained good sense and speaks to attentive listeners (25:9). A man who has a right attitude toward wealth is pronounced blessed in 31:8.

Chapter 7 of 2 Maccabees has the story of martyrdom of seven brothers and their mother during the persecution of Jews by Antiochus Epiphanes. Antiochus, in verse 24, tries to bribe the youngest of the seven brothers to commit apostasy:

Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive,

Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable [*Μακάριον*] if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.

Μακάριος is not used to construct a declarative statement. Hence the term should be translated in words other than "blessed."¹⁵ Turning from "the ways of fathers" denotes turning from "the command of the law given to the fathers through Moses" (verse 30). *Μακάριος* does not describe any favorable relationship between Antiochus and the youngest brother. As a "honeyed word," it merely serves as the king's bribe.¹⁶

¹⁴"Inferior" means here "lower social status" or "the heathen." See Thomas H. Weber, Jerome, p. 549.

¹⁵JB reads "happy," and NEB has "prosperous." The latter is recently followed by Jonathan A. Goldstein, II Maccabees, AB, vol. 41A (Garden City: Doubleday & Co., 1983), p. 290.

¹⁶John R. Bartlett, The First and Second Books of the Maccabees, Cambridge Bible Commentary (Cambridge: University Press, 1973), p. 275.

EXCURSUS: *Εὐλογητός* IN THE APOCRYPHAStylistic Remarks

The term *εὐλογητός* occurs 17 times in the Apocrypha: 11 times in Tobit; 3 times in the First Book of Esdras; 2 times in the Second Book of Maccabees; once in the First Book of Maccabees. It never occurs in the Wisdom Literature.

Every *εὐλογητός* formula, with the exception of Tobit 11:17, has God as the subject, and means "praise be" to God. There are three types of the formula as follows:

- A. *Εὐλογητός* + God + relative clause describing what He has done for man (1 Esdras 4:60; Tobit 8:17, etc.).
- B. *Εὐλογητός* + God or God's name (Tobit 3:11, 8:5, etc.).
- C. *Εὐλογητός* + relative clause describing what God has done for his people (2 Maccabees 15:34).

The Use and Implications of *Εὐλογητός*

The *εὐλογητός* formula is used in the traditional beginning of a Jewish prayer:¹⁷

Praise be to thee, Lord my God (Tobit 3:11a)¹⁸

Praise be to thy holy and honored name (Tobit 3:11b)

Praise be to thee, God of our fathers (Tobit 8:5a)

Praise be to thy holy and glorious name (Tobit 8:5b)

Praise be to thee, God (Tobit 11:14a)

Praise be to thy name for ever (Tobit 11:14b)

¹⁷Frank Zimmermann, The Book of Tobit, Jewish Apocryphal Literature (New York: Harper & Brothers, 1958), p. 60.

¹⁸The Codex Sinaiticus reads "Praise be to thee, Merciful God."

Praise be to thee, Savior of Israel (1 Maccabees 4:30)

The formula reveals a definite relationship existing between man and God. This is manifested through the various possessive pronouns such as "my" God, God of "our" fathers, and Savior "of Israel." The formula shows the fact that they have already experienced God's favor upon them. That experience causes them to praise God. Without the close relationship between God and people, they cannot utter the *εὐλογητός* formula. God's favor or grace has been the source of the praise for His people.

The formula is applied to the God of truth in 1 Esdras 4:40. It is uttered to God who is the source of the true wisdom (1 Esdras 4:60). It is spoken to God who has guided King Artaxerxes to permit and support the Jewish exiles to return to Jerusalem in 1 Esdras 8:25 (compare verses 8-24; Ezra 7:27-8:30). It is used for God who has shown a special favor upon Jerusalem (Tobit 13:18). It is related to God who has given victory to His people (2 Maccabees 1:17, 15:34). The three consecutive uses of the formula is found in Tobit 8:15-17 where Raguel praises God who has shown His mercy in saving her daughter and her son-in-law Tobias. Meeting Sarah his daughter-in-law, Tobit says:

Welcome daughter!
 Blessed [*εὐλογητός*] is God who has brought you to us,
 and blessed are your father and your mother.
 So there was rejoicing among all his brethren in Nineveh. (11:17)

Tobit believed that God has blessed him and his son by providing a girl for his son as wife. God's grace has been the basis of praise for Tobit: praising God is the expression of this blessing. The *εὐλογητός* formula here is uttered to both God and man.

Conclusion: Μακάριος and Εὐλογητός

The *μακάριος* formula generally constructs declarative statements describing someone's ideal quality of life or personality: faithfulness to God and His law; righteous or blameless living. *μακάριος* connotes religious implications in many cases. It rarely describes material benefits as blessing. It rather stresses, as the true blessing, man's right and faithful relationship with God.

The *εὐλογητός* formula mainly constructs doxological statements describing God who has done something gracious and merciful for His people.

Both *μακάριος* and *εὐλογητός* clearly show that God is the true Source or Provider of blessing. Man becomes the receiver of His blessing, and becomes the one who praises His favor. The material implication is largely excluded in relation to the use of both terms in the Apocrypha. The major difference between the two terms is that *μακάριος* is exclusively used for man, while *εὐλογητός* is used for God as subject, except in one case (see Tobit 11:17). The *μακάριος* formula is largely found in the wisdom texts, while the *εὐλογητός* formula is never used in the wisdom texts but mainly in the historical and legendary texts. The antonyms for *μακάριος* and *εὐλογητός* are not found in the Apocrypha.¹⁹ Both terms certainly describe a favorable relationship between the one blessing or praising and the one blessed or praised. Both terms are synonymous in this sense.

¹⁹It seems to be improbable to find an antonym since *εὐλογητός* is mainly ascribed to God: it was strictly forbidden for the Jews to speak against God.

CHAPTER IV

Μακάριος IN THE GREEK CLASSICS

Stylistic Remarks

Both *μακάριος* and *μάκαρ*, with their rich variations, are frequently found in the Greek Classics. Both terms are applied to almost every possible subjects: gods, man, part of the body, material things, part of the society, and abstract nouns, and so forth. They generally describe certain ideals of the Greeks.¹ Although the declarative use of the *μακάριος* formula is found, the adjective or epithetic use of the formula is the most frequent.² There are four major types of the formula as follows:

- A. *Μακάριος / μάκαρ* as adjective + proper noun as subject: the most common.
- B. *Μακάριος / μάκαρ* + subject + descriptive phrase or clause.
- C. *Μακάριος / μάκαρ* + relative clause as descriptive.
- D. *Μακάριος / μάκαρ* as vocative.

¹Hauck, " *μακάριος* " TDNT, 4:363.

²Contra, Hauck, *Ibid.*, and V. Becker, " *μακάριος* ," NIDNTT, 1:215. Both incorrectly report that the most common is the formula *μακάριος* + descriptive clause led by relative pronoun. Their observation is not justified according to the rate of frequency. Type A of the above classification is the most dominant.

Etymological Remarks

Many scholars of Greek Classics have argued that the term *μακάριος* (means "blest," or "supremely happy") is a derivative of *μάκαρ* on the basis of Homer's use.³ He applied the term *μάκαρ* to the gods and to those who have been admitted to the Islands of the Blest after death (see The Odyssey, v. 7). *Μάκαρ* or *μακάριος*, according to Walter Merry and James Liddell,⁴ means "great" or "powerful" when it is used for god, and both terms later passed into its ordinary meaning of "happy."

μακάριος is closely related with pleasure as remarked by Aristotle:

We have established that Moral Virtue and Vice are concerned with pleasure and pains, and most people hold that pleasure is a necessary adjunct of Happiness, which is why the word denoting 'supreme bliss' is derived from the verb meaning 'to enjoy' [τὸν μακάριον ὠνυμάκασεν ἀπὸ τοῦ χαίρειν].⁵

H. Rackham maintains that *μακάριος* is derived from the combination of the words *μάκα* and *χαίρειν*.⁶ *Μάκαρες*, according to James Adam,⁷ is the supreme term in its synonym group: it is stronger than *θεῖος*.

³W. Walter Merry and James Liddell, Homer's Odyssey, 2 vols. (Oxford: Clarendon Press, 1876), 1:22, n. 217; Liddell and Scott, An Intermediate Greek-English Lexicon (New York: American Book Co., 1888), p. 484; Aristotle, The Nicomachean Ethics, LCL, rev. ed., trans. H. Rackham (Cambridge, MA: Harvard University Press; London: William Heinemann, 1934), p. 32, n. c.

⁴Merry and Liddell, 1:22.

⁵Aristotle, The Nicomachean Ethics, p. 431.

⁶Ibid., p. 430, n. b.

⁷James Adam, ed., The Republic of Plato, 2 vols. (London: Cambridge University Press, 1963), 1:22, n. 37.

Εὐδαιμόνων is employed by many Greek classical writers as a synonym of μακάριος :⁸

Happy [μακαρίζω] is he whose bliss [εὐδαιμόνων] grows from day to day. (Euripides, The Bacchanals, 911)

But furthermore, he who lives well is blessed and happy [μακάριός τε καὶ εὐδαιμόνων]. (Plato, The Republic, Book I, 354, A)

similarly one day or a short period of happiness does not make a man blessed and happy [οὐδὲ μακάριον καὶ εὐδαιμόνον]. (Aristotle, Nicomachean Ethics, I, vii, 16)

Aristotle notes on the relation between μακάριος and εὐδαιμόνιος:

Blessing and felicitation [μακαρισμός τε καὶ εὐδαιμονισμός] are identical with each other, but are not the same as praise and encomium, which, as virtue is contained in happiness, are contained in felicitation.⁹

Hence many scholars do not see any marked distinction between μακάριος and εὐδαιμόνων.¹⁰ However, εὐδαιμόνων is never applied to gods. It is striking that εὐλογητός is not found in the major Greek classical writers.

ἄθλιος is found as a contrasting term to μακάριος and εὐδαιμόνων in some places:

the tyrannical man himself -- the manner of his development out of the democratic type and his character and the quality of his life, whether wretched or happy [αθλιὸν ἢ μακάριον].¹¹

⁸ ὄλπος is used as an echo, not as an exact synonym, of μακάριος in some places. See Pindar, Pythia, V, 13, 51, 96; Herodotus, Book I, 31.

⁹ Aristotle, The Art of Rhetoric, LCL, trans. John Henry Freese (Cambridge, MA: Harvard University Press; London: William Heinemann, 1926), Book I, ix, 34.

¹⁰ Alexander Grant, The Ethics of Aristotle, 2 vols. 4th ed., (London: Longmans, Green, and Co., 1885), 1:467, n. 13.

¹¹ Plato, The Republic, LCL, trans. Paul Shorey (London: William Heinemann; New York: G. P. Putnam's Sons, 1930), Book IX, 571, A.

Then the just is happy and the unjust miserable $\zeta\delta\ \mu\acute{\epsilon}\nu\ \epsilon\iota\sigma\acute{\iota}\kappa\omicron\varsigma\ \acute{\alpha}\rho\alpha\ \epsilon\upsilon\delta\alpha\iota\mu\omega\acute{\nu}\ ,\ \delta\ \delta\prime\ \acute{\alpha}\delta\iota\kappa\omicron\varsigma\ \acute{\alpha}\theta\lambda\iota\omicron\varsigma\ \rangle$.¹²

The Use and Implications of Μακάριος

Both $\mu\acute{\alpha}\kappa\alpha\rho\epsilon$ and $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ describe the happy state of the gods who are beyond death:

O Father Zeus, and all you blessed gods $\zeta\mu\acute{\alpha}\kappa\alpha\rho\epsilon\varsigma\ \theta\epsilon\omicron\iota\ \rangle$ that live forever, never again let sceptred king in all sincerity be kind and gently, nor let him in his mind heed righteousness.¹³

Then Zeus the son of Cronos was angry and put them away, because they would not give honor to the blessed gods who live on Olympus $\zeta\mu\alpha\kappa\acute{\alpha}\rho\epsilon\tau\alpha\iota\ \theta\epsilon\omicron\epsilon\varsigma\ ,\ \omicron\iota\ \acute{\omicron}\lambda\upsilon\mu\pi\omicron\upsilon\ \acute{\epsilon}\chi\omicron\upsilon\sigma\iota\upsilon\ \rangle$ they are called blessed spirits $\zeta\mu\acute{\alpha}\kappa\alpha\rho\epsilon\varsigma\ \theta\upsilon\lambda\acute{\iota}\tau\omicron\iota\varsigma\ \rangle$ of the underworld by men, and, though they are of second order.¹⁴

Whereas the gods are understood as the second generation, man is recognized as the third generation of Zeus by the Greeks. Man also can be called $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ when he, through his contemplation, performs a certain noble activity:

The whole life of the gods is blessed $\zeta\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma\ \rangle$, and that of man is so in so far as it contains some likeness to the divine activity; but none of the other animals possess happiness $\zeta\epsilon\upsilon\delta\alpha\iota\mu\omicron\nu\acute{\epsilon}\tau\iota\ \rangle$, because they are entirely incapable of contemplation.¹⁵

$\mu\acute{\alpha}\kappa\alpha\rho\epsilon$ is ascribed to the dead who are free from the earthly sufferings and hardships in Plato's Phaedo:¹⁶

¹²Ibid., Book I, 354, A.

¹³Homer, The Odyssey, LCL, trans. A. T. Murray (London: William Heinemann; New York: G. P. Putnam's Sons, 1919), V, 7, and see also VIII, 281, 305.

¹⁴Hesiod, The Homeric Hymns and Homeric, LCL, rev. ed., trans. Hugh G. Evelyn-white (Cambridge, MA: Harvard University Press; London: William Heinemann, 1936), pp. 139-41.

¹⁵Aristotle, The Nicomachean Ethics, X, viii, 8.

¹⁶Plato, Euthyphro, Apology, Crito, Phaedo, Phaedrus, LCL, trans. Harold N. Fowler (Cambridge, MA: Harvard University Press; London:

And though I have been saying at great length that after I drink the poison I shall no longer be with you, but shall go away to the joys of the blessed $\epsilon\lambda\iota\varsigma \mu\alpha\kappa\acute{\alpha}\rho\omega\upsilon\varsigma$ you know of. (115, D)

Leaving this world for Plato means to be transported into "the Islands of the blest" ($\eta\gamma\acute{o}\upsilon\mu\epsilon\nu\omicron\iota \epsilon\upsilon \mu\alpha\kappa\acute{\alpha}\rho\omega\upsilon \nu\acute{\eta}\tau\omicron\varsigma$) where heroes and demi-gods enjoy rest forever (compare The Republic, VII, 519 C, 540, B; Menexenus, 235, C). For the dead enjoy the unchanging bliss there; Aristotle is unwilling to say the living here on earth are "happy."¹⁷ The idea of gods' recompense for the dead is not found in the context where $\mu\acute{\alpha}\kappa\alpha\rho$ or $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ is used for the dead.

$\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ is related to virtue or virtuous life:

But if life itself is good and pleasant as it appears to be, because all men desire it, and virtuous and supremely happy men $\epsilon\tau\epsilon\lambda\epsilon\kappa\epsilon\iota\varsigma \kappa\alpha\iota \mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ most of all, since their way of life is most desirable and their existence the most blissful.¹⁸

The blest cannot do hateful or base actions.¹⁹ The virtuous life is not depended upon great possessions.²⁰ The blessed or virtuous life is not a day's work; it occupies a complete lifetime.²¹ One who does what people abhor cannot be called blessed $\epsilon\mu\alpha\kappa\alpha\rho\acute{\iota}\sigma\epsilon\iota\varsigma$.²² One who lives well is declared blessed by Plato: "But furthermore, he who lives well is blessed and happy $\epsilon\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma \tau\epsilon \kappa\alpha\iota \epsilon\upsilon\delta\alpha\iota\mu\omega\upsilon\varsigma$ and he who does not the contrary." (The Republic, I, 354, A). "To live well"

William Heinemann, 1914). Cf. the OT Apocrypha: "Count no man happy before death" (Sirach 11:28). There the verb $\mu\alpha\kappa\acute{\alpha}\rho\iota\sigma\epsilon\upsilon$ is used.

¹⁷Aristotle, The Nicomachean Ethics, I, x, 7.

¹⁸Ibid., I, x, 13. ¹⁹Ibid., IX, ix, 9.

²⁰Ibid., X, viii, 9-10.

²¹Ibid., I, vii, 16; I, x, 10.

²²Epictetus, Arrian's Discourses, III, xvii, 5.

means "to live just." Hence the just is happy and the unjust is miserable (ὁ δ' ἄδικος ἄθλιος). Euripides says that the blessed τῷ μάκαρ] is one who is pure in his life (The Bacchanals, 72-73).

Μακάριος, as an epithet, is applied to a hearth:

Thence cometh the famous song of praise that enfoldeth the thoughts of poets wise, so that they loudly sing the son of Cronus, when they arrive at the rich and happy hearth of Hieron [μακάριον ἱέρως ἐστράν] .²³

A respectable family has been a mark of a happy man for the Greeks as noted by Aristotle:

. . . also there are certain external advantages, the lack of which sullies supreme felicity [τὸ μακάριον], such as good birth, satisfactory children, and personal beauty: a man of very ugly appearance or low birth, or childless and alone in the world, is not our idea of a happy man.²⁴

A blest man, according to Homer, knows his own parentage (The Odyssey, I, 217).

Μακάριος is used to describe the blessing of marriage:

Youth, wedlock's bliss [μακάριον], and godlike sovereignty,
Blest wert thou -- if herein many aught be blest [μακάριος] .²⁵

Happy [μακάριος] the bridegroom who waits to meet me;
Happy [μακαρία] the couch that shall greet me.²⁶

Happy the life of man whose marriages are blest [μακάριος];
but they for whom they ill betide, At home, abroad, are they unfortunate.²⁷

²³The Olympian Odes, I, 11 from The Odes of Pindar including the Principal Fragments, LCL, rev. ed., trans. John Sandys (Cambridge, MA: Harvard University Press; London: William Heinemann, 1937). See also Pindar, Pythian Odes, V, 11 and Isthmian Odes, IV, 17.

²⁴Aristotle, The Nicomachean Ethics, I, viii, 16.

²⁵The Daughters of Troy, 1169-1170 from Euripides, 4 vols., LCL, trans. by Arthur S. Way (Cambridge, MA: Harvard University Press; London: William Heinemann, 1912).

²⁶Ibid., 311-312.

²⁷Euripides, Orestes, 612-614.

Aristotle ascribes *μακάριος* to a man who has virtuous friends:

If then to the supremely happy man [τῷ μακαρίῳ] existence is desirable in itself, being good and pleasant essentially, and if his friend's existence is almost equally desirable to him, it follows that a friend is one of the things to be desired. . . . Therefore to be happy a man needs virtuous friends.²⁸

Aristotle applies *μακάριος* to a man who maintains a good inter-personal relationship:

Also perhaps it would be strange to represent the supremely happy man [τὸν μακάριον] as a recluse. Nobody would choose to have all possible good things on the condition that he must enjoy them alone; for man is a social being [πολιτικὸν γὰρ ἄνθρωπος], and designed by nature to live with others; accordingly the happy man [τῷ εὐδαίμονι] must happy society.²⁹

There are some cases where *μακάριος* is ascribed to a man who has a higher quality than others. A man with a good speech is called blessed (Plato, Menexenus, 249, D). *Μακάριος* is used for a handsome man who is attractive to a woman (Epictetus, Arrian's Discourses, Book IV, ix, 7). It denotes a man who possesses a keen intelligent mind (Aristophanes, The Frogs, 1482). It is related to the life of victors in the game (Plato, The Republic, Book V, 465, D). It is ascribed to the social stratum of the wealthy (Plato, The Republic, Book I, 335, E).

The frequent use of *μακάριος* as an epithet, is found in the works of Euripides:

happy [μακαρίῳ] mothers (The Phoenician Maidens, 346)

blest [μακαρίων] espousals (Iphigeneia at Aulis, 832)

²⁸Aristotle, The Nicomachean Ethics, IX, ix, 10; see also IX, ix, 6.

²⁹Ibid., IX, ix, 3; cf. VIII, v, 3 and VIII, vi, 4.

- happy [μακαρία] princess-bride (Medea, 957)
- blest [μακαρίας] hand (Electra, 1006)
- happy [μακαρίας] spousal hymns (Helen, 1434)
- exceeding happy [μακαριωτάταις] fortune (The Daughters of Troy, 327)
- happier [μακαριωτέραν] city (The Daughter of Troy, 365)
- blest [μακάρων] land (The Bacchanals, 1339)
- blest [μάκαρα] vision (The Bacchanals, 530)
- gladsome [μακάρον] dawns (Iphigeneia at Aulis, 439)
- goodly [μακάρον] prey (The Bacchanals, 1171)
- happy [μακάριαν] countenance (Plato, Phaedrus, 250, B)
- happier [μακαριστοῦ] life (Plato, The Republic, V, 465, D)
- thrice times happy [τρισμακάρες] Danaeans (Homer, The Odyssey, V, 306)

It is significant to note that the comparative and superlative use of *μακάριος* are found in Greek writings: *μακαριστοῦ*, *μακαριωτέραν*, *μακαριωτάταις*, and *τρισμακάρες*. There are some cases where *μακάριος* or *μάκαρ* is used as a vocative, or as an epithet with the vocative sense. It is not clear whether any favorable relationship between the two parties, the one calling and the one called, is involved in these cases.

- Happy [μάκαρ] Agave (Euripides, The Bacchanals, 1180)
- happy [μάκαρ] Callisto (Euripides, Helen, 375)
- But you prosperous [μακαρία] (Euripides, Orestes, 86)
- my good sir [ὦ μακάριε] (Plato, Protagoras, 309, C)
- my good friend [ὦ μακάριε] (Plato, The Republic, Book VIII, 557, D)
- my dear [ὦ μακάριε] Phaedrus (Plato, Phaedrus, 236, D)

my friend [ὦ μακάριε] (Plato, Phaedrus, 241, E)

most respectable [ὦ μακάριε] Thrasymachus (Plato, The Republic, Book I, 354, A)

Conclusion

The sphere of "blessedness" or "happiness" in connection with the use of *μάκαρ* or *μακάριος* in the Greek Classics is rather outward and earthly rather than inward and spiritual.³⁰ Though *μακάριος* is applied to gods, any favorable relationship between men and gods is hardly traced. Rather, it merely describes the "enviable" existence of gods. No doxological statement is constructed by *μακάριος* or *εὐλογητός* in Greek Classics as far as this writer has found. In other words, any acts of blessing or praise between man and gods are not found. The term *μακάριος* or *μάκαρ*, however, has been frequently used, with rich variations, by the Greeks in their ordinary living.

³⁰John Massie, "A Word Study in the New Testament (1)," The Expositor, series I, 9 (1879):348.

CHAPTER V

MATTHEW'S USE OF *μακάριος*

Stylistic Remarks

The term *μακάριος* occurs thirteen times in Matthew's Gospel, and is found mainly in the Beatitudes (9 times) where the consecutive use of the term constructs an intensive series of beatitudes or macarisms. The adjective *μακάριος* always comes emphatically at the beginning of statements,¹ and constructs declarative statements or exclamations. The *μακάριος* formula is used 11 times for the third person and 2 times for the second person. In all cases, the formula is employed by Jesus to declare someone being in the state of blessedness. The blessing which *μακάριος* conveys depicts the approval of Jesus, that is, the approval of God. The approval of God is the highest blessing "since this is God's universe."² Hence *μακάριος* should be translated "blessed."³ The most common type of the formula is:

¹One exception in 13:16 where a possessive pronoun precedes *μακάριος*.

²D. A. Carson, The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7 (Grand Rapids: Baker Book House, 1978), p. 16. See also C. H. Dodd, More New Testament Studies (Grand Rapids: William B. Eerdmans Publishing Co., 1968), p. 7.

³D. A. Carson, p. 16; "Although some modern translations prefer 'happy' to 'blessed,' it is a poor exchange . . . blessedness cannot be reduced to happiness."

μακάριος + person of certain quality + ὅτι clause as reason
or promise: 8 cases (5:3, 4, 5, 6, 7, 9, 9, 10)⁴

μακάριος in the Beatitudes

The Sermon on the Mount begins with a blessing word of Jesus:

Blessed [are]⁵ the poor in spirit,
for theirs is the Kingdom of Heaven (5:3).

The primary context of Jesus' ministry is the fulfillment of the Old Testament prophecy. After reading Is. 61:1-2 at the synogogue in Nazareth, Jesus declared: "Today the Scripture has been fulfilled in your hearing" (Luke 4:21). The Septuagint has πτωχοῖς for ד'ג'ל at Is. 61:1. Both Matthew and Luke have πτωχοὶ for "the poor." ג'ג' has several connotations in the Hebrew Bible: "poor" (Is. 61:1; Prov. 14:21); "meek" (Num. 12:3); "humble" (Prov. 16:19). ג'ג' has various meanings: "poor" (Ps. 70:6; Is. 66:2); "humble" (Zech. 9:9); "afflicted" (Ps. 25:16). Hence many scholars see both terms as synonymous, and having a more religious than socioeconomic nuance.⁶ The dual connotation is also found in Qumran⁷ (ג'ג' : 1QM 14:7; 1QH 5:21; 1QSb 5:22; ג'ג' : 1QH 1:36;

⁴Mullins suggests that the literary form of the Beatitudes is "ascription," and the sequence of it is: ascriptive word + object + positive reason + commentary. See Terence Y. Mullins, "Ascription as a Literary Form," New Testament Studies 19 (1972-73):194-205.

⁵The absence of the copula is idiomatic for an exclamative statement. See James H. Moulton, A Grammar of New Testament Greek, p. 180, and F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, trans. and ed. Robert W. Funk (Chicago and London: University of Chicago Press, 1961), p. 70 (hereafter BDF).

⁶Bammel, " πτωχός ," TDNT, 6:888-89; Robert A. Guelich, The Sermon on the Mount: A Foundation for Understanding (Waco: Word Books, 1982), pp. 68-69.

⁷Schubert, on the basis of the parallelism between the Qumran and OT texts, argues, "Jesus called those blessed to whom worldly goods were nothing, e.g. the Essenes. In so doing he aligned himself with one

2:34; CD 6:16). In many places, the passages in which לַיְהוָה or לַיְהוָה is used reveal a desperate context of the pious looking for God's help: for example, "But I am poor and needy; O God! Come quickly to me, You are my help and deliverer; O LORD, do not delay!" (Ps. 70:6).

It must not be overlooked that the first Beatitude echoes the very first message of Jesus: "Repent, for the Kingdom of Heaven is at hand!" (Matt. 4:17). It was also the first message of John the Baptist who was the forerunner of Jesus (Matt. 3:2). The Kingdom of Heaven which Jesus proclaimed at His ministry is given to "the poor in spirit." Now it becomes clear that there is a close relationship between "repentance" and "poor in spirit." Poverty of spirit is "the deepest form of repentance"⁸ in which a man humbly admits his impotence, and empties his self-righteousness. The poor in spirit are those who have "heeded the call to repentance and have attached themselves to Jesus."⁹ Hence the way to blessing or to the Kingdom of Heaven is the way to Jesus since "the preacher of the Sermon on the Mount is the Sermon on the Mount."¹⁰

of the basic tenets of the Essenes." See Kurt Schubert, "The Sermon on the Mount and the Qumran Text," The Scrolls and the New Testament, ed. Krister Stendahl (New York: Harper & Brothers Publishers, 1957), pp. 122-27. Similarly, D. Flusser, "Blessed are the Poor in Spirit," Israel Exploration Journal 10 (1960):4-11. W. D. Davies does not find any connection between Jesus and the Sect, and rejects Schubert's observation. See W. D. Davies, The Setting of the Sermon on the Mount (Cambridge: University Press, 1964), pp. 251-52.

⁸D. A. Carson, The Sermon on the Mount, p. 17.

⁹M. H. Franzmann, "Beggars Before God: The First Beatitude," Concordia Theological Monthly 18 (1947):894.

¹⁰Eduard Thurneysen, The Sermon on the Mount, rev. ed., trans. William C. Robinson (Richmond: John Knox Press, 1964), p. 18. Joachim Jeremias, The Sermon on the Mount, trans. Norman Perrin (London: Athlone Press, 1961), p. 29: "The example of Jesus stands behind every word of the Sermon on the Mount." Hence the main character of the whole Sermon

"The only possible understanding of the Sermon on the Mount," according to Eduard Thurneysen, "is the christological understanding."¹¹ Many scholars have raised many questions about the phrase "in spirit" (τῷ πνεύματι) since Luke's account does not have it (compare Luke 6: 20). Based on the assumption that Jesus spoke in the Aramaic, some see the short form "the poor" as original, and claim that the longer form "the poor in spirit" is Matthew's addition to spiritualize the original saying of Jesus which was uttered in short form.¹² A careful study of the Aramaic version of the Beatitudes cannot justify any attempt for the reconstruction of the Greek text, without taking the present Greek text seriously.¹³ The phrase τῷ πνεύματι should be understood as a dative

on the Mount is alluded in the first Beatitude, as puts Betz: "Die uebrige Bergpredigt ist nichts anderes als die Konkretisierung und Erlaeuterung des ersten Makarismus." See Hans Dieter Betz, "Die Makarismen der Bergpredigt (Matthaeus 5, 3-12): Beobachtungen zur literarischen Form und theologischen Bedeutung," Zeitschrift fuer theologie und kirche 75 (1978):19.

¹¹Eduard Thurneysen, The Sermon on the Mount, p. 18.

¹²G. D. Kilpatrick, The Origins of the Gospel according to St. Matthew (Oxford: Clarendon Press, 1946), p. 15; Georg Strecker, Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthaeus (Goettingen: Vandenhoeck & Ruprecht, 1962), pp. 150-51; Gerhard Barth, "Matthew's Understanding of the Law," Tradition and Interpretation in Matthew, ed. by Guenther Bornkamm, et al. (London: SCM Press, 1963), p. 123; Robert H. Gundry, Matthew: A Commentary on His literary and Theological Art (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 67.

¹³Contra Matthew Black, An Aramaic Approach to the Gospels and Acts, 2nd ed. (Oxford: Clarendon Press, 1954), pp. 258-59. G. Schwarz, based on the antithesis of poor and rich at James 2:5, suggests another reconstruction of Matt. 5:3: μακάριοι οἱ πτωχοί, ὅτι αὐτοὶ πλου- τωθήσονται. It has no evidence found in Jesus' teaching for such a conjecture. See G. Schwarz, "Ihnen gehoert das Himmelreich?" New Testament Studies 23 (1976-77):341-43.

of respect in the context,¹⁴ and means "with respect to one's spirit."

It is to be noted that the position of $\alpha\upsilon\tau\omega\upsilon$ is emphatic here and in the rest of the beatitudes (verses 4-10).¹⁵ The primary accent in the $\delta\tau\iota$ clause rests on "theirs" not on "the Kingdom of Heaven." Jesus stresses the spiritual quality of His followers or hearers more than the Kingdom of Heaven itself. He does not say, "The Kingdom of Heaven is at hand! So, repent!" He does say, "Repent, the Kingdom of Heaven is at hand!" (Matt. 4:17). Thus the first Beatitude stresses one's spiritual quality, that is, his right relationship with God in Jesus Christ which is expressed through his deepest repentance and total dependence upon God. This is the way of true blessedness. The gift of the Kingdom of God is already given, and the future consummation of it is guaranteed to them. This is the full force and meaning of $\epsilon\sigma\tau\iota$ in the first Beatitude. $\epsilon\sigma\tau\iota$ provides reality for the present aspect¹⁶ and certainty or guaranty for the future aspect of the Kingdom of Heaven. $\epsilon\sigma\tau\iota$ of verse 10 has the same significance as that of verse 3. On the basis of Aramaic absence of the copula and of the future tenses of verbs in verses 4-9, many scholars heavily stress the eschatological aspect of the Kingdom of Heaven and overlook the significance of $\epsilon\sigma\tau\iota$ as written by Matthew.¹⁷ The total context of the

¹⁴Turner, Syntax, p. 220; Georg Strecker, "Die Makarismen der Bergpredigt," New Testament Studies 17 (1970-71):262.

¹⁵Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker Book House reprint, 1982), p. 63.

¹⁶Donald Guthrie, New Testament Theology (Downers Grove: InterVarsity Press, 1981), p. 415. Thurneysen, The Sermon on the Mount, p. 32, understands $\epsilon\sigma\tau\iota$ as a "futuristic present."

¹⁷Contra, Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel according to S. Matthew, 3rd ed., ICC (Edinburgh:

Beatitudes and Matthew's Gospel demands us to note both present and future aspects of the Kingdom of Heaven.¹⁸

Matthew uses "the Kingdom of Heaven" (31 times) which is a familiar phrase for the Jews, while Luke exclusively uses "the Kingdom of God" in his Gospel (33 times). "The Kingdom of Heaven" which is proclaimed by Jesus is much different from the contemporary view of the glorious and earthly Messianic Kingdom which will be ushered by the victorious Messiah.¹⁹ The Kingdom of Heaven, which is the Kingdom of God, describes "God's reign"²⁰ or "the kingly reign of God."²¹ It is already begun and established in the hearts of men, as a present

T. & T. Clark, 1912), p. 40; W. F. Albright and C. S. Mann, Matthew, AB, vol. 26 (Garden City: Doubleday & Company, 1971), p. 46; Eduard Schweizer, The Good News according to Matthew, trans. David E. Green (Atlanta: John Knox Press, 1975), p. 87; Hans Dieter Betz, "Die Makarismen der Bergpredigt," p. 10; Neil J. McEleney, "The Beatitudes of the Sermon on the Mount/Plain," Catholic Biblical Quarterly 43 (January 1981):7.

¹⁸John Bright, The Kingdom of God (N.p.: Pierce & Washabaugh, 1953; reprint ed., Nashville: Abingdon Press, 1981), pp. 237-38; Jack Dean Kingsbury, Matthew: Structure, Christology, Kingdom (Philadelphia: Fortress Press, 1975), p. 146.

¹⁹Cf. T. W. Manson, The Servant-Messiah: A Study of the Public Ministry of Jesus (Cambridge: University Press, 1953; reprint ed., Grand Rapids: Baker Book House, 1977), pp. 55-59; C. K. Barrett, ed., The New Testament Background: Selected Documents (London: S. P. C. K., 1956; reprint ed., New York: Harper & Row, Publishers, 1961), pp. 245-50.

²⁰T. W. Manson, The Servant-Messiah, p. 74; David Hill, The Gospel of Matthew, NCB (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972). p. 110; S. Aalen, "Reign and House in the Kingdom of God in the Gospels," New Testament Studies 8 (1961-62):215-40.

²¹Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribner's Sons, 1971), p. 96.

reality,²² through the person and ministry of Jesus Christ with the work of the Holy Spirit (see Matt. 12:28).

Jesus declares a second blessing to the mourners:

Blessed [are] the mourning ones $\epsilon\omicron\iota\ \pi\epsilon\iota\theta\omicron\upsilon\upsilon\tau\epsilon\varsigma$,
for they shall be comforted (5:4).

For a proper understanding of "the mourners," three contexts should be considered: the Beatitudes; Is. 61:1-2; and the ministry of Jesus. The mourners are closely related to the poor in spirit (5:3) according to the sequence of Jesus' sayings: repentance is related to mourning.

Whereas the fulfillment of Isaiah 61:1-2 in Luke 4:18-19 does not mention Matthew's second Beatitude, the Septuagint does have it: $\pi\alpha\rho\alpha\ \kappa\alpha\lambda\acute{\epsilon}\nu\alpha\iota\ \tau\alpha\upsilon\tau\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\epsilon\iota\theta\omicron\upsilon\upsilon\tau\alpha\varsigma$ (Is. 61:2b). The mourners of Is. 61:2 are the mourners of Zion in the next verse (verse 3). The mourners of Zion are those who are mourning in and for Zion.²³ They mourn for their sins in Zion and for the sins of Zion. Jesus also wept ($\kappa\lambda\alpha\acute{\iota}\omega$) over Jerusalem, over the wicked and disobedient people of Jerusalem in Luke 19:41 (compare Matt. 23:37-39; Luke 13:34-35). Hence the blessed mourners are those who keep mourning for their sins and the sins of others,²⁴

²²C. H. Dodd with his stress on realized eschatology, tends to lessen the future aspect of the Kingdom of Heaven by saying: "the coming of the Kingdom of God is realized in experience." See C. H. Dodd, The Parables of the Kingdom, rev. ed. (New York: Charles Scribner's Sons, 1961), p. 32, n. 1.

²³Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1972), 3:460-61.

²⁴D. A. Carson, The Sermon on the Mount, pp. 18-19. Contra, Robert H. Gundry, Matthew, pp. 68-69. He connects mourning with persecution, but the latter is expressly mentioned in the later Beatitudes (verses 10-12). Similarly, Bultmann, " $\pi\epsilon\iota\theta\acute{\epsilon}\omega$," TDNT, 6:43. T. McComiskey, " $\pi\epsilon\iota\theta\acute{\epsilon}\omega$," NIDNTT, 2:422, is pointless. Contra, Robert A. Guelich, "The Matthean Beatitudes: 'Entrance-Requirements' or Eschatological Blessing?" Journal of Biblical Literature 95/3 (1976):424,

following the example of Jesus. The pious mourners are blessed because they will be comforted. The future passive *παρὰ κλυθίστου* suggests that God Himself will comfort them with His everlasting comfort.²⁵ They will be fully comforted in THE DAY: it is an eschatological comfort. The second Beatitude depicts an eschatological and heavenly blessing. This blessing, however, has already been established in the hearts of the pious mourners through the ministry of Jesus, the Messiah.²⁶

A blessing is declared to the meek:

Blessed [are] the meek [*οἱ πραεῖς*],²⁷
for they shall inherit the earth (5:5).²⁸

Psalm 37:11a (36:11 in LXX) is identical with Matt. 5:5, and sheds light on the interpretation of the third Beatitude. The psalm draws a contrast between the evildoers and the righteous. The evildoers carry out evil devices (verse 7), plot against the righteous (verse 12), cast down the poor and the needy (verse 14), and seek to slay the righteous (verse 32). The righteous, on the contrary, do good (verse 3), walk uprightly (verse 14), and ever give generously (verses 21, 26). They trust in God (verses 3, 5) and wait for Him (verses 7, 9). The righteous are

rejects the relation between Matt. 5:4 and Is. 61:1-2 since Luke's vocabulary *πεινῶντες* is not found in Is. 61:1-3. He sees *πεινῶν* of Matt. 5:4 as Matthew's redactional modification.

²⁵ Joachim Jeremias, New Testament Theology, pp. 10-11.

²⁶ D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols. (Grand Rapids: Zondervan Publishing House, 1984), 8:133.

²⁷ "meek": KJV; RSV; NIV. "humble": JB; NEB; NASB.

²⁸ For the textual variations of 5:4, 5, see Heber F. Peacock, "The Text of the Sermon on the Mount," Review and Expositor 53 (June 1956):9-23.

the meek in the psalm (compare verses 9, 29) since the psalmist puts the meek, like the righteous, as a counterpart to the evildoers (verses 9-11). Hence the meek are the ones who have an intimate relationship with God, and a humble disposition toward others. They can relate well to God and to men.²⁹ Their humble reliance upon God (5:3) and mourning for others' sins (5:4) make true meekness possible.³⁰

Moses is introduced as an outstanding example of the meek (*πραῦς*) in the Old Testament (Num. 12:3). Our Lord is the Meek par excellence (*πραῦς ἔμμε* Matt. 11:28; compare Zech. 9:9) who pronounces a blessing to the meek. They are blessed because they are followers of the true Meek, and they will inherit the earth. "To inherit the earth" does not refer to "possession of the real land," which had been a desire for the Israelites in the Old Testament, as writes W. D. Davies:

It is the Kingdom of God that transcends geography as Jesus proclaimed it, not the geographically concentrated "promise" of the Old Testament that Matt. 5:5 is concerned with. . . . The reference is not to a merely geographic earth, but to the "redeemed" earth of the Age to Come, "which eye hath not seen nor ear heard."³¹

The major difference between Ps. 37:11 and Matt. 5:5 is that the latter has an eschatological dimension. This is clearly revealed in the future tense of the verb *κληρονομήσουσιν*. This eschatological "earth"

²⁹D. A. Carson, The Sermon on the Mount, pp. 20-21.

³⁰Guelich, influenced by the overlapping meanings of *יָרַח* and *יָרַח*, does not properly distinguish *πραῖς* from *πτωχός*. See Robert A. Guelich, The Sermon on the Mount: A Foundation for Understanding (Waco: Word Books, 1982), p. 82.

³¹W. D. Davies, The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine (Berkeley and Los Angeles: University of California Press, 1974), p. 362. See also Francis Wright Beare, The Gospel according to Matthew (New York: Harper & Row, Publishers, 1981), p. 130.

will be given to the meek by God not as merit but as grace: it cannot be earned or obtained by men, but only given (compare John 14:2-3; Heb. 11:16). It is to be noted that "the inheritance has already been received in the sense that God's promise is sure, yet is also still future."³²

Jesus pronounces the fourth Beatitude:

Blessed are the hungering and thirsting for righteousness
 ἔτι ὕ σικαιοσύνης, for they shall be satisfied (5:6).

The term *σικαιοσύνη* occurs 6 times in Matthew's Gospel (3:15; 5:6, 10, 20; 6:33; 21:32), once in Luke's Gospel (1:75), and twice in John's Gospel (16:8, 10). It is a big word for Matthew since his Gospel is primarily written to people who have been influenced by the contemporary Judaism which placed a heavy emphasis on "work righteousness" (see Matt. 15:1-11). The word is used 4 times in the Sermon on the Mount. The righteousness of the disciples is compared to that of the scribes and the Pharisees (5:20). The righteousness of the scribes and the Pharisees is not approved by Jesus. The righteousness of the disciples is closely related to their deeds (6:1). The righteousness of the Heavenly Father in 6:33 corresponds to His will in 7:21. The latter passage stresses an obedient deed for the disciples and highlights the concluding remarks of the Sermon on the Mount. The forensic or soteriological understanding of "righteousness" does not fit to the context of the Sermon on the Mount.³³ "The righteousness" of the fourth

³²Francis Lyall, Slaves, Citizens, Sons: Legal Metaphors in the Epistles (Grand Rapids: Zondervan Publishing House, 1984), p. 106.

³³Contra, Rudolf Bultmann, Theology of the New Testament, 2 vols. trans. Kendrick Grobel (New York: Charles Scribner's Sons, 1951), p. 273; Gerhard Barth, "Matthew's Understanding of the Law," pp. 123-24;

Beatitude, as well as in the rest of the Sermon on the Mount, denotes "the pattern of life in conformity to God's will."³⁴ It underlines the right relationship of Jesus' followers with God. Their constant and real hungering and thirsting for that relationship and its manifestation in their actions characterize them as "God's blessed ones." They will be completely satisfied not only in THE DAY but also in the present through the work of His Spirit. God Himself will satisfy those who are following Jesus, who said: "For I have come down from the Heaven, not to do My will but the will of Him who sent Me" (John 6:38). The fourth Beatitude probably gave a strong impact to those who were living in Palestine in the first century A.D. since they certainly knew what these terms "hungering," "thirsting," and "eating fully" (*χορτάσσω*) meant for them, especially in the earthly sense.

Blessing is proclaimed to the merciful in the fifth Beatitude:

Archibald M. Hunter, A Pattern for Life: An Exposition of the Sermon on the Mount, rev. ed. (Philadelphia: Westminster Press, 1965), pp. 37-38; John Reumann, Righteousness in the New Testament (Philadelphia: Fortress Press; New York: Paulist Press, 1982), p. 134. He sees the existence of the term in Matt. 5:6 as the redactional addition of Matthew or his school.

³⁴D. A. Carson, The Sermon on the Mount, p. 22. See also Eduard Thurneysen, The Sermon on the Mount, p. 44; Ernest DeWitt Burton, New Testament Word Studies (Chicago: University of Chicago Press, 1927), p. 18; Wm. Arndt, The Sermon on the Mount (St. Louis: Concordia Seminary Mimeo Co., 1944), p. 10; Floyd V. Filson, A Commentary on the Gospel according to St. Matthew, Black's New Testament Commentaries (London: Adam & Charles Black, 1960), p. 77; Gunther Bornkamm, Jesus of Nazareth, trans. James M. Robinson (New York: Harper & Row, Publishers, 1960), pp. 100-109; Schrenk, " *ΣΚΑΛΟΥΨΥ* ," TDNT, 2:198-99; Georg Strecker, "The Concept of History in Matthew," The Interpretation of Matthew, ed. Graham Stanton, Issues in Religion and Theology, vol. 3 (London: S. P. C. K.; Philadelphia: Fortress Press, 1983), p. 76.

Blessed [are] the merciful [ἑλεήμονες] ,
for they shall be shown mercy [ἐλεηθήσονται] . (5:7)

The adjective ἐλεήμων occurs once elsewhere in Heb. 2:17 where it is used to describe Jesus Christ as the merciful High Priest. The verb ἐλεέω occurs 8 times and the noun ἔλεος 3 times in Matthew's Gospel. Both terms are exclusively used by or ascribed to Jesus or God in Matthew's Gospel.³⁵ Jesus says that mercy (ἔλεος) is asked more than sacrifice by God for His people (9:13; 12:7). The Pharisees have neglected mercy (23:23). Two blind men of Galilee asked for Jesus' mercy toward them (9:27). A Canaanite woman, whose daughter was cruelly demon-possessed, cried to Jesus: "Have mercy on me!" (15:22). The father of a demoniac asked Jesus' mercy on his son (17:15). Two blind men near to Jericho cried out to Jesus: "Lord, have mercy on us!" (20:30, 31). Thus those who asked for Jesus' mercy are the miserable, and Jesus responded to them. This is the supreme example of being merciful: to be merciful means to make a positive response, with a compassionate and gentle mind, to the miserable and helpless.³⁶ The motivation and basis to be merciful for Jesus' followers is provided for them by their experience of God's mercy as taught by Jesus in the parable of the Unforgiving Servant (18:32-34) and in the Lord's Prayer (6:12). The disciples should be merciful to the miserable or helpless as they are shown mercy by God in Jesus Christ. The intimate relationship of the disciples with God, the Merciful, should be put into practice. Then they will be the blessed (μακάριοι) now, and will be welcomed in THE DAY:

³⁵ ἑλεήμων occurs 30 times in the LXX, and it is mostly related to God (Ex. 22:27; Ps. 85:15, etc.).

³⁶ D. A. Carson, The Sermon on the Mount, p. 24.

"Come, you who are blessed of My Father!" (Compare Matt. 25:31-46).

The sixth Beatitude is ascribed to those who are pure in heart:

Blessed [are] the pure in heart,
for they shall see God. (5:8)

The phrase "pure in heart" (καθαροὶ τῆ καρδίᾳ) is not found elsewhere in the New Testament but in Ps. 24:4 (23:4 LXX). The psalm sheds much light on the understanding of this Beatitude. The psalmist raises a question: "Who may ascend into the hill of the LORD? And who may stand in His holy place?" (24:3 NASB). The setting of the psalm is cultic, and both "ascend" and "stand" draw a "fine picture of worship."³⁷ The proper qualification of the worshipper is described in verse 4:

- a) Having clean hands and a pure heart,
- b) Does not lift up his soul to falsehood, and
- c) Does not swear deceitfully.

"Hands" and "heart" obviously denote a whole person. The psalm shows that one who has clean hands and a pure heart is no other than a man of moral integrity which is contrasted to falsehood and deceit in verse 4 b. c.³⁸ The purity of heart, from the context, is to be understood in terms of one's faithful relationship with God which has been expressed in his moral quality. Psalm 24:4 is echoed in James 4:8: "Draw near to God and He will draw near to you. Cleanse your hands, sinners, and purify your hearts double-minded!" The purity of heart is contrasted with the double-mind. Purity of heart, in the sixth Beatitude, means

³⁷Derek Kidner, Psalms 1-72, Tyndale (Downers Grove: InterVarsity Press, 1973), p. 114.

³⁸Peter C. Craigie, Psalm 1-50, Word Biblical Commentary (Waco: Word Books, 1983), p. 210.

"singleness of devotion"³⁹ or an "absolute openness of heart" toward God.⁴⁰ Those who are pure in heart will see God Himself (compare Heb. 12:14; 1 John 3:2-3).⁴¹ "Seeing God," in the Jewish thought pattern, means "enjoying unbroken communion with Him."⁴² The future tense of the verb "will see" underlines eschatological significance. In this age, they see God by "hearing His word"; "in the world to come, they shall see His face."⁴³ They are truly *μακάριοι* .

The peacemakers are blessed in the seventh Beatitude:

Blessed [are] the peacemakers,
for they will be called sons of God. (5:9)

This Beatitude is stressed again in 5:44-45: "But I tell you, love your enemies and pray for those who are persecuting you, so that you may become sons of your Father in Heaven." Jesus shows the Heavenly Father as an example to follow in the following passages (verses 45b-48). Hence, peacemaking is equivalent to loving others, even one's enemies, following the quality of the Heavenly Father. The quality of the Heavenly Father is perfectly manifested through His Son (compare John 12:45;

³⁹Martin H. Franzmann, Follow Me: Discipleship according to Saint Matthew (St. Louis: Concordia Publishing House, 1961), pp. 39-40.

⁴⁰Matthew Black, An Aramaic Approach to the Gospels and Acts, p. 259, n. 2, suggests, based on the Aramaic equivalent of Isaiah's "brokenhearted" (Is. 61:2), that "pure in heart" describes the "brokenhearted" or the "contrite." He does not differentiate Matt. 5:8 from Matt. 5:3. His suggestion is accepted by David Hill, Matthew, p. 113 and Robert H. Gundry, Matthew, pp. 71-72. Matt. 5:8 has a different nuance from Matt. 5:3. Black's suggestion is not convincing.

⁴¹The position of *τῷ Θεῷ* is emphatic.

⁴²Francis Wright Beare, Matthew, p. 133.

⁴³Martin H. Franzmann, Follow Me, p. 40.

14:9). The Son is the Prince of Peace (Is. 9:5-6; Zech. 9:9-10). He loved and prayed for His enemies and persecutors (Luke 23:34). His whole ministry manifested the genuine way of peacemaking (compare Eph. 2:13-17; Col. 1:19-20; 1 John 3:1). Thus to be peacemakers means to have the "Christlike virtue," and there is "no limitation for the peacemaking duty."⁴⁴ The seventh Beatitude describes the highest form of interpersonal relationship, and it presupposes one's right relationship with the Father which has been established through the previous Beatitudes (5:3-7, especially verse 8). He will be declared a "son of God."⁴⁵ The Beatitude is striking for the Jews since they believed that they were, by nature, sons of God.⁴⁶ Eduard Schweizer understands "being called sons of God" as "the miracle of communion with God that is to be granted the peacemaker at the Last Judgment through God's authoritative word, which transforms him ("will be called")."⁴⁷ Joachim Jeremias understands "being children of God" as an eschatological gift of salvation.⁴⁸ Being sons of God implies a special relationship with God, that is, an intimate and spiritual tie.⁴⁹ The concept "son" carries a connotation of privilege and dignity (compare Rom. 8:14-17; Gal. 3:29; 4:7). The

⁴⁴Georg Strecker, Die Bergpredigt: Ein exegetischer Kommentar (Goettingen: Vandenhoeck und Ruprecht, 1984), pp. 43-44.

⁴⁵The position of *υἱοὶ Θεοῦ* is emphatic.

⁴⁶Alan Hugh McNeile, The Gospel according to St. Matthew (Grand Rapids: Baker Book House reprint, 1980), p. 53.

⁴⁷Eduard Schweizer, Matthew, p. 95. Similarly, Jack Dean Kingsbury, Matthew, Proclamation Commentaries, 2nd ed. (Philadelphia: Fortress Press, 1986), p. 82.

⁴⁸Joachim Jeremias, New Testament Theology, p. 181.

⁴⁹BAG, p. 841.

phrase "sons of God" denotes no less than what it actually means. The sonship of God is given to men only in Jesus Christ (John 1:12), and the eschatological sonship of God will be pronounced by God Himself. It is not possible for a man to obtain the sonship of God by his effort or merit, but it is only given: it is grace. It is a present reality (see John 5:24).

The eighth Beatitude follows:

Blessed are those who having been persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven. (5:10)

The perfect tense of *ἡδυνώμενοι* implies that the persecution has already begun to those who eagerly pursue God's will in their life, and that the persecution exists not only as a future possibility but as a present reality. The persecution of Jesus by the hostile Jewish leaders has already begun (John 5:16-19). The persecution of Jesus' followers has also begun: "for the Jews already had agreed that if anyone should confess Him to be Christ, he should be put out of synagogue" (John 9:22).⁵⁰ The transition from the tradition and regulation of men to God's will causes the disciples of Jesus to be persecuted. Hence it is a religious persecution,⁵¹ which meant a severe punishment in the Jewish community.

It is striking that the promise of the eighth Beatitude is exactly identical to that of the first Beatitude. The verses from 4 to 9 are enveloped by verses 3 and 10: verses 3 and 10 function as the rhetorical

⁵⁰David Hill, Matthew, p. 113, argues that the persecution was a reality at the time when Matthew wrote his Gospel. Carson doubts the force of perfect tense here, and suggests to see it in the future sense. See D. A. Carson, "Matthew," p. 136.

⁵¹Alan Hugh McNeile, Matthew, p. 53; Oepke, " *δυνώμενοι*," TDNT, 2:230.

"inclusion." The blessing of the Kingdom of Heaven becomes the very basis and context in which the various blessing in verses 4-9 should be understood. It is to be noted that there is progress of thought in the various qualities described in verses 3-10: poverty in spirit leads to peacemaking, and persecution. Many scholars note that it is the same people who are described in all the beatitudes, but in different facets of their character.⁵² Whereas verses 3 and 10 have the present tense of promise, verses 4-9 have the future tense. Both tenses are closely related with each other in the Beatitudes. The present tense does not exclude the future reference, and the future tense does not exclude the present reference.⁵³ The present fulfillment of the blessing is closely tied to the future consummation. Every ethical and religious quality described in the Beatitudes is connected with the willingness to endure persecution. In the same way, every blessing is focused on the Kingdom of Heaven.⁵⁴ Thus the eighth Beatitude becomes the climax, and it is repeated and expanded by Jesus in the following verses (verses 11, 12):

Blessed are you $\epsilon\mu\alpha\kappa\acute{\alpha}\rho\epsilon\iota\omicron\iota \epsilon\sigma\tau\epsilon$] when men cast insults at you, and persecute you, and say all kinds of evil against you falsely,⁵⁵ on account of Me.

⁵²Francis Wright Beare, Matthew, p. 134.

⁵³Harvey K. McArthur, Understanding of the Sermon on the Mount (New York: Harper & Brothers, Publishers, 1960), p. 84.

⁵⁴C. H. Dodd, More New Testament Studies (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), p. 7.

⁵⁵"Falsely" ($\psi\epsilon\upsilon\delta\acute{o}\mu\epsilon\nu\omicron\iota$) is omitted in the Western texts (e. g. D), and is bracketed in UBS (3rd ed.) and Nestle (26th ed.) texts. Omission is not justified by the strong support of many prominent Mss for inclusion. Cf. Bruce M. Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1971), pp. 12-13.

Rejoice, and be glad, for your reward in heaven is great,
for so they persecuted the prophets who were before you. (NASB)

Some scholars take verses 11-12 not as an emphatic expansion of the eighth Beatitude but as the beginning of the next section (verses 13-16) since verses 11-12 have the second person for the subject like the following section (verses 13-16).⁵⁶ Some see verses 11-12 not as the original saying of Jesus but as a later addition by the church for its purpose.⁵⁷ David Daube⁵⁸ notes that the last number in a series is often longer than the preceding ones in the ancient literature. The second person in verses 11-12 can be understood as a bridge for the transition from the Beatitudes to the next section. Moreover, verses 11-12 should be understood as a re-emphasis of verse 10 since both sections share the same language and thought. The direct address of the second person certainly reveals an emphasis.⁵⁹ The terms "cast insults" and "say evil falsely" show a side of persecution. The disciples are persecuted because of Jesus (compare emphatic $\epsilon\mu\omicron\upsilon$). The cause of persecution, in verse 10, is "because of righteousness," that is, the conformity to God's will. The thought of verse 10 is closely tied with that of verses 11 and 12: the will of God is perfectly and clearly manifested in the person and ministry of Jesus. Faithfulness to God's will

⁵⁶R. H. Charles, "The Beatitudes," Expository Times 28 (1916-17):536-41.

⁵⁷Rudolf Bultmann, The History of the Synoptic Tradition, rev. ed., trans. John Marsh (New York and Evanston: Harper & Row, Publishers, 1968), p. 110.

⁵⁸David Daube, The New Testament and Rabbinic Judaism (Salem, NH: Ayer Co., Publishers, reprint, 1984), pp. 196-201.

⁵⁹D. A. Carson, The Sermon on the Mount, p. 28.

means more specifically one's complete loyalty and attachment to Jesus.

Loyalty to Jesus inevitably causes persecution as He said:

If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. (John 15:18-19 NASB)

It is striking that Jesus teaches "persecution" as the most precious blessing in the Beatitudes: the term *διώκω* occurs in every verse from 10 through 12.⁶⁰ Persecution for the sake of Jesus Christ is not an unpleasant fate but a privilege for the Christians. Persecution for Jesus reveals a supreme form of one's intimate relationship with Him which cannot be broken by anything in this world (compare Paul's declaration in Rom. 8:35-39). Therefore they should constantly "rejoice and be glad"⁶¹ in persecution. When a believer stands under persecution, it is evident that he stands in the tradition of the pious which was established by the Old Testament prophets (verse 12c), fulfilled by Jesus Christ on the Cross, and manifested also by the apostles (compare Phil. 1:29; 2 Tim. 3:12; 1 Thess. 3:3-5; 1 Peter 2:19-21, 3:14). The great reward (*μισθός*) is the gracious and Heavenly reward.⁶² The theology of the cross can be understood as a supreme form of the genuine

⁶⁰The word *διώκω* is used by Matthew as a technical term for the "persecution of the Christian community." See Georg Strecker, Die Bergpredigt, p. 47. It occurs 6 times in Matthew, 2 in Luke, 2 in John, and 9 in Acts.

⁶¹The word *ἀγαλλιάω* connotes an "extreme joy," and is employed by Matthew as a "technical term for joy in persecution and martyrdom" (cf. 1 Peter 1:6, 8; 4:13; Rev. 19:7). See David Hill, Matthew, p. 114.

⁶²Georg Strecker, Die Bergpredigt, p. 48. The term *μισθός* occurs 10 times in Matthew (6 in the Sermon on the Mount), once in Mark and John, and 3 in Luke.

blessing, as taught by Jesus. Hence any interpretation of the Beatitudes without proper appreciation of the Christological significance will be in vain.

Μακάριος in other Passages

When John the Baptist in prison heard the works and teachings of Jesus, he sent his disciples to Him asking, "Are You the Coming One⁶³ or may we expect another?" (Matt. 11:3). Jesus said to them, "Go and report to John what you hear and see: the blind see again and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised, and the poor are evangelized" (11:4-5). Jesus did not give them a direct answer, but simply quoted a passage from Isaiah (Is. 61:1; compare 11:2; 42:1) with an addition of some other phrases which are not found in the Isaiah's passage. What Jesus said is a declaration of the fulfillment of the Messianic prophecy (compare Luke's account in Luke 4:17-21), and it is an actual report of what Jesus, as the Messiah, did. Jesus' answer should have been effective and authoritative for the Jews since it came from the Scripture.

A blessing word of Jesus is followed in the next verse: "And blessed is who has not stumbled over Me" (11:6). The *μακάριος* formula here has a negative form of blessing. As a snare (= stumbling rock) can bring a fatal result for an animal,⁶⁴ so one's relationship

⁶³"The Coming One" (ὁ ἐρχόμενος) is a technical term for the Jews denoting the eschatological Prophet, i.e., the Messiah. See Oscar Cullmann, The Christology of the New Testament, rev. ed., trans. S. C. Guthrie and C. A. M. Hall (Philadelphia: Westminster Press, 1963), pp. 26, 36, and Schneider, "ἐρχομαι" TDNT, 2:670. Cf. Ps. 117:26; Matt. 21:9; Luke 19:38.

⁶⁴James Hope Moulton, "Σκάνδαλον," Expository Times 26 (1914-15):331-32.

with Jesus should determine his eternal fate. It is to be noted that the subject of 11:5 is plural but it is singular in 11:6 (μακάριος ἕσθις ὅς). The singular probably points out one's personal relationship with Jesus since salvation is ultimately a personal matter.

In Jack Dean Kingsbury's words:

Encounter with Jesus places a person in a crisis of decision. The choice is between "repenting" and "entering" the gracious sphere of the Kingdom and rejecting Jesus as the Messiah.⁶⁵

Jesus obviously implied that one's fate is really dependent on his acceptance or rejection of Him as the Messiah to see properly His deeds and hear of His words.⁶⁶ His choice holds an eschatological significance.⁶⁷ The words of Jesus positively mean that one's believing relationship with Him in grace brings eternal blessing.⁶⁸

After speaking the Parable of the Seed and the Soils (Matt. 13: 1-9), Jesus explained that He used the parable to conceal the heavenly truth since the mysteries of the Kingdom of Heaven are not given to be known to all (13:11), and thus He fulfilled the prophecy of Isaiah (Is. 6:9-10 = Matt. 13:14-15). Before giving a full exposition of the parable, Jesus declared a blessing to the disciples:

But blessed are your eyes because they see; and your ears because they hear. For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see it; and to hear what you hear, and did not hear it. (13:16-17 NASB)

⁶⁵ Jack Dean Kingsbury, Matthew as Story (Philadelphia: Fortress Press, 1986), p. 63.

⁶⁶ Robert H. Stein, The Method and Message of Jesus' Teaching (Philadelphia: Westminster Press, 1978), p. 118. He sees the saying of Jesus as His "totalitarian claim."

⁶⁷ Staehlin, "ἸΚΑΥΣΑΛΟΙ, ἸΚΑΥΣΑΛΩ," TDNT, 7:350.

⁶⁸ Cf. BAG, p. 760.

The disciples are blessed not because they understood what Jesus has said⁶⁹ but because of the object which they experience and participate, through seeing and hearing it. The blessed object of the disciples' seeing and hearing is the mysteries of the Kingdom of Heaven (see verse 11). It is now clearly revealed in the person and ministry of the Messiah for which the Old Testament prophets and saints had waited long but could not experience with their own eyes and ears. The main point of the beatitude of Matt. 13:16-17 is to stress the state of the disciples' blessedness which is greater than that of the Old Testament prophets and saints.⁷⁰ The passage does not mean that the Old Testament prophets and saints were not blessed. In this way, the beatitude of Matt. 13:16 has a comparative sense in it. The disciples are blessed because of Jesus, that is, they are invited and allowed by Him to experience His Kingdom.⁷¹ Thus it is a gracious blessing. The implication of Matt. 13:16 is closely connected with the previous beatitude (Matt. 11:6).

Toward the close of His several withdrawals, Jesus withdrew to the region of Caesarea Philippi with the disciples, and asked them, "Who do people say that the Son of Man is?" (Matt. 16:13). Hearing their answer, Jesus said, "But who do you say that I am?" Peter answered,

⁶⁹Contra Ulrich Luz, "The Disciples in the Gospel according to Matthew," The Interpretation of Matthew, Issues in Religion and Theology, ed. by Graham Stanton, vol. 3 (London: S. P. C. K.; Philadelphia: Fortress Press, 1983), p. 104.

⁷⁰The position of *ἡμῶν* (= the disciples) is emphatic in v. 16: "many prophets and righteous" are also emphatic in v. 17.

⁷¹Werner Georg Kuemmel, Promise and Fulfillment: The Eschatological Message of Jesus, Studies in Biblical Theology, vol. 23, trans. Dorothea M. Barton (London: SCM Press, 1956), p. 112.

"You are the Christ, the Son of the living God." (13:16).⁷² Peter's answer stresses Jesus' Messiahship in terms of the word order of the passage, and all the Synoptic Gospels equally have written the word "the Christ."⁷³ Peter's answer means that Jesus is the Messiah who "had come from God and had a special relationship with God."⁷⁴ Whereas "the Son of God" has been the "central Christological title" of Matthew (compare 14:33, 26:63, 27:40, 43, 54),⁷⁵ "the living God carries with it the Jewish conviction that all the gods of the nations are mere semblances ('idols') or vanities."⁷⁶ Hearing of Peter's answer, Jesus pronounces a blessing to him:

Blessed are you [μακάριος εἶ], Simon Barjona,
because flesh and blood did not reveal to you,
but My Father [who is] in Heaven (16:17)

Peter's answer and Jesus' blessing and promise (verses 18-19) have been one of the most debated passages in the New Testament.⁷⁷ Some scholars see them as a redactional addition by the primitive church, but

⁷²Matthew's account is the longest. Mark has "You are the Christ" (Mark 8:29). Luke has "The Christ of God" (Luke 9:20).

⁷³Contra George Eldon Ladd, A Theology of the New Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1974), p. 142, declines the validity of Peter's answer on Jesus' Messiahship.

⁷⁴Donald Guthrie, New Testament Theology, p. 305.

⁷⁵Jack Dean Kingsbury, Matthew: Structure, Christology, Kingdom (Philadelphia: Fortress Press, 1975), pp. 40-83; Oscar Cullmann, The Christology of the New Testament, p. 290.

⁷⁶Francis Wright Beare, Matthew, p. 352.

⁷⁷Cf. Peter in the New Testament, ed. Ramond E. Brown, Karl P. Donfried, and John Reumann (Minneapolis: Augsburg Publishing House; New York: Paulist Press, 1973), pp. 83-101.

not spoken by Jesus.⁷⁸ The content of Peter's answer correctly corresponds to the witness of the New Testament to Jesus' Messiahship and Sonship of God, and Jesus accepted and welcomed it.⁷⁹ Peter's confession, however, cannot be taken as genuine since he clearly misunderstood the true mission of Jesus. He thought in terms of the Jewish Messianic expectations (compare Matt. 16:22-23; Acts 1:6).⁸⁰ The reason why Peter was blessed is that he has been an instrument by which God revealed His Word. Jesus explains the reason more specifically: "because flesh and blood did not reveal to you, but [ὁ πατήρ] My Father in the Heaven" (16:17b). In the Jewish thought pattern, "flesh and blood" (σὰρξ καὶ αἷμα : here emphatic position) describes "humanity as contrasted with God."⁸¹ Hence "flesh and blood" depicts Peter himself, or any other human device or power, and Jesus' answer to Peter "flesh and blood did not reveal to you" must be counted as "one of His declarations about His being the Son of God."⁸² Jesus goes on to declare, "But My Father

⁷⁸Guenther Bornkamm, "The Authority to 'Bind' and 'Loose' in the Church," Interpretation of Matthew, Issues in Religion and Theology, ed. Graham Stanton, Vol. 3 (London: S. P. C. K.; Philadelphia: Fortress Press, 1984), p. 94; Rudolf Bultmann, Theology of the New Testament, p. 259; Werner Georg Kuemmel, The Theology of the New Testament, trans. John E. Steely (Nashville: Abingdon Press, 1973), p. 129.

⁷⁹Richard N. Longenecker, The Christology of Early Jewish Christianity (London: SCM Press, 1970), p. 81; Jack Dean Kingsbury, Matthew Proclamation Commentary, 2nd ed. (Philadelphia: Fortress Press, 1986), p. 52. Jesus' addition of Aramaic "Barjona" to Peter's name shows "solemnity" of His pronouncement of blessing. See Alfred Plummer, Matthew, p. 228.

⁸⁰Jack Dean Kingsbury, Matthew, p. 53.

⁸¹Willoughby C. Allen, Matthew, p. 176.

⁸²Oscar Cullmann, The Christology of the New Testament, p. 286.

(ὁ πατήρ μου is emphatic) in the Heaven" revealed to you. Peter is simply used as an instrument of God's revelation in order that He may reveal Jesus' true Messiahship to the disciples. Peter was blessed in this way. He contributed nothing to Jesus' Messiahship: God merely used him. Thus Peter's blessing should be understood as grace.

In the Olivet Discourse, Jesus predicts a great tribulation (Matt. 24:6-12, 16-22), coming of the false Christ (Matt. 24:4-5, 23-26), the certainty of His Coming (Matt. 24:27-28, 30-31), and the suddenness of His Coming (Matt. 24:36, 42). The parable of the Faithful Servant entrusted with supervision is followed with a blessing of Jesus on him:

Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. (Matt. 24:45-46 RSV)

The context obviously shows that the servant's master is the Son of Man (see verse 42, 44). The servant is blessed because of his vigilance and faithfulness, and his faithfulness is well expressed in the present participle *πρωθυμῶντα*. The blessedness of the faithful servant is enforced with the solemn statement of Jesus (see *ὅτι λέγω ὑμῖν*) on his higher progress (verse 47). The parable ends with a somewhat longer description of the wicked servants and their receiving severe punishment (verses 48-51). The *μακάριος* formula is ascribed to one's faithfulness to the commission of Jesus. Jesus will welcome him and bless him with the heavenly blessing at THE DAY. *Μακάριος* is employed to describe the Christological and eschatological blessing which will be given to the one who commits himself to His commission and remains consistently in His Word whether He comes soon or later (compare

the attitude of the wicked servants in verses 48-49.

Conclusion

The word *μακάριος* portrays the state of blessedness of those who have a right relationship with God, and the relationship is revealed through their whole-hearted commitment to Jesus, the Messiah. It is revealed through their faithfulness to His Words and their discipleship even in persecution. *Μακάριος* depicts spiritual and eschatological blessing which is focused on the Kingdom of Heaven. The Kingdom of Heaven is seen as a present reality. Thus the word *μακάριος* is fully loaded with Christological and eschatological significances. Man always appears as the receiver of the Heavenly blessing (compare "divine passive") while God is shown as the Source and Provider of blessing. The blessing is given on the basis of one's faith relationship with God through Jesus Christ. Blessing is grace which is only given. The fulfillment motif is found in the use of *μακάριος* : the Messianic prophecies are fulfilled in the person and ministry of Jesus Christ. Almost every *μακάριος* formula is closely related with this motif.⁸³

⁸³Cf. R. T. France, Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission (Grand Rapids: Baker Book House reprint, 1982), p. 60, claims that the Beatitudes are deeply "permeated with both Old Testament words and ideas."

CHAPTER VI

LUKE'S USE OF *μακάριος*

Stylistic Remarks

The word *μακάριος* occurs fifteen times in Luke's Gospel and twice in Acts. The verb *μακαρίζειν* is used once in Luke's Gospel (1:48). The *μακάριος* formula generally constructs declarative statements. In three instances, it is used in the descriptive sense. The formula is employed by Jesus 13 times to describe the blessed state of people, and 5 times, it is used by man or woman. Luke's use of the term is wider than Matthew's use in terms of its range of subject: 8 cases for third person; 5 cases for second person; twice for first person; 3 times for impersonal (but implicitly, and ultimately personal: Luke 10:23; 11:27; 23:29). Luke uses an antonym of *μακάριος* (*οὐαὶ* in Luke 6:24-26) and a synonym (*εὐλογημένος* in Luke 1:42). The major types of the formula are:

μακάριος + person + *ὅτι* clause as reason: 5 cases (Luke 1:45, 6:20, 21a, b, 14:14)

μακάριος + person in descriptive clause: 3 cases (Luke 11:28; 14:15; Acts 20:35)

μακάριος + person + conditional clause: 2 cases (Luke 6:22; 7:23).

μακάριος + impersonal subject: 3 cases (Luke 10:23; 11:27; 23:29)

Μακάριος in the Birth Stories

Luke's Gospel begins with the birth stories of John the Baptist and Jesus Christ. The stories introduce two pious women: Elizabeth and Mary. When Elizabeth received a visit of Mary, she, filled with the Holy Spirit, lifted up her voice and cried out toward Mary:

Blessed [εὐλογημένη] art thou among women,
 and blessed [εὐλογημένος] is the fruit of thy womb.
 And whence is this to me, that the mother of my Lord should
 come to me?
 For, lo, as soon as the voice of thy salutation sounded in
 mine ears,
 the babe leaped in my womb for joy.
 And blessed [μακαρία] is she that believed:
 for there shall be a performance of those things which were
 told her from the Lord. (Luke 1:42-45 KJV)

Elizabeth, using the εὐλογημένος formula twice, declares blessing to both Mary and her conceived child, that is, Jesus.¹ Under the inspiration of the Holy Spirit, she called Mary "the mother of my Lord" (compare Ps. 110:1).² The passive implies that both Mary and the conceived child were favored by God. Elizabeth employed a μακαρία formula to describe the blessedness of Mary who has believed the promise of God (compare the active participle πιστεύουσα). It is a

¹Contra Raymond E. Brown, The Birth of the Messiah: A Commentary on the infancy narratives in Matthew and Luke (London: Geoffrey Chapman, 1977), pp. 342-44, stresses only Mary's blessing and role, but overlooks Jesus' blessedness. The blessing word is also ascribed to Jesus in the text. Brown's application of hypotaxis, based on the Semitic style, to the second εὐλογημένος formula does not fit the present passage. Mary's blessing is ultimately based on Jesus Christ.

²"Lord" (= Yahweh) is the most frequently used title for Jesus in Luke-Acts (Luke 1:43; 2:11; 3:4; Acts 1:6, 21; 2:36, etc.) This fact shows Luke's theology which "puts Jesus on a level with Yahweh." See Joseph A. Fitzmyer, The Gospel According to Luke (I-IX), Anchor Bible, vol. 28 (Garden City: Doubleday & Co., 1981), pp. 200-204, 365.

judgmental blessing ultimately spoken by the Holy Spirit (see verse 41).³

The understanding of $\acute{\omicron}\tau\epsilon$ in verse 45 has been debated.⁴ If it is understood as "that," the $\acute{\omicron}\tau\epsilon$ clause would denote the content of what Mary believed. When it is taken as "because," the $\acute{\omicron}\tau\epsilon$ clause would describe the reason why Mary's faith was blessed.⁵ The primary object of Mary's faith was what Gabriel had spoken to her (Luke 1:31-33, 35-37). The secondary object of Mary's faith was the future fulfillment of Gabriel's message, that is, the prophecy of the birth of the Messiah and His eternal Kingdom. Mary was declared "blessed" because of her faith, but her faith was not the origin of her blessedness. The conception of Elizabeth was God's answer to her prayer (Luke 1:13). But Mary's conception was not God's answer to her, but it was God's initiative action. God chose her as His instrument. Hence Mary's blessedness is purely based on God's grace.

Mary's "Magnificat" (Luke 1:46-55)⁶ contains the verb

ΜΑΚΑΡΙΣΕΙΣΤΕ:

³R. C. H. Lenski, The Interpretation of St. Luke's Gospel (Minneapolis: Augsburg Publishing House, 1961), p. 81.

⁴Cf. $\acute{\omicron}\tau\epsilon$ for "that" (RSV; JB; NEB; NASB; NIV), "for" (KJV), and "because" (Plummer; Arndt; Lenski; Fitzmyer).

⁵This is the case here which describes well Elizabeth's intention.

⁶While some Old Latin versions ascribe the Magnificat to Elizabeth, the majority of the important MSS do it to Mary. Cf. R. P. Martin, "The Magnificat," ISBE, rev. ed., 3:220; Joseph A. Fitzmyer, Luke, pp. 365-66. Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971), pp. 130-31.

My soul exalts the Lord,
 And my spirit has rejoiced in God my Savior.
 For He has had regard for the humble state of His bonds slave;
 For behold [ἰσοῦ], from this time on all generations will
 count me blessed [μακαριοῦσέν].
 For the Mighty One has done great things for me;
 And holy is His name. (Luke 1:46-49 NASB)

The first stanza forms a parallelism with the second. On the basis of parallelism, some scholars understand the past tense of the verb "has rejoiced" (ἠγαλλίασεν) in the same sense as the present "exalts" (μεγαλύνει),⁷ and some others take as it is, the past.⁸ But it seems likely that the different understanding of the tense should not make any real difference in meaning. Both "my soul" and "my spirit" are Hebrew synonyms for "I" (compare Gen. 27:4, 25; 6:3).⁹ The motif for Mary's praising God and rejoicing her Savior¹⁰ is the fact that God has really "looked upon"¹¹ the "humble state" (ταπεινώσεν) of His bond-slave. Ταπεινώσεν denotes Mary's "humble state" rather than the "humility of a barren woman."¹² "It does not refer to childlessness of Hannah in the Septuagint (1 Sam. 1:11) but expresses the humble state of Mary in the eyes of the world . . . and perhaps also her humble

⁷Joseph A. Fitzmyer, Luke, p. 366 takes it "timeless aorist," or "proleptic aorist." See also Turner, Syntax, p. 74.

⁸R. C. H. Lenski, Luke, p. 85.

⁹Joseph A. Fitzmyer, Luke, pp. 365-66.

¹⁰R. C. H. Lenski, Luke, p. 85, notes that "Savior" is the key to Mary's song, and this reveals her understanding of God's plan of salvation which will be accomplished through her great Son.

¹¹"Looking upon" (ἐπί + βλέπω) here means "God's loving care" of Mary's humble state. See BAG, p. 290.

¹²Raymond E. Brown, The Birth of the Messiah, p. 361, applies an OT imagery of the barren woman to Mary's humble state.

attitude towards God."¹³ In other words, the term expresses her "unworthiness to be the mother of the Davidic Messiah and the Son of God."¹⁴

Calling special attention by using ἴσθι, she declares a blessing to herself. With the emphatic use of the phrase "from now on," the future tense of μακαριουσι describes a continuous beatification: "Mary sees that this beginning which is now being made by Elizabeth will be continued by all generations."¹⁵ Mary's blessing is a reflection of Leah's blessing in Gen. 30:13 as well as a response to Elizabeth's declaration of blessing to her in Luke 1:45. Mary is blessed by God providing her with a special privilege to be "the vehicle of God's saving purpose."¹⁶ This is what the clause "the Mighty One has done great things for me" actually means. "All generations," as Fitzmyer correctly points out, "will count her blessed, not because of any intrinsic, personal holiness or merit, but because of him whom she is bearing."¹⁷ It is a blessing of grace. Her blessing contains Christological and eschatological significance.

¹³I. Howard Marshall, The Gospel of Luke in New International Greek Testament Commentary (NIGTC) (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 82.

¹⁴Joseph A. Fitzmyer, Luke, p. 367.

¹⁵R. C. H. Lenski, Luke, p. 86.

¹⁶R. P. Martin, "The Magnificat," p. 221.

¹⁷Joseph A. Fitzmyer, Luke, p. 360.

EXCURSUS: TWO ACCOUNTS OF THE SERMON ON THE MOUNT

The similarities and differences between Matthew's account (Matt. 5-7) and Luke's account (Luke 6:17-49) on the occasion, place, audience, and content have been one of the much debated points in the study of the Gospels. The question on the identity between the two accounts has affected the interpretation of the Sermon on the Mount. The question of isagogics is here closely related with that of hermeneutics.

First, the place of two accounts appears to be different.

Matthew's account has "mountain": "And seeing the crowds He went up to the mountain" [ἀνέβη εἰς τὸ ὄρος] (Matt. 5:1a), while Luke's account has "plain": "And coming down with them He stood on a level place"

[ἕστη ἐπὶ τόπου πεδινῷ] (Luke 6:17a). Some scholars argue that two accounts reflect two different occasions and settings, and cannot be identified.¹⁸ The difference of place, according to Robert A. Guelich, ultimately comes from that of traditions which both evangelists follow: "The intention of both evangelists in this instance was neither primarily historical nor primarily theological but literary in character."¹⁹ Hans Conzelmann, following Lohmeyer's view, maintains that the mountain is reserved as a special place or revelation: "It is a

¹⁸ Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker Book House, 1982), pp. 175-78; Gleason L. Archer, Encyclopedia of Bible Difficulties (Grand Rapids: Zondervan Publishing House, 1982), p. 366; Jan Lambrecht, The Sermon on the Mount: Proclamation and Exhortation, Good News Studies, vol. 14 (Wilmington, DE: Michael Glazier, 1985), p. 33.

¹⁹ Robert A. Guelich, The Sermon on the Mount: A Foundation for Understanding (Waco: Word Books, 1982), p. 58. Emphasized by him.

mythical place, to which 'the people' cannot come. . . . It has become the type of the place of prayer and heavenly proclamation. . . . Consequently the plain also attains a special character as the place of meeting with the people."²⁰ Jindrich Manek also articulates this view, but according to his own assumption Matthew intentionally connects Jesus closely with a mountain, while Luke departs from Matthew since "in Luke's conception a mountain has no eschatological value."²¹ The "plain" as the place for Sermon does not lose supporters in the current scholarship.²²

The level place of Luke's account does not denote an ordinary plain or sea level place but a level place on the ridge of a mountain.²³ Jesus ascends up the mountain in Luke 6:12, and He comes down to reach

²⁰Hans Conzelmann, The Theology of St. Luke, trans. Geoffrey Buswell (London: Faber and Faber; New York: Harper & Brothers, 1960), p. 44. See also Frederick W. Danker, Jesus and the New Age: According to St. Luke (St. Louis: Clayton Publishing House, 1972), p. 79.

²¹Jindrich Mánek, "On the Mount -- On the Plain (Mt. v 1-Lk. vi 17)," Novum Testamentum 9 (1967):129. He concludes his argumentation with the words: "For Luke it is unthinkable to place Jesus' sermon either on a mountain or at a lakeside. Neither mountain nor sea in Luke's expectation will share in the coming age, where only level ground will exist. Jesus' words, which will never pass away, can therefore only be connected with flat ground which is eternal" (p. 131). His idea is criticized by I. Marshall as a "fanciful suggestion." See I. Howard Marshall, Luke: Historian and Theologian (Grand Rapids: Zondervan Publishing House, 1971), p. 149, n. 1.

²²Such as Joseph A. Fitzmyer, Luke, p. 623, and Arland J. Hultgren, "Interpreting the Gospel of Luke," Interpretation 30 (1976):359.

²³Joh. Ylvisaker, The Gospels: A Synoptic Presentation of the Text in Matthew, Mark, Luke and John (Minneapolis: Augsburg Publishing House, 1932, originally in the Norwegian Language in 1905 and 1907), p. 248, n. 240; Ned B. Stonehouse, The Witness of Luke to Christ (Grand Rapids: Baker Book House reprint, 1979), p. 100.

a "level place so that all this great mass of people can hear him."²⁴

"Luke is simply more specific, stating that Jesus had gone to the summit of the hill and then descended to a level place."²⁵ Leon Morris remarks that the word *πεδῦός* "is not the usual word for a plain."²⁶

I. Howard Marshall observes that Luke's description means "a level place among the mountains rather than at sea level" since the word *πεδῦός* is used in the Septuagint for *תְּלַיִם*, "the low-lying plain below the central mountain range in Palestine" and "the same area might appear to be a plain or a mountain depending on one's point of view."²⁷ D. A. Carson provides a more detailed explanation on this subject.²⁸ *תְּלַיִם*, according to him, and the corresponding Hebrew and Aramaic mean nothing more than "the mountain region" or "the hill country" (compare Matt. 14:23, 15:29, 24:16 in NIV). Hence Jesus withdrew to the hill country north of the Lake of Galilee. The word *πεδῦός* in Luke 6:17, which is a New Testament hapax legomenon, does not describe "images of American prairie but a relatively flat place in rough, rocky, or hilly terrain -- perhaps 'plateau'" (compare its use in Jer. 21:13; Is. 13:2 LXX --

²⁴R. C. H. Lenski, Luke, p. 340.

²⁵William F. Arndt, Bible Commentary: The Gospel according to St. Luke (Saint Louis: Concordia Publishing House, 1956), p. 182. See also E. Earle Ellis, The Gospel of Luke, NCBC (Thomas Nelson & Sons, 1966; reprint ed., London: Marshall, Morgan & Scott and Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 112.

²⁶Leon Morris, The Gospel According to St. Luke, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 126.

²⁷I. Howard Marshall, The Gospel of Luke, NIGTC, p. 242. Cf. *תְּלַיִם* at 1 Chron. 9:27, 26:10; Jer. 17:26; Zech. 7:7.

²⁸D. A. Carson, "Matthew," p. 129. See also D. A. Carson, Exegetical Fallacies (Grand Rapids: Baker Book House, 1984), pp. 42-43.

ἐπὶ ὄρους πεδίου: "on a level mountain"). Carson concludes, "there is little difference between Matthew's 'mountain' and Luke's 'plain.'" A. T. Robertson draws a harmony of both accounts:

So then the two accounts of Matthew and Luke will harmonize quite well. Jesus first went up into the mountain to pray (Luke 6:12) and selected and instructed the Twelve. Afterwards he came down to a level place on the mountain side whither the crowds had gathered, and stood there and wrought miracles (Luke 6:17). He then went up a little higher into the mountain where he could sit down and see and teach the multitudes (Matt. 5:1).²⁹

Second, the audience seems to be different. Joseph Fitzmyer notes that Matthew's Sermon was addressed to the disciples and crowds while Luke's Sermon was spoken to the disciples only.³⁰ John Reumann argues that Matthew's Sermon was given to the disciples since it assumes the knowledge of the heavenly Father (see Matt. 5:48).³¹

The people who are mentioned in both accounts can be described as follows:

Matt. 4:24; people from Syria
 4:25; great multitudes from Galilee, Decapolis, Jerusalem, Judea, and beyond the Jordan
 5:1 ; the multitudes
 His disciples
 7:28; the multitudes

²⁹A. T. Robertson, A Harmony of the Gospels for Students of the Life of Christ: Based on the Broadus Harmony in the Revised Version (New York: Harper & Row, Publishers, 1922), p. 274.

³⁰Joseph A. Fitzmyer, Luke, p. 627. Since there is no evangelistic preaching in Luke's account, William Arndt remarks that Luke's Sermon was given to the disciples. See William Arndt, St. Luke, p. 183.

³¹John Reumann, Jesus in the Church's Gospels: Modern Scholarship and the Earliest Sources (Philadelphia: Fortress Press, 1968), p. 234. See also K. Grayston, "Sermon on the Mount," IDB, 4:281.

Luke 6:17; great multitudes of His disciples
 great multiudes from all Judea, Jerusalem and the
 coastal region of Tyre and Sidon
 6:19; the multitude
 6:20; His disciples
 7:1 ; the people

Matthew omits Tyre and Sidon but mentions Syria which as the Roman province includes Tyre and Sidon. It is true that neither list is complete or exhaustive. The audience, however, consists of three groups of people: the twelve disciples, the great crowd of disciples, and the great multitudes.³² Third, the contents of both accounts appear to be different. Both accounts begin with the Beatitudes and end with the parable of the Two Houses. Matthew's Sermon has 107 verses, while Luke's has only 30 verses. Matthew's Beatitudes consists mostly of third person, while Luke uses the second person. There is a difference in the wording, for example, the phrase "in spirit" of the first Beatitude of Matthew is omitted in Luke's account. Many scholars assume that the Sermon on the Mount is not a faithful report of a single Sermon delivered by Jesus at one particular occasion.³³ They maintain that the Sermon on the Mount is a collection of isolated sayings of Jesus made

³²Alfred Plummer, Matthew, p. 176; I. Howard Marshall, The Gospel of Luke, p. 242; E. Earle Ellis, Luke, p. 112.

³³Joachim Jeremias, The Sermon on the Mount, trans. Norman Perrin (London: Athlone Press, 1961), pp. 18-20; Archibald M. Hunter, A Pattern for Life: An Exposition of the Sermon on the Mount, Its Making, Its Exegesis and Its Meaning, rev. ed. (Philadelphia: Westminster Press, 1965), p. 11; Harvey K. McArthur, Understanding of the Sermon on the Mount (New York: Harper & Brothers, Publishers, 1960), p. 23; John Reumann, Jesus in the Church's Gospels, p. 231; L. Mowry, "Beatitudes," IDB, 1:370-371; James D. G. Dunn, The Evidence for Jesus (Philadelphia: Westminster Press, 1985), p. 23; Robert A. Guelich, The Sermon on the Mount, p. 35; Krister Stendahl, The School of St. Matthew: and its Use of the Old Testament (Philadelphia: Fortress Press, 1968), p. 26; David Hill, "The Meaning of the Sermon on the Mount in Matthew's Gospel," Irish Biblical Studies 6 (July 1984):123.

at many separate occasions.

On the difference of both accounts, many scholars suggest that the difference comes ultimately not from the evangelists themselves but the sources or traditions which they have used as the basis for their reconstruction of Jesus' Sermon. They assume that the Gospel of Mark has been the basic outline for the Gospels of Matthew and Luke, and the hypothetical source Q has been the primary material on which Matthew and Luke reconstructed their own Sermons.³⁴

Luke omits many things which Matthew records, and Matthew omits some things which Luke has. Hence neither evangelist gives a complete report of Jesus' Sermon on the Mount. There is no persuasive reason for assuming, based on the difference between the two accounts, that there are two distinct Sermons, and that Mark and the hypothetical Q underlie Matthew's and Luke's accounts.³⁵ A careful study of the similarities between the events of the two accounts convincingly reveals

³⁴A. T. Robertson, Luke the Historian in the Light of Research (New York: Charles Scribner's Sons, 1920), pp. 67-75; Burnett Hillman Streeter, The Four Gospels: A Study of Origins, rev. ed. (London: MacMillan and Co., 1930), pp. 249-54; Wilfred L. Knox, The Sources of the Synoptic Gospels, vol. 2, St. Luke & St. Matthew, ed. H. Chadwick (Cambridge: University Press, 1957), pp. 45-47; Archibald M. Hunter, A Pattern for Life, pp. 13-14; I. Howard Marshall, The Gospel of Luke, p. 241; Frederick W. Danker, Jesus and the New Age, p. xvii; Robert A. Guelich, The Sermon on the Mount, p. 35; C. M. Tuckett, "The Beatitudes: A Source-Critical Study," Novum Testamentum 25 (1983):193-207; Samuel T. Lachs, "Some Textual Observations on the Sermon on the Mount," Jewish Quarterly Review 69 (1978):99; Jan Lambrecht, The Sermon on the Mount, pp. 38-39. He more specifically suggests that the old, short Q form, which was roughly similar to the account of Luke, was the primary source for the longer Matthean account.

³⁵William R. Farmer, on the contrary, argues Matthew's priority that Mark followed Matthew when writing his Gospel. See William R. Farmer, The Synoptic Problem: A Critical Analysis (Macon, GA: Mercer University Press, 1976), pp. 236-37.

that both accounts are identical. The difference can be explained by the fact that the immediate circumstances or the purpose of each evangelist affected his selection of the content and writing it down. For example, the antitheses of Matthew 5 are omitted in Luke's account.

Ylvisaker writes on this:

In Matthew, the discourse is governed by the contrast existing between the righteousness required by Jesus and the external pharisaic righteousness which looked only to the letter of the Law and disregarded its spirit. But to the Gentile Christian readers of Luke who were unfamiliar to a great extent with the pharisaic manipulation and conception of the Law, such externalism could be of no significance. . . . But how may we then explain why much of that which Luke omits from the Sermon on the Mount is found at other points in his Gospel? Simply because Jesus has repeated several of these pithy maxims and metaphors on other occasions. In His activity as the teacher, He might find it extremely useful to resort to repetition, just as every other teacher finds it necessary. "Repetitio est mater studiorum."³⁶

It is important that Matthew was an eyewitness. Luke stresses that he interviewed eyewitnesses (Luke 1:1-4).³⁷ Their accounts reflect what Jesus said and did. A careful reading of both Matthew and Luke shows their care to present what actually happened. Moreover, the Holy Spirit was guiding them when they were writing down their accounts. Many critical scholars have reduced the role of the evangelists from

³⁶Joh. Ylvisaker, The Gospels, p. 250. See also Ned B. Stonehouse, The Witness of Luke to Christ, p. 100.

³⁷Although admitting the "actual interdependence" between the evangelists as Ned B. Stonehouse says, there is no convincing reason, simply on the basis of linguistic and literary style, for assuming that the apostles Matthew and Luke relied on Mark who was not an apostle. See Ned B. Stonehouse, Origins of the Synoptic Gospels: Some Basic Questions (Grand Rapids: William B. Eerdmans Publishing Co., 1963), pp. 48-77. Gerhardsson remarks that the Gospel tradition of material was not "created" but "colored" by the early Christians. See Birger Gerhardsson, The Origins of the Gospel Traditions (Philadelphia: Fortress Press, 1979), p. 46.

"actual eyewitnesses" to merely "compilers."

Μακάριος in the Beatitudes

Blessing is pronounced to the poor and woe to the rich:

Blessed [Μακάριος] are the poor,
Because yours is the Kingdom of God (Luke 6:20b).

But woe [ὄυαί] to you the rich,
because you receive your consolation (Luke 6:24).

Many scholars have recognized that "the poor" here denote the disciples of Jesus who were literally poor in money and possessions. They refuse to identify "the poor in spirit" of Matthew's account with "the poor" in Luke's account.³⁸ As we have seen before,³⁹ however, "the poor" as used in Luke's account does not only describe the 12 disciples but also depicts the great multitudes. "The poor" of Luke 6:20 and "the poor in spirit" of Matt. 5:3 denote the same people who are spiritually poor.⁴⁰ There is no evidence that the first Beatitude reflects

³⁸Joseph A. Fitzmyer, Luke, p. 631; Walter Russell Bowie, "The Gospel according to St. Luke," The Interpreter's Bible, 12 vols., ed. George R. Buttrick (Nashville and New York: Abingdon Press, 1952), 8: 118; Frederick W. Danker, Jesus and the New Age, p. 81; I. Howard Marshall, The Gospel of Luke, p. 246; Eduard Schweizer, The Good News According to Luke, trans. David E. Green (Atlanta: John Knox Press, 1984), p. 119; Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribner's Sons, 1971), pp. 112-13; Raymond E. Brown, "The Beatitudes according to St. Luke," The Bible Today 16 (April 1965):1180, says, "we must not go to the other extreme of spiritualizing Luke's poverty and hunger and equating them with Matthew's poverty in spirit and hunger after justice." See also Robert M. Grant, "The Sermon on the Mount in Early Christianity," Semeia 12 (1978):216.

³⁹Supra, p. 88; contra M. H. Franzmann, "Beggars Before God: The First Beatitude," Concordia Theological Monthly 18 (1947):894, and Leon Morris, Luke, p. 126; Alfred Plummer, Matthew, p. 180.

⁴⁰Bammel, "Πτωχός," TDNT, 6:904; E. Earle Ellis, Luke, p. 113; Donald Guthrie, New Testament Theology (Downers Grove: Inter-Varsity Press, 1981), p. 900.

Jesus' favor on those literally poor.⁴¹ "Property was legitimated by Jesus as something entrusted to men by the Creator," remarks Martin Hengel, "Jesus only fights against its misuse."⁴²

"The poor" of Luke 6:20 corresponds to that of Luke 4:18-19 which is Jesus' fulfillment declaration of Is. 61:1-2 at the synagogue of Nazareth. The Septuagint has $\pi\tau\omega\chi\acute{o}\varsigma$ for פְּדִיָּוִם of Hebrew text of Is. 61:1. The Septuagint also has $\pi\tau\omega\chi\acute{o}\varsigma$ for the Hebrew term פְּדִיָּוִם at Ps. 70:5 (69:6 LXX). Scholars recognize that פְּדִיָּוִם and פְּדִיָּוִם are interchanged when describing "poor."⁴³ The term פְּדִיָּוִם has not only socioeconomic but also strong religious connotations as Theodor Zahn wrote:

Der Fromme, der in seines Herzens Angst mit dem Bekenntnis, dass er elend und hilfsbeduerftig sei, vor seine Gott tritt, und keine andere Hilfe kennt und erwartet, als die, welche er von dem barmherzigen Gott erbittet, ist wahrhaft ein פְּדִיָּוִם .⁴⁴

The term "poor" in Luke 4:18, 6:20, and 7:22 therefore should be understood in the religious sense.⁴⁵ The term "rich" (τοῖς πλουτοῖς) also should be understood in the same sense as noted by Lenski:

⁴¹Contra A. T. Robertson, Luke the Historian in the Light of Research, pp. 236-37.

⁴²Martin Hengel, Property and Riches in the Early Church: Aspects of a Social History of Early Christianity, trans. John Bowden (London: SCM Press; Philadelphia: Fortress Press, 1974), p. 29.

⁴³William F. Arndt, Luke, p. 187; M. H. Franzmann, Follow Me, p. 893; R. C. H. Lenski, Luke p. 345.

⁴⁴Theodor Zahn, Das Evangelium des Matthaeus 4 Auflage. Kommentar zum Neuen Testament (Leipzig und Erlangen: Deichertsche Verlagsbuchhandlung, 1922), pp. 184-85.

⁴⁵R. C. H. Lenski, Luke, pp. 354-55.

"the rich" are those who imagine that they have all that they need and can do without the kingdom of God, its pardon, sonship, and promise of heaven. They . . . are well satisfied with themselves . . . they do not trust in God and in Christ and in his grace for their salvation. All the impenitent are thus "the rich."⁴⁶

Hence the terms "the poor" and "the rich" as used by Luke in his Beatitudes have a double meaning.⁴⁷ It is true that there were literally poor and actually rich who followed Jesus Christ. Matthew's use of third person in the Beatitudes or Luke's use of the second person in the Beatitudes does not justify questioning Matthew's or Luke's originality⁴⁸ since Jesus used both forms in His Sermon.⁴⁹

The phrases "the Kingdom of Heaven" or "the Kingdom of God" were used interchangeably in the Gospels according to each evangelist's purpose. Luke's first Beatitude shows that one's relationship with God defines whether he is in the state of *μακάριος* or in that of *οὐδὲ*. The former will be ascribed to the poor who are humble before

⁴⁶William F. Arndt, Luke, pp. 186-87, notes on the terms *πένυς* and *πτωχός*; the former means "so poor that one has to work for a living," and the latter "so destitute that one has to beg." The term *ἠπέχετε* in Luke 6:24b is a "technical expression in drawing up a receipt" of full payment. See James Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans, 1930), p. 57.

⁴⁷Ibid., p. 188 (hereafter MM).

⁴⁸Upholders of Matthew: David Daube, The New Testament and Rabbinic Judaism (Salem: Ayer Co., Publishers, reprint, 1984), p. 200; Joseph A. Fitzmyer, Luke, p. 632. Upholders of Luke: W. D. Davies, The Setting of the Sermon on the Mount (Cambridge: University Press, 1964), p. 382; Joachim Jeremias, The Sermon on the Mount, trans. Norman Perrin (London: Athlone Press, 1961), pp. 16-20; Harvey K. McArthur, The Sermon on the Mount, p. 22; Chester C. McCown, "The Beatitudes in the Light of Ancient Ideals," Journal of Biblical Literature 46 (1927): 60.

⁴⁹William F. Arndt, Luke, p. 184.

God, and the latter to the rich who are self-righteous before God.

Matthew's fourth Beatitude is the second in Luke's account and is followed by an antithesis:

Blessed are you who hunger now,
because you will be satisfied (Luke 6:21a).

Woe to you who are well-fed now,
because you shall be hungry (Luke 6:25a).

Some scholars⁵⁰ understand the hunger here as primarily physical hunger, but they do not strictly exclude spiritual connotation based on the Old Testament implication of the term (compare Is. 55:1; Amos 8:11). There are others who hold the opposite, that is, primarily religious implication but not excluding economic implication.⁵¹ Matthew's account is more precise: "Blessed are the hungering and thirsting for the righteousness" (Matt. 5:6a: following the Greek exactly). The object of such hunger is righteousness. Blessing is pronounced to those who keep on hungering (*πενώοντες*) for a right pattern of life in conformity to God's will⁵² now since God will feed them with great abundance. But those who have been satisfied with earthly things and life style now,⁵³ will be hungry, that is, they will meet "an absolute disappointment."

⁵⁰I. Howard Marshall, The Gospel of Luke, p. 250; Donald Guthrie, New Testament Theology, p. 901; Joseph A. Fitzmeyer, Luke, p. 634.

⁵¹E. Earle Ellis, Luke, p. 113.

⁵²Supra, p. 63.

⁵³"Now" (*νῦν*) stresses the contrast between the present and the future condition. Contrast is one of Luke's favorite features. See Henry J. Cadbury, The Making of Luke-Acts (New York: Macmillan Co., 1927; reprint ed., London: S. P. C. K., 1958), pp. 217, 235.

in the end."⁵⁴ The Beatitude should not be understood socio-economically⁵⁵ since "there is no moral value in being physically hungry."⁵⁶

Luke's third Beatitude corresponds to Matthew's second one, and a corresponding antithesis is followed:

Blessed are you who weep [κλαίοντες] now,
because you will laugh [γελάσετε]. (Luke 6:21b)

Woe [to you] who laugh now,
because you will mourn and lament. (Luke 6:25b)

Luke has κλαίω for Matthew's πένθew (Matt. 5:4). Κλαίω involves more stronger emotion than πένθew, and always describes an "audible weeping."⁵⁷ Luke uses the former 11 times in his Gospel, while he uses the latter once in Luke 6:25. Κλαίω is used for Jesus' weeping over Jerusalem (Luke 19:41), people weeping at Jairus' house (Luke 8:52), and Peter weeping after his denial of Jesus (Luke 22:62). The blessed weepers refer to the people who are sensitive to evil, to the world's rebellion against God and world's suffering in consequence.⁵⁸

Luke has γελάω for Matthew's παρακαλέω (Matt. 5:4). The former connotes a stronger emotional expression than the latter. Γελάω occurs twice in Luke's Gospel (Luke 6:21, 25), and means a loud laughing. The transition from the audible weeping to the loud laughing

⁵⁴R. C. H. Lenski, Luke, p. 356.

⁵⁵Contra Alfred Plummer, Matthew, p. 180.

⁵⁶William F. Arndt, Luke, p. 184.

⁵⁷Marvin R. Vincent, Word Studies in the New Testament, 4 vols. (McLean, VA: MacDonald Publishing Co., n.d.), 1:312.

⁵⁸Leon Morris, Luke, p. 127. It is not proper for Fitzmyer to connect weeping here to the oppression mentioned in the next Beatitude (Luke 6:23-24). See Joseph A. Fitzmyer, Luke, p. 634.

echoes Is. 61:3 which describes the bliss of the Messianic Kingdom. The opposite destiny will be ascribed to those "who find their joys and pleasures in the pastimes and amusements the world offers."⁵⁹ Their laughing will become weeping in the future (compare the story of the rich man in Luke 16:19-31).

Matthew's last Beatitude appears also as the last Beatitude of Luke's account, and a corresponding antithesis follows:

Blessed are you when men hate you,
and when they separate you
and reproach and cast out your name as evil
for the sake of the Son of Man; (Luke 6:22)

Rejoice in that day and leap [for joy],
for behold, your reward [is] much in the heaven;
for in the same way their fathers were doing to the
prophets. (Luke 6:23)

Woe $\epsilon\upsilon\chi\acute{\alpha}\lambda\iota$ ⁶⁰ when all men say well of you;
for in the same way their fathers were doing to the false
prophets. (Luke 6:26)

The last Beatitude is a prophecy that persecutions are coming for the followers of Jesus. The persecution includes hatred ($\mu\iota\sigma\acute{\epsilon}\omega$) which is commonly used of the attitude of those who are opposed to the people of God (compare Is. 66:5; Luke 1:17, 21:17). It includes separation ($\alpha\phi\omicron\rho\epsilon\acute{\iota}\sigma\omega$) which denotes "excommunication from the congregation as well as from social intercourse."⁶¹ The persecution contains "casting out your name as evil." The "names" do not refer to the personal names

⁵⁹William F. Arndt, Luke, p. 189.

⁶⁰Although $\omicron\upsilon\chi\acute{\iota}$ comes at the antithetical position to $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$, it is not recognized as an exact antonym of $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$. It is an "interjection denoting pain or displeasure." BAG, p. 595. See also Joseph A. Fitzmyer, Luke, p. 633; I. Howard Marshall, The Gospel of Luke, p. 255.

⁶¹Alfred Plummer, Matthew, p. 181.

of the disciples, but "undoubtedly to the name of Christian" (compare Acts 11:26, 26:28).⁶² The disciples experience persecution, not because of their misconduct but because of their loyalty to Jesus, the Son of Man. One's close relationship with Jesus Christ may well result in hatred and contempt or excommunication. The persecution is a sure blessing for Christians since it comes to him for the sake of Christ and his "great" reward is in Heaven. Hence he must rejoice when suffering comes to him. The terms ἰδοὺ γὰρ stress the great reward which is ready for the Christian. The reward, however, does not imply a merit for him. The reward is far greater (πολὺς) than the persecution which the Christian should endure. The great reward is the expression of the great grace of the Heavenly Father. Luke here employs a more graphic term Πικρῶ ("to leap" or "to dance") than Matthew's ἀγαλλιάσθαι ("to rejoice greatly").

It is significant to note that the religious cause of suffering in the fourth Beatitude demands also religious interpretation of the preceding.⁶³ The last Beatitude seems to be the climax of Luke's Beatitudes: first, one's humble and penitent relationship with God; second, his hunger for God's will for his life; third, his weeping over the sin and evil of others; and last, he suffers persecution for the sake of Jesus Christ. Hence, he is really called "blessed" by his Master. Thus μακάριος contains rich Christological significance.

⁶²Joseph A. Fitzmyer, Luke, p. 635.

⁶³William F. Arndt, Luke, p. 186.

Μακάριος in the Rest of Luke's Gospel

The inquiry of Jesus' Messiahship⁶⁴ by John the Baptist in Luke's Gospel (7:18-23) immediately follows the raising of the dead son of the widow at Nain (Luke 7:11-17), whereas it follows Jesus' discourse on discipleship in Matthew's Gospel (Matt. 10:2-11:1). Hearing of this miracle, and also some other reports on Jesus, John sends two of his disciples to Jesus. Luke's account is more precise than Matthew's in pointing out that Jesus cured many people of diseases, of afflictions and of evil spirits in the sight of John's disciples (Luke 7:21). Now they became the eyewitnesses to what Jesus does. Instead of giving them a direct answer, Jesus provides an interpretation of His present Messianic work in terms of the Servant of Yahweh (compare Is. 35:5-6, 42:6-7, 61:1; Luke 4:18-19).⁶⁵

Then Jesus pronounces a blessing: "And blessed is he who keeps from stumbling over Me" (Luke 6:23 NASB). The conjunction *καὶ* bridges Jesus' interpretive saying on the Messiah who is the Servant of Yahweh and the descriptive saying of the blessed person. Hence, whoever receives Jesus as the Messiah whom the prophets foretold (especially Isaiah) should be called "blessed" since he escapes the fate which the stumbling rock (*Πέτρα ἡλίανθου*) brings. There were thousands of Jesus' countrymen who saw a "different" image of Messiah in Him and turned away. They were disappointed and offended by what they found in Jesus, the image which they did not expect. "It was in such works of mercy and not in spectacular

⁶⁴"The Coming One" (*ὁ ἐρχόμενος*) in v. 19 is used clearly in the Messianic sense (cf. Luke 3:16, 13:35, 19:38; Mal. 3:1).

⁶⁵E. Earle Ellis, Luke, p. 119.

victories over Roman armies that Messiah's work would be accomplished."⁶⁶ Jesus pronounces those "blessed" who "in spite of appearances should be and remain His disciples."⁶⁷ Stumbling is thus "the opposite to believing in Jesus" as the true Messiah.⁶⁸

The mission story of the seventy disciples is found only in Luke's Gospel (Luke 10:1-20). Hearing of the success report of the disciples' mission, Jesus utters two comments. The first comment (Luke 10:21-22), which records Jesus' praise of God as His Father, highlights two things: God's initiative in His revelation to His people (verse 21), and the intimate relationship between Jesus and God (verse 22). The second comment (Luke 10:23-24), which is a beatitude, is given to the seventy disciples:

Blessed [are] the eyes which see what you see, for I say to you that many prophets and kings desired to see what you see and did not see, and to hear what you hear and did not hear.

What the disciples are seeing is Jesus Himself, the long-awaited Messiah, whom the prophets and kings (like David, Solomon, and Josiah; compare Heb. 11:13) had desired to see. What they hear is the very words of Jesus, the long-awaited message of the Messiah.

"The eyes"⁶⁹ are personified here, and stress "the element of

⁶⁶Leon Morris, Luke, p. 142. Joseph A. Fitzmyer, Luke, p. 665, puts, "John's hesitation stems, not from a failing faith in Jesus' messianic role, but from his failure to see Jesus playing the role of the fiery reformer."

⁶⁷William F. Arndt, Luke, p. 209.

⁶⁸I. Howard Marshall, The Gospel of Luke, p. 292.

⁶⁹Matthew's account of the same beatitude has both "eyes and ears" (Matt. 13:16). Matthew's beatitude is placed in the context of the parable of the Sower (Matt. 13:3-23).

real and personal experience" of the disciples as eyewitnesses.⁷⁰ Hence, "the beatitude expresses the privileged role of the disciples as eyewitnesses; they are the ones who will be called upon to be witnesses to him after his ascension."⁷¹ Personal experience of the Messiah results in blessing, but it is not obtained by man's effort but is given by the Son and the Father (see Luke 10:21-22). Thus the Messianic blessing, which *μακάριος* describes here, in its true sense is by grace.

When Jesus was accused of being in league with Beelzebul, He gave a masterful answer to the slanderers (Luke 11:14-26). A woman, who was so impressed by Jesus' saying and attitude toward His slanderers, raised her voice and said to Him, "Blessed [*μακαρία*] is the womb that bore you, and the breasts that you sucked!" (Luke 11:27 RSV). But Jesus said, "Blessed rather [*μενούν μακάριοι*] are those who hear the word of God and keep it!" (Luke 11:28 RSV). Both the womb (*κοιλία*) and the breasts (*μαστός*), which are the maternal organs by synecdoche, describe a mother; this is a Jewish circumlocution.⁷² Hence, the woman's beatitude extols indeed the mother of Jesus who has produced such a wonderful Son. Her saying was reminiscent of Prov. 23:24-25, and was fulfilling the prophetic beatitude spoken by Mary in Luke 1:48.⁷³ Both beatitudes in Luke 1:48 and 11:27 were spoken by women; women thus have a significant position in Luke's Gospel.

⁷⁰I. Howard Marshall, The Gospel of Luke, p. 438.

⁷¹Joseph A. Fitzmyer, The Gospel according to Luke (X-XXIV), AB, vol. 28A (Garden City: Doubleday & Co., 1985), p. 875.

⁷²Ibid., p. 928.

⁷³R. C. H. Lenski, Luke, p. 643.

The immediate response of Jesus to the woman begins with the controversial term *μεῖοῦν*. Many scholars claim that the term should be understood in both the confirmatory and, at the same time, in the corrective sense,⁷⁴ meaning "yes, rather," or "indeed, yet rather." Jesus did not reject the woman's beatitude since there is a prophetic correspondence of Luke 1:48 behind the woman's saying. Using *μεῖοῦν*, Jesus corrects the woman's beatitude by giving a true beatitude: "Blessed are those who hear the word of God and keep it!" (11:28) "Jesus is not turning the woman and all others from himself but to himself when he emphasizes 'the Word of God,' for he not only brought that Word but was its very sum and substance."⁷⁵ The saying of the woman and that of Jesus reveal a significant contrast, that is, the physical relationship with Jesus versus the spiritual relationship with Jesus.⁷⁶ One's close spiritual relationship with Jesus which is shown through attentive hearing of and faithful obedience to His Word, that is the true blessing which *μακάριος* depicts (compare Rev. 1:3; Matt. 12:50).⁷⁷

After giving a discourse on the heaven-minded lifestyle for His followers (Luke 12:13-34), Jesus speaks three consecutive parables: the

⁷⁴William F. Arndt, *Luke*, p. 302; *BDF*, p. 234; C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (Cambridge: University Press, 1959), p. 163; R. C. H. Lenski, *Luke*, pp. 643-44; Joseph A. Fitzmyer, *Luke*, p. 927. Cf. some versions: "Yea rather" (KJV); "rather" (RSV, NIV); "No" (NEB); "Still happier" (JB); "on the contrary" (NASB).

⁷⁵R. C. H. Lenski, *Luke*, p. 644.

⁷⁶I. Howard Marshall, *The Gospel of Luke*, p. 480.

⁷⁷Cf. Leon Morris, *Luke*, p. 200, says, "Jesus is saying that wherever men have Scripture the path to blessing is open."

parable of Watching Servants (12:35-38), the parable of Householder (12:39-40), and the parable of Faithful Steward (12:41-48). In the first parable, the master returns from the wedding feast in the night and finds his servants ready to open the door for him. A double blessing is declared by Jesus to the Watching Servants:

Blessed are those servants whom the master comes and will find [their] watching; truly I say to you that he will gird himself and make them to recline, and comes and will serve them. And if in the second or in the third watch [φουλακῆς], he comes and finds so, blessed are those. (12:37-38)

The parable contains unusual scenes. The master's night return is most unusual since a night journey was commonly avoided by the Oriental people.⁷⁸ The more striking thing is that the master serves his servants at night. This is impossible and unthinkable for the ancient Middle Eastern people: a master never serves his servants and not at night. But in the parable he was so pleased that he dares to do an unusual action. He was motivated by the faithfulness and watchfulness of his servant.⁷⁹ The master's action is reminiscent of what Jesus did in John 13:1-20 and points to the Messianic banquet.⁸⁰ The night action of the master describes an extraordinary blessing on his servants. They were not worthy of it; they just did what they should do. Hence the blessing does not become merit but grace which the servants could not expect.

⁷⁸ Joachim Jeremias, The Parables of Jesus, 2nd ed., trans. S. H. Hooke (New York: Charles Scribner's Sons, 1972), p. 54.

⁷⁹ The second or third watch probably denotes "the two last of the three Jewish watches, not the two middle watches of the Roman four." See Alfred Plummer, Matthew, p. 331.

⁸⁰ I. Howard Marshall, The Gospel of Luke, p. 537. There is no reason to take the master's "selfless service" as a hortatory expansion of the primitive Church. Contra Joachim Jeremias, The Parables of Jesus, p. 55.

The phrase *ἀμὲν λέγω ὑμῖν* adds solemnity and authority to the promise of blessing.⁸¹ The parable was given to call for the constant watchfulness of the followers of Jesus. The constant watchfulness demanded by Jesus was pictured well in the beginning verse of the parable: "Let your loins having been girded and the lamp burning" (12:35).⁸²

The parable of Householder stresses readiness of believers since they do not know when the Son of Man will come (12:40). Here the title "Son of Man" is associated with the parousia.

Peter's question follows the parable: "Lord, are You saying this parable to us or to all too?" (12:41). Instead of giving a direct answer, Jesus tells another parable:

Who then is the faithful and sensible steward whom his master will put in charge of his servants, to give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions. (12:42-44 NASB)

⁸¹R. C. H. Lenski, Luke, p. 703. The phrase occurs seven times in Luke's Gospel (4:24; 12:37; 13:35, etc.) and "in each case introduces something that comes as a shock, or is a hard saying, or a saying on which there is special emphasis." See Kenneth E. Bailey, Through Peasant Eyes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), p. 119.

⁸²The constancy of watchfulness is revealed in the perfect form of *περιεζωμένῳ*. The phrases "girding of loins" and "burning lamp" depict "readiness for activity during a period of darkness." See I. Howard Marshall, The Gospel of Luke, p. 535. Paul E. Deterding, "Eschatological and Eucharistic Motifs in Luke 12:35-40," Concordia Journal 5 (May 1979):85-94, emphasizes Passover motif from the parable based mainly on the same picture of readiness (v. 35) and master's serving meal to the servants (v. 37). His suggestion, however, is not the primary thought of the parable. His idea seems to be that it is improper to pay a special attention to the second or third "possible" thought from the parable since "normally a parable has but one main point." See Martin H. Scharlemann, Proclaiming the Parables, The Witnessing Church Series (St. Louis: Concordia Publishing House, 1963), p. 28.

The servant is blessed since he continually and faithfully performed his duty. The promotion of the servant is included in the blessing. The blessing for the faithful steward is confirmed and authorized solemnly by Jesus' saying, *ἀληθῶς λέγω ὑμῖν* (verse 44). The blessing promised to the servant should be understood as grace since the promised blessing surpasses what he has performed. The servant merely did his duty. The parable draws attention to individual faithfulness. This fact is described in the singular form of the *μακάριος* formula, *μακάριος ὁ δούλος ἐκεῖνος*, whereas the formula in the parable of the Watching Servants is found in plural, *μακάριοι οἱ δούλοι*. The parable ends with a warning for the unfaithful servant (12:45-48).

The blessedness (*μακάριος*) in these three parables (Luke 12:35-48) is closely related to the Second Coming of Jesus.⁸³ The coming master of the parables obviously depicts the Coming Jesus.⁸⁴ Thus *μακάριος* here describes the eschatological blessing. It is also a Messianic blessing. Although it is accompanied by an unexpected reward, it is to be understood as grace.

In Luke 14, Jesus is at dinner in the house of one of the leaders of the Pharisees on a Sabbath. After healing a man suffering from

⁸¹Richard Bauckham, "Synoptic Parousia Parables and the Apocalypse," New Testament Studies 23 (1976-1977):165-66. C. H. Dodd sees that the Coming of Jesus is "realized in the catastrophes which Jesus predicted as lying immediately in store -- the persecution of Himself and His disciples, the destruction of the Temple and of the Jewish nation." Thus his interpretation reduces the historicity of the future Coming of Jesus. See C. H. Dodd, The Parables of the Kingdom, rev. ed. (New York: Charles Scribner's Sons, 1961), p. 135.

⁸⁴Kenneth E. Bailey, Poet & Peasant: A Literary-Cultural Approach to the Parables of Luke (Grand Rapids: William B. Eerdmans Publishing Co., 1976), p. 103.

dropsy, Jesus tells the parable of the Guests (14:7-11). Jesus goes on to say to the one who has invited Him, "When you make a lunch or dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and it becomes a recompense to you" (12:13). Jesus' saying is unusual and striking since it opposes "the principle of reciprocity widely current in the ancient world."⁸⁵ What is more striking are the following words of Jesus:

But [ἀλλὰ] when you make a party, call the poor, the crippled, the lame, the blind; and blessed you will be [καὶ μακάριος ἔσθε], because they do not have the means to recompense you, for it will be recompensed to you in the resurrection of the righteous. (14:13-14)

The shocking saying of Jesus is introduced with the stronger adversative ἀλλά. The four affluent types of people of verse 12 are replaced by the four despised types of people in verse 13. The four types of people of verse 13 are all poor people: the πτωχοὺς do not have money, and the crippled (ἀναπήρους),⁸⁶ the lame, and the blind are not able to earn money. Most of them are outcasts of the society. Especially those who were physically blemished are treated, with the sinners and the Gentiles, by people as "unsuitable" to participate in the Messianic Kingdom.⁸⁷ They were excluded even by the Qumran community.⁸⁸ They were not able to pay back anyone who invites

⁸⁵I. Howard Marshall, The Gospel of Luke, p. 584.

⁸⁶The addition of ἀνά makes the word intensive meaning "very maimed." See Alfred Plummer, Matthew, p. 359.

⁸⁷Kenneth E. Bailey, Poet and Peasant, pp. 90-91.

⁸⁸Cf. 1QSa 2:5-9; CD 13:4-7. See E. Earle Ellis, Luke, p. 194. Cf. also OT background of Lev. 21:17-23.

them.⁸⁹ The host will be rewarded not by the people whom he invited but by God Himself in the Heaven. Thus he will be blessed in the Heaven.

However, it is obvious that by doing so he is already in the state of blessedness on the basis of Jesus' promise.

Μακάριος here is related to one's pure generosity, and points to the future consummation of the promise in the resurrection.⁹⁰ Hence it is an eschatological blessing in the Messianic Kingdom. One's close relationship with God underlines the true blessing, and the blessing is to be understood as grace since it is given by God.

Hearing Jesus' saying, one of those who were eating with Him exclaimed: "Blessed [*μακάριος*] is whoever shall eat bread in the kingdom of God" (14:15).⁹¹ Although the authenticity of this saying has been debated by scholars,⁹² this saying is of great significance since it echoes the previous beatitude (verse 14), and is followed by Jesus' parable of the Great Banquet (verses 16-24). His saying reflects the Jewish idea that "the Messianic age will be inaugurated by a banquet and will be a prolonged festival" (compare Is. 25:6-8; 55:

⁸⁹Luke's special interest in the outcasts is clearly revealed in the stress of Jesus on the miserable people in this pericope. See also Luke 14:21.

⁹⁰Jesus' mention of the resurrection (v. 14) is not to be overlooked since the host of Jesus is a Pharisee who believed the resurrection.

⁹¹Most scholars and versions take verse 15 as the beginning of the parable of the Great Banquet (Luke 14:15-24) except NASB which takes it as the end of a lesson to Guests and a Host (Luke 14:7-14).

⁹²Cf. R. C. H. Lenski, Luke, p. 776; Joseph A. Fitzmyer, Luke, p. 1054.

1-2).⁹³ It certainly denotes the eschatological bliss in the Heaven.

The story of the great multitude of women who were mourning and lamenting for Jesus on His way to Calvary is written by Luke alone (Luke 23:26-31). Jesus' concern and response to them reveals Luke's special interest in women.⁹⁴ Turning to them, Jesus says:

Daughters of Jerusalem, do not weep over Me [ἐμὲ], but over yourselves [ἑαυτάς] weep and over your children, because behold [ἰδοὺ] [the] days are coming when they will say, "Blessed [μικράρα] are the barren and the women which did not bear and breasts which did not nurse." (23:28-29)

"Daughters of Jerusalem" does not describe the women who followed Him from Galilee but the women living in Jerusalem.⁹⁵ Jesus does not say that they are wrong to weep for Him, but His saying shows His deep compassion for those who lived in the doomed city.⁹⁶ Jesus' compassionate mind is revealed through the use of emphatic terms, ἐμὲ and ἑαυτάς, and the emphatic position of ἐφ' ἑαυτάς. Then Jesus spoke an unusual beatitude. Traditionally a son was recognized as the most precious gift which a wife could give to her husband in the ancient Middle East. Hence the absence of children was considered not as a blessing but as "a great misfortune, even a divine punishment."⁹⁷

⁹³ Alfred Plummer, Matthew, p. 360. Edward Shillito, "The Gospel according to St. Luke xiv. 7-33," The Expository Times 52 (1940-41):433, notes, "This was a conventional pious ejaculation."

⁹⁴ Alfred Plummer, Matthew, p. 528, observes, "In the Gospels there is no instance of a woman being hostile to Christ."

⁹⁵ Ibid.; Leon Morris, Luke, p. 325.

⁹⁶ Leon Morris, Luke, p. 325.

⁹⁷ Joachim Jeremias, Jerusalem in the Time of Jesus, trans. F. H. and C. H. Cave (Philadelphia: Fortress Press, 1969), pp. 371-72. Cf. Ps. 127:3; Gen. 30:23; Luke 1:25.

Jesus does not reject the normal value concerning the gift of a son, but sees the catastrophe which is surely coming to Jerusalem and over its inhabitants.⁹⁸ Children suffer grievously in the catastrophe, and the agony of the mother will be doubled or tripled.⁹⁹ The barren do not have an extra burden of care for children in the catastrophe, and they will be "blessed" in this sense. The *μακάριος* formula is used for the future state of "blessedness," but it does not describe a "genuine blessedness" in the proper sense of the term since the barren also would experience the catastrophe. Jesus here utters "a solemn prophecy of the catastrophe that will overtake the city rejecting Him," and the *μακάριος* formula does not reveal His "vengeful spirit" but shows "His deep concern" for Jerusalem and its inhabitants.¹⁰⁰

Μακάριος in the Acts of the Apostles

On his way to Jerusalem, Paul summoned the Ephesian elders and delivered a farewell address to them at Miletus (Acts 20:17-38). He recalled for them his past ministry at Ephesus (verses 18-21). He explained, in a decisive tone, his journey to Jerusalem (verses 22-24). He told them the future of the church at Ephesus and encouraged them (verses 25-32). He gave them a final exhortation (verses 33-35) which consisted of his personal example and the teaching of Jesus:

⁹⁸The particle *ἴσθι* stresses the surety of the coming of the doomed days.

⁹⁹Cf. Luke 19:43-44; 21:20-24.

¹⁰⁰William F. Arndt, *Luke*, p. 465. Cf. Jerome H. Neyrey, "Jesus' Address to the Women of Jerusalem (Lk. 23.27-31) -- A Prophetic Judgment Oracle," *New Testament Studies* 29 (1983):82, understands Jesus' address as a judgmental oracle against the city and the nation, not as a call to repentance.

In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said [αὐτὸς εἶπεν], 'It is more blessed to give than to receive' [μακάριον ἐστὶν μᾶλλον δοῦναι ἢ λαμβάνειν]. (verse 35 NASB)

Paul's address closes with the beatitude taught by Jesus.

The authenticity of the saying of Jesus, which is quoted by Paul and written by Luke, has been much debated in Biblical scholarship since it is not explicitly written in the Gospels. Jacques Dupont¹⁰¹ argues that the present text, that is, Acts 20:25-35, is a reconstructed product by an anti-Jewish editor, at the time of Hadrian, based on the Pauline epistles and the works of Josephus. Luke, according to Ernest Haenchen,¹⁰² took a well-known Greek proverb¹⁰³ and placed it in the mouth of Jesus. Hengel, admitting the value of the original sources of Jesus' saying, claims that Luke, like all ancient historians, "reshaped" the saying according to his own style.¹⁰⁴ Hanson asserts that "there is no reason why Jesus should not have quoted a well-known proverb."¹⁰⁵

¹⁰¹Jacques Dupont, The Source of Acts: The Present Position, trans. Kathleen Pond (London: Darton, Longman & Todd, 1964), p. 54, n. 10.

¹⁰²Ernest Haenchen, The Acts of Apostles: A Commentary, trans. Bernard Noble and Gerald Shinn (Philadelphia: Westminster Press, 1971), p. 595.

¹⁰³Cf. Epicurius, "Moralia" in Plutarch, 778, C. See also F. J. Foakes Jackson and Kirsopp Lake, ed., The Beginnings of Christianity, Part I: The Acts of the Apostles, vol. IV, English Translation and Commentary by Kirsopp Lake and Henry J. Cadbury (Grand Rapids: Baker Book House reprint, 1965), p. 264.

¹⁰⁴Martin Hengel, Acts and the History of Earliest Christianity, trans. John Bowden (Philadelphia: Fortress Press, 1980), p. 62.

¹⁰⁵R. P. C. Hanson, The Acts, New Clarendon Bible (Oxford: Clarendon Press, 1967), p. 206. Hanson is followed by I. Howard Marshall, The Acts of the Apostles, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), p. 336.

G. H. C. Macgregor assumes that Luke was ignorant of Jesus' saying and "discovered it in his source of Paul's speech."¹⁰⁶ This is the reason why Luke did not put it in his Gospel. C. S. C. Williams explains it another way: Luke did not record the saying in his Gospel since he already recorded it in Acts.¹⁰⁷ Williams is sure that Luke wrote the Acts before his Gospel account. Davies maintains that there was a "collection of the sayings" of Jesus, some of which were not written explicitly in the Gospels. He goes on to say that Paul has used the collection which were the words of Jesus Himself.¹⁰⁸

There is no convincing reason to doubt the authenticity of the saying of Jesus. With the use of emphatic αὐτὸς in verse 35, Paul emphasizes that the saying belongs to Jesus "Himself."¹⁰⁹ Paul has already spoken the saying of Jesus to the elders or to the church before this final address. This fact is alluded by his use of the present tense "to remember" (μνημονεύειν).¹¹⁰

The words of Jesus are a pronouncement of blessing on the person

¹⁰⁶G. H. C. MacGregor and Theodore P. Ferris, "The Acts of the Apostles," IB, 9:274.

¹⁰⁷C. S. C. Williams, A Commentary on the Acts of Apostles, Harper's New Testament Commentary (New York: Harper & Brothers, Publishers, 1957), p. 235.

¹⁰⁸W. D. Davies, Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology, 4th ed. (Philadelphia: Fortress Press, 1980), pp. 136, 140-41. He shows some other passages as the same case: 1 Cor. 7:10; 9:14; 11:23-25; 14:37. 1 Thess. 4:15-16; Acts 20:35.

¹⁰⁹Everett F. Harrison, "Tradition of the Sayings of Jesus: A Crux Interpretum," Toward a Theology for the Future, ed. David F. Wells and Clark H. Pinnock (Carol Stream, IL: Creation House, 1971), p. 53.

¹¹⁰Ibid., p. 52.

who prefers to give rather than to receive. Jeremias claims that Jesus declared blessing not upon the one receiving but upon the one giving. "The Greek *μᾶλλον*," according to him, "represents the Aramaic min which frequently denotes, not a comparison but a sharp antithesis."¹¹¹ Many scholars,¹¹² on the contrary, take *μᾶλλον* . . .) not as an exclusive antithesis but as a "positive comparative" recognizing the values of both *διδόναι* and *λαμβάνειν*. The "giving and receiving" in the name of Jesus has been one of the most significant parts of *κοινωνία* for the Christians in the first century Christian Mission (see Philippians 4:15-18). Paul, however, tried his best to be independent from receiving earthly reward from fellow-believers in accordance with Jesus' words on charity which is clearly shown in the Gospels in different wordings (compare Matt. 10:8; Luke 6:38, 11:9-11; John 13:34). Hence, Jeremias' suggestion is not justified by the total context of the teaching and ministry of Jesus and Paul:

His [Jesus] whole ministry was giving, and in death he gave his life for us. The glory of the whole gospel is the fact that it is nothing but GIVING. Paul enjoyed this blessedness to the full, "as poor, yet making many rich," II Cor, 6:10. With a word from Jesus' own lips Paul closed his address.¹¹³

Paul's last formal defense of his position and the Gospel is recorded by Luke in Acts 26 before King Herod Agrippa II in the audience

¹¹¹ Joachim Jeremias, Unknown Sayings of Jesus, trans. Reginald H. Fuller (New York: MacMillan Co., 1957), p. 78.

¹¹² Turner, Syntax, vol. 3 of James H. Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1963), p. 31; BDF, p. 128; David L. Dungan, The Sayings of Jesus in the Churches of Paul (Philadelphia: Fortress Press, 1971), pp. 73-74.

¹¹³ R. C. H. Lenski, The Interpretation of the Acts of the Apostles (Minneapolis: Augsburg Publishing House, 1961), p. 856.

chamber of Herod the Great's Caesarean palace. Having been asked to speak, Paul, stretching out his hand in a customary gesture (Acts 13:16; 21:40), began to defend (ἀπελογεῖτο) himself:

Concerning all things of which I am accused by Jews κ ὑπὸ Ἰουδαίων, King Agrippa, I consider myself fortunate (ἐγὼ μακάριος) before you today I am about to defend (ἀπολογεῖσθαι), especially you are an expert of all customs and questions among Jews (κατὰ Ἰουδαίους), therefore I ask you to hear patiently. (26:2-3)

The purpose of Paul's appearance before Herod Agrippa II was to permit Agrippa to know more about Paul's case and thereby give Festus a better understanding in preparing the legal document to send with Paul to Rome for Paul's hearing before the Imperial Court.¹¹⁴ Paul takes the opportunity in an extremely serious manner.¹¹⁵ This is revealed by his use of the verb ἀπολογεῖσθαι which is a judicial term.¹¹⁶ The word was used when Paul was defending himself before Felix (Acts 24:10) and Festus (Acts 25:8). It occurs twice in the Gospels and was used by Jesus when He was teaching the apostolic defense of the gospel (Luke 12:11; 21:14). The μακάριος formula here does not construct a declarative statement but has a descriptive function. Paul considers

¹¹⁴F. F. Bruce, Commentary on the Book of Acts, NICNT (Grand Rapids: Wm. B. Eerdmans, reprint 1983), pp. 480-89.

¹¹⁵Everett F. Harrison, Acts: The Expanding Church (Chicago: Moody Press, 1975), pp. 372-73, notes that Paul's case was not official since no witness was called in. Some scholars find a legal force in the case on the basis of omission of the definite article before Ἰουδαίους. They argue that it reflects the common practice of Attic court address that opponents were mentioned without an article. See BDF, p. 137; Johannes Munck, The Acts of the Apostles, AB, vol. 31, rev. William F. Albright and C. S. Mann (Garden City: Doubleday & Co., 1967), p. 240.

¹¹⁶MM, p. 66.

himself fortunate since he can defend himself before Agrippa who is a part-Jew and has a wider understanding of Jewish customs and religion than Festus. This fact is shown by the use of the emphatic "before you."

Conclusion

Luke's use of *μακάριος* is closely related to his special concern throughout his Gospel. The *μακάριος* formula is used by women in the birth stories (Luke 1:45, 48; 11:27).¹¹⁷ It is ascribed to people (Luke 23:29). It is used in relation to the social outcasts (Luke 14:13-14).

Any socio-economic approach to the use of *μακάριος* in Luke cannot be justified. There is no difference in implication of *μακάριος* between Matthew's and Luke's use. Dealing with Luke's Gospel account, some scholars use critical presuppositions and draw hypothetical conclusions: for example, Matthew's spiritualization and Luke's socio-economic emphasis.

The significance of Luke's use of *μακάριος* is essentially the same as Matthew's use. One's right relationship with God through the person and ministry of Jesus Christ is the basic context in which *μακάριος* (or blessing) must be understood. The fulfillment motif

¹¹⁷Hans Conzelmann, The Theology of St. Luke, pp. 118, 202, sees the birth stories as "irrelevant" to Luke's purpose because the authenticity of chs. 1-2 of Luke's Gospel is questionable for him. He is criticized by P. S. Minear who follows Paul Schubert's observation. Minear understands the birth stories as "a significant prologue not only to the opening messages of John and Jesus but to the whole corpus." See Paul S. Minear, "Luke's Use of the Birth Stories," Studies in Luke-Acts. Leander E. Keck and J. Louis Martyn (Philadelphia: Fortress Press reprint, 1980), pp. 118-19.

in Luke 4:17-21 (see also Luke 7:22-23) has a special significance for the proper understanding of both Luke's and Matthew's Gospels. Christological and eschatological significance, with the crucial motif, is emphasized by Luke.

CHAPTER VII

PAUL'S USE OF *μακάριος*

Stylistic Remarks

A variety of uses of *μακάριος* is found in Paul. The noun *μακαρισμός* is used three times (Rom. 4:6, 9; Gal. 4:15). It does not occur elsewhere in the New Testament or in the Septuagint.

Μακαρισμός is usually translated "blessing" or "blessedness." Many scholars¹ claim that the original sense of the term is "declaration of blessedness." The adjective *μακάριος* occurs 7 times. Once the comparative form is used in 1 Cor. 7:40. The adjectival use is found at 3 places: it describes God in 1 Tim. 1:11 and 6:15. It is ascribed to an abstract noun in Titus 2:13. In 4 cases, *μακάριος* is used to construct declarative statements (Rom. 4:7, 8; 14:22; 1 Cor. 7:40), and it, in these cases, is used in the third person. Two types of the *μακάριος* formula used for declarative statements are noted:

Μακάριος + person with descriptive clause: 3 cases (Rom. 4:7, 8; 14:22)

Μακάριος + person with conditional clause: once (1 Cor. 7:40)

¹William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, ICC, 5th ed. (Edinburgh: T. & T. Clark reprint, 1980), p. 101; MM, p. 386; A. Schlatter, Gottes Gerechtigkeit: Ein Kommentar zum Roemerbrief (Stuttgart: Calvar Vereinsbuchhandlung, 1935), p. 163; Marvin R. Vincent, Word Studies in the New Testament, vol. 3 (McLean, VA: MacDonald Publishing Co., reprint, n.d.), p. 53.

Μακάριος in Romans

The theme of the Romans is "justification by faith alone" (see 1:16-17). In 1:18-3:20 Paul reveals the unrighteousness of all mankind. Describing justification by faith as imputation of righteousness by God in 3:21-31, Paul provides an illustration of justification by faith from the Old Testament in 4:1-25 where he introduces Abraham. The faith story of Abraham is the very "bedrock" for Paul's theology on "righteousness by faith."² Paul, by quoting Gen. 15:6, points out that the essential teaching of the Scripture on Abraham's story is "righteousness by faith": "And Abraham believed God and it was reckoned [ἐλογίσθη] to him as righteousness" (Rom. 4:3).³ Paul again stresses that Abraham's faith was reckoned [λογίsetαι] to him as righteousness in verse 5.

Paul moves on to speak the case of David in connection with the subject:

just as David also speaks of the blessing [μακαρισμός] upon the man to whom God reckons [λογίsetαι] righteousness apart from works:

"Blessed [μακάριος] are those whose lawless deeds
καὶ ἀνομία] have been forgiven,
And whose sins [καὶ ἁμαρτία] have been covered.
Blessed [μακάριος] is the man whose sin [ἁμαρτίαν]
the Lord will not take into account [λογίsetαι] ."
Is this blessing [ὁ μακαρισμός] then upon the circumcised,
or upon the uncircumcised also? For we say, "Faith was reckoned
[ἐλογίσθη] to Abraham as righteousness." (Rom. 4:6-9 NASB)

The Psalm passage (32:1-2a) which is quoted by Paul⁴ does not

²E. Earle Ellis, Paul's Use of the Old Testament (Grand Rapids: Baker Book House reprint, 1981), pp. 119-20.

³Paul quotes from the LXX with a minor change: *δέ* is added by him, and he has *Ἀβραάμ* for *Ἀβραάμ* of the LXX.

⁴Paul follows the LXX here without any change.

explicitly speak about "justification by faith" but shows God's blessing of forgiveness of sin for a man. Applying the Rabbinic exegetical principle of g^ezērāh šāwāh, he combines "righteousness by faith" of Gen. 15:6 and "God's forgiveness of sin" of Ps. 32:1-2 as having the same meaning. For Paul, "God's reckoning righteousness to a man *χωρὶς ἔργων* is, in fact, equivalent to His forgiving of sins."⁵ In other words, "forgiveness of sin and the accounting of a man as just are the negative and positive aspects of the same thing."⁶ In Romans 4, Paul emphasizes Abraham's justification and he quotes from David to "strengthen and explicate" his argumentation.⁷ Hence, "justification by faith" (Abraham's case) cannot properly be understood without "forgiveness of sin" (David's case) for Paul.

It is extremely important that the verb "reckon" (*λογίζομαι*), which occurs 8 times in Rom. 4:1-12, is closely related to "righteousness by faith." It is the only common term which occurs equally in the Genesis passage, the Psalm passage, and Paul's argumentation. It is one of the most important concepts in Rom. 4.⁸ When the term is used for God as the subject, it has an active sense, meaning "to reckon" (compare verses 6, 8). When it is applied to man as subject, it always takes a

⁵C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans, 2 vol. (Edinburgh: T. & T. Clark, 1975), 1:233.

⁶Ernest Best, The Letter of Paul to the Romans, CBC (Cambridge: University Press, 1967), p. 47.

⁷Matthew Black, Romans, NCBC (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), p. 76.

⁸The term *λογίζομαι* occurs 11 times in Rom. 4 out of total 19 times of the Romans.

passive sense meaning "to be reckoned" (compare verses 3, 4, 5, 9, 10, 11, 22, 23, 24). It is quite clear from the text that "righteousness by faith" means "to be reckoned as righteous" by God. Man never reckons himself as righteous: he only can be reckoned as such by God. Hence "righteousness by faith" is indeed "grace": the term *λογίζομαι*, in the redemptive context, is a grace word. "Divine passive" means grace, and the verb "reckon" describes "an action of divine grace."⁹

The Psalm passage provides a more detailed explanation of the grace motif. David does not pronounce a blessing to a man who has no sin. He does declare the *μακάριος* formula to a man who actually breached the Law and whose sins are covered by God.¹⁰ Although the terms *חַטָּאִים*, *פְּשָׁעִים*, and *רִשְׁעִים* in Ps. 32:1-2 describe real "sins," the difference between them should not be stressed as noted by Luther.¹¹ The Psalm passage stresses God's action of forgiving sins of men.

It is not to be overlooked, in relation with Abraham's righteousness, that he was reckoned "righteous" by God before he was circumcised (verses 9-11), before the Law came (verses 13-16), and before Isaac was born (verses 18-22).

The present text (Rom. 4:6-9), which contains *μακάριος* or

⁹Anders Nygren, Commentary on Romans, trans. Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1949), p. 169.

¹⁰T. W. Manson, On Paul and John, SBT, no. 38 (London: SCM Press, 1963), p. 56, notes, "It is amnesty rather than acquittal that is involved here."

¹¹Martin Luther, Luther's Works, vol. 25: Lectures on Romans ed. Hilton C. Oswald (St. Louis: Concordia Publishing House, 1972), p. 264.

μακαρισμός in every verse, provides several significant points for our understanding of the Biblical concept of "blessing." It is given to the sinner by God, the Giver of blessing and the Source of blessing. Blessing is never based on merit: it is grace. There is no distinction between the circumcised and the uncircumcised (cf. Rom. 4:10-12): God's grace of blessing is universal in its scope. This gracious blessing reveals the central doctrine of the Scripture as well as one of the cardinal doctrines of the Reformation; justificatio sola fide sine operibus. The character of the blessing does not change: as it was applied to Abraham and David so it is applied to the Jews and Gentiles too.

Paul writes in Rom. 1-11 what God graciously has done in Jesus Christ for men (justification). In Rom. 12-16, he states what God wants the justified to do. In Rom. 14:1-15:13¹² he deals with the proper approach of the justified toward "eating foods." The text shows that the problem of eating foods is not an insignificant matter but a serious one which threatens the unity of the church and the Christian fellowship.¹³ Paul's strong and direct reaction to this specific subject supports the certainty of the problem in the Roman church. The food problem was especially serious to the weak in faith. Paul's admonition is mainly

¹²It has been debated whether Paul in this section deals with the real problem of the church of Rome. Cf. Robert J. Karris, "Romans 14:1-15:13 and the Occasion of Romans," The Romans Debate, ed. Karl P. Donfried (Minneapolis: Augsburg Publishing House, 1977), pp. 75-99. He sees the section as a general paraenesis, not intended to a specific church.

¹³J. Christiaan Beker, Paul the Apostle: The Triumph of God in Life and Thought (Philadelphia: Fortress Press, 1980), pp. 73-74.

directed to the strong in faith, but his teaching is applied to both of them.

Paul basically admits the Christians' freedom of foods (12:14, 17). He recognizes that "food" is so important an issue for the Roman Christians, composed of Jews and non-Jews, that it could build or destroy the Christian fellowship (12:15, 20). It was of utmost importance to keep the Christian unity and promote fellowship in the church. Paul sees that every Christian has the responsibility to promote the well-being of the Christian fellowship, especially the more mature member.¹⁴

Paul utters a blessing word: "Blessed is who does not judge himself in what he examines" *εμακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάσει* (14:22b). The judgment motif is already spoken and it refers to God's eschatological judgment (verses 10-12). The self-judgment of verse 22b corresponds to that of verse 12: "So then each one of us shall give account of himself to God." Hence the meaning of verse 22b becomes clear: "Blessed is he who will not condemn himself before the judgment seat of God in what he has done for the well-being of the church after he carefully had examined and tested it." If he is not condemned at THE DAY, he must be truly blessed by God for what he has done for Christ and others. Though the *μακάριος* formula constructs a negative statement, it conveys a positive meaning. *μακάριος* describes an eschatological blessing of God who is not only the Judge but also the gracious Giver of blessing.

¹⁴F. F. Bruce, The Epistle of Paul to the Romans, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963), p. 251.

Μακάριος in the First Corinthians

The Corinthian church was founded by Paul during his second missionary journey (Acts 18:1-17). There were many troubles and problems in the church, and they are well reflected in his letter to them. In 1 Corinthians 7 he gives them instruction on marriage: proper attitude to the married (verses 1-7), advice to the unmarried (verses 8-9), divorce (verses 10-11), marriage between believer and unbeliever (verses 12-16), God's calling of individuals and their social status (verses 17-24), and advice on virgins (verses 25-38). Finally he gives an advice on widows:

A wife is bound as long as her husband lives;
 but if her husband is dead, she is free to be married
 to whom she wishes, only in the Lord [ΜΟΝΟΝ ΕΝ ΚΥΡΙΩ] .
 But in my opinion she is happier [ΜΑΚΑΡΙΩΤΕΡΑ]
 if she remains as she is; and I think that
 I also have the Spirit of God. (verses 39-40 NASB)

In ancient society widows suffered from economic difficulty, and the Christian Church was concerned with this problem (compare Acts 6: 1-3; 1 Tim. 5:3-16). The remarriage of widows was a crucial subject for them, at least in the economic sense. Some rigorous ascetics opposed the remarriage of widows.¹⁵ Some scholars¹⁶ see Paul as an ascetic since

¹⁵W. G. H. Simon, The First Epistle to the Corinthians, Torch Bible Commentaries (London: SCM Press, 1959), p. 94, points out the context of the present passage: "the sense of the imminence of the End, the immoral surroundings of Corinth and the prevalent low views of marriage." Walter Schmithals, Gnosticism in Corinth: An Investigation of the Letters to the Corinthians, trans. John E. Stealy (Nashville and New York: Abingdon Press, 1971), p. 236, indicates that in his view the opposing groups to remarriage was the Gnostics.

¹⁶James D. G. Dunn, Unity and Diversity in the New Testament (Philadelphia: Westminster Press, 1977), p. 290; C. S. C. Williams, "I and II Corinthians," Peake's, p. 958.

they interpret his comments in 1 Corinthians 7 as being negative on marriage.

Paul does not only deal with marriage or remarriage in the physical or economical level, but sees it in the context of the Christian devotion or calling toward God, that is, on the spiritual level. His solemn teaching on this subject at Eph. 5:22-33 well reveals his thought.

Paul admits the right of remarriage for widows at 1 Cor. 7:39. But "only in Christ," that is, they should marry a Christian.¹⁷ He sees the remarriage of the Christian widow as God's blessing since marriage was a very special blessing which God provided for Adam (Gen. 2:18-25). Paul declares a blessing, by employing a comparative formula of *μακάριος*, to the widow who does not choose remarriage and remains as widow. What Paul says must be understood in the total context of chapter 7.

He stresses one's relationship with God more than his relationship with others in terms of priority. According to this principle he recommends that virgins remain as they are (verses 25-38).¹⁸ Paul applies the same principle to the widows, and says, "She is more blessed if she remains as she is" (verse 40a). Hence the *μακάριος* formula should be understood in the context of her relationship with God. One's

¹⁷D. E. H. Whiteley, The Theology of St. Paul, 2nd ed. (Oxford: Basil Blackwell, 1974), p. 216; C. K. Barrett, A Commentary on the First Epistle to the Corinthians, Harper's New Testament Commentary (New York: Harper & Row, Publishers, 1968), p. 186; Ernest Best, One Body in Christ (London: S. P. C. K., 1955), p. 29.

¹⁸D. E. H. Whiteley, p. 216.

right relationship with God is the essential context in which *μακάριος* should be understood. As remaining in widowhood may be very hard for a widow, so her blessing is greater.

Paul, however, does not categorically command widowhood to every widow. He just suggests it. This fact is clearly shown in his words: "according to my opinion." His opinion is not merely a private opinion but an inspired opinion which was given by the Spirit of God to him as Christ's called apostle. This is the meaning of his words: "I think that I also have the Spirit of God" (verse 40b).¹⁹

μακάριος in Galatians

The churches of Galatia were founded by Paul during his first missionary journey (see Acts 13:13-14:26). Later the counter-mission of the Judaizers in the Galatin churches became apparent and serious. They challenged Paul's divinely ordained apostleship and pure gospel of Jesus Christ; they were trying to persuade Christians with their doctrine, that is, "justification by works of the Law." Paul's defense of his apostleship and pure gospel in 1:1-4:7 reveals this clearly. For Paul, his divinely certified apostleship is intimately related to the pure gospel of grace: the genuine apostle preaches the genuine gospel.

The seriousness of the problem caused him to omit the commonly

¹⁹R. C. H. Lenski, The Interpretations of St. Paul's First and Second Epistles to the Corinthians (Minneapolis: Augsburg Publishing House, 1937, 1963), p. 332; Leon Morris, The First Epistle of Paul to the Corinthians, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), p. 123. Similarly, Nils Alstrup Dahl, Studies in Paul (Minneapolis: Augsburg Publishing House, 1977), p. 55; E. P. Sanders, Paul and Palestinian Judaism: A Comparison of Patterns of Religion (Philadelphia: Fortress Press, 1977), p. 450.

used thanksgiving in a letter, and to use the strong terms (e.g. *ἀνάθεμα ἔστω* in 1:8, 9). In 4:8-20 Paul's approach is changed from the previous: a change from doctrinal appeal to a personal appeal. The mood of his appeal is love (see terms like "ἀδελφοί" in verse 12 and "τέκνα μου" in verse 19). Paul urges them to recall their past generosity to him. When preaching the gospel to them, Paul had a serious weakness in his body²⁰ which might have driven them to turn away from him (verses 13-14a). But (ἀλλά) instead they received him "as an angel of God, even as Christ Jesus" (verse 14b). Paul asks them in the solemn tone:

Where then is the blessing *εὐμακαριστῶδες* you had? I witness *εὐμαρτυρέω* to you that if possible you would have plucked out your eyes and gave them to me. (verse 15)

Μακαριστῶδες of the Galatians may mean their "favorable attitude" toward Paul, that is, the "affections of the Galatians,"²¹ or "their great feeling of being blessed by the gospel" that Paul brought to them,²² or "their pleasure over Paul's presence among them."²³ These

²⁰The exact nature of Paul's "bodily weakness" has been greatly debated. Two are most prominent: "disease of the eyes" by Ernest DeWitt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians, ICC (Edinburgh: T. & T. Clark reprint, 1980), p. 244; "re-current malaria" by Wm. M. Ramsay, St. Paul the Traveller and the Roman Citizen, new ed. (Grand Rapids: Baker Book House reprint, 1982), p. 96.

²¹Ernest DeWitt Burton, Galatians, p. 243-44.

²²R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Galatians, Ephesians and Philippians (Minneapolis: Augsburg Publishing House, 1961), p. 221. Similarly F. F. Bruce, the Epistle to the Galatians, NIGTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 210.

²³Donald Guthrie, Galatians, NCBC (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), p. 120.

views do not reveal any substantial difference from each other. The greatly blessed attitude of the Galatians toward Paul was generated by Paul's coming and sharing the gospel. The blessing of the Galatians came into existence through the work of the Holy Spirit who had used Paul to share the gospel (see 3:3-5; 4:6; 5:5, 22). It was a spiritual joy and a God-given blessing. It was so genuine a blessing that they would not have spared anything, including "plucking out their eyes for Paul's healing" (verse 15b).²⁴ Paul's acclamation of the past blessing of the Galatians was genuine, and this is shown by his use of the legal term "μαρτυρῶ." Luther comments on Paul's purpose of the acclamation:

Paul, therefore, by these mild and sweet words, goes about to prevent the false apostles, to the end they should have no occasion to slander and pervert his words.²⁵

Μακάριος in First Timothy

The adjectival use of *μακάριος* with reference to God is found only in 1 Timothy:

The glorious gospel of the blessed God [τοῦ μακαρίου θεοῦ] (1:11); the blessed and only Potentate [ὁ μακάριος καὶ μόνος συνάψτης] (6:15 KJV)

The text does not provide any explicit background of the adjectival use of *μακάριος* in this instance. The phrase *ὁ μακάριος θεός* is not found in the Septuagint or in the Old Testament Apocrypha or elsewhere in the New Testament. But it is

²⁴See George Howard, Paul: Crisis in Galatia -- A Study In Early Christian Theology (Cambridge: University Press, 1979), p. 11.

²⁵Martin Luther, A Commentary on Saint Paul's Epistle to the Galatians (Grand Rapids: Baker Book House reprint, 1979), p. 412.

frequently found in the Greek classical literature.²⁶ Hence many scholars conclude that Paul had adopted it from Hellenistic literature.²⁷ They fail to pay attention to Paul's use of the term *μακάριος* in his other epistles where it is ascribed to a person or abstract noun (compare Rom. 4:6-9; 1 Cor. 7:40; Gal. 4:15; Titus 2:13). Others maintain that Paul was influenced by Hellenistic Judaism since the term "blessed gods" is found in Hellenistic literature and "God as the Potentate" is found in the later Jewish literature (Sirach 46:5; 2 Macc. 15:3).²⁸

Beyond the linguistic coincidence between Paul's epistle and the Greek classics, F. D. Gealy tries to show the theological correspondence between them: "In the Greek tradition the divine nature is perfect, therefore unchanging and unaffected by any outside cause. The gods are blessed in that, being in this sense perfect, they are perfectly happy."²⁹ His idea is an overstatement on gods in Greek classics where gods are described not as the deity having personality and noble character (e.g. perfection, eternity, etc) but as the deities who are beyond the sorrow, pain, and death. Thus gods are generally recognized as

²⁶Supra, pp. 47-48.

²⁷Fred D. Gealy, "I and II Timothy, Titus," *IB*, 11:387; Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles*, Hermeneia, trans. Philip Buttolph and Adela Yarbro (Philadelphia: Fortress Press, 1972), pp. 25-26.

²⁸Cf. A. J. B. Higgins, "The Pastoral Epistles -- I, II Timothy and Titus," *Peake's*, p. 1004; A. T. Hanson, *The Pastoral Epistles*, NCBC (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), pp. 59-60.

²⁹Fred D. Gealy, "I and II Timothy and Titus," p. 387.

"enviable beings."³⁰ In Greek classics, there is no clear description of the god's personal relationship with man like that found in the Scripture dealing with the true God. Therefore Hellenistic influence on Paul in this subject should not be stressed. Rather Paul's use of *μακάριος* in 1 Timothy must be understood in the total context of his theology, especially in relation to other occurrences in his epistles.

Paul's intensive use of *μακάριος* is found in Rom. 4:6-9 where *μακάριος* or *μακαρισμός* describes God's grace of justification upon men. God's favorable relationship with His people has been alluded as the basis of *μακάριος* at other cases (Rom. 14:22; 1 Cor. 7:40; Gal. 4:15). On the basis of the right relationship of men with God, God always appears as the gracious Provider of blessing, and men always stand as the receiver of it. God is both the Source and the Provider of true blessing.³¹ In this sense He is called as "the blessed God" by Paul.

μακάριος in Titus

Paul's last use of *μακάριος* is found at Titus 2:13 where it is ascribed to an abstract noun:

looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus. (NASB)

Ἐπροσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ]

³⁰Supra, pp. 47-48.

³¹J. N. D. Kelly, A Commentary on the Pastoral Epistles (London: A & C Black, 1963; Grand Rapids: Baker Book House reprint, 1981), p. 51: God "contains all blessedness in himself and bestows it on men." See also J. H. Bernard, The Pastoral Epistles (Cambridge: University Press, 1899; Grand Rapids: Baker Book House reprint, 1980), p. 29.

The two nouns "hope" and "appearance" are placed under one article τῆν; this has caused difficulty for translators as evidenced in the various versions.³² Many scholars do not take the two nouns as separate objects of προδεδχόμενοι. They understand that "hope" and "epiphany" describe the same thing, that is, the Second Coming of Jesus Christ.³³ Hence "hope" here does not denote "the personal attitude but the objective benefit of salvation towards which hope is directed."³⁴ Paul elsewhere in the Pastoral Epistles said that the Christian hope is closely related to eternal life (compare "hope of eternal life" at Titus 1:2; 3:7). Once he called Jesus Christ as "our hope" (1 Tim. 1:1).

Though eternal life is given to the believer (John 5:24), it

³²KJV: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

RSV: "awaiting our blessed hope, the appearing of the glory our great God and Savior Jesus Christ."

JB: "while we are waiting in hope for the blessing which will come with the Appearing of the glory of our great God and Savior Christ Jesus."

NEB: "looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Christ Jesus will appear."

NIV: "while we wait for the blessed hope -- the glorious appearing of our great God and Savior, Jesus Christ."

³³George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 556. On the conjunction καὶ in the phrase "hope and epiphany," R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon (Minneapolis: Augsburg Publishing House, 1961), p. 922, says that it is epexegetic, and means "is." Gordon D. Fee, 1 and 2 Timothy, Titus, Good News Commentary (New York: Harper & Row, Publishers, 1984), p. 148, suggests that καὶ here is certainly equal to "namely."

³⁴E. Hoffman, "Hope," NIDNTT, 2:241. See also J. N. D. Kelly, A Commentary on the Pastoral Epistles, p. 246 and J. H. Bernard, The Pastoral Epistles, p. 171.

will be fully enjoyed when Jesus Christ comes again in glory. Therefore "the content of the Christian hope is given as the glorious appearing of the great God and our Saviour Jesus Christ."³⁵ This hope is given to those who have committed themselves to Jesus Christ (John 3:16). Through the Spirit's work, it is given to them as God's grace in Christ. Thus it has Christological and eschatological significance. It is genuine and eternal hope. Thus it is truly "blessed" hope.

Conclusion

The noun *μακαρισμός* and the adjectival use of *μακάριος* are found only in Paul's epistles. Paul's use of *μακάριος* is unique in this sense. It is worthy noting that the linguistic coincidence is found between Hellenistic literature and Paul's epistles, especially his Pastoral Epistles.

Though Paul adopted the contemporary literary style, his use of *μακάριος* is much different from the secular use in terms of its content and implication. *Μακάριος* in Paul conveys some important theological concepts such as justification by faith (Rom. 4:6-9), the Christian's spiritual and moral quality (Rom. 14:22; 1 Cor. 7:40), the deep joy of the gospel (Gal. 4:15), and the glorious future hope (Titus 2:13). Any earthly and physical connotation is not found in Paul's use of *μακάριος*. *Μακάριος* describes spiritual blessing which is given to those who, through Jesus Christ, have right relationship with the blessed God, who is the Source and Bestower of true and eternal blessing.

³⁵ Donald Guthrie, The Pastoral Epistles, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 199.

CHAPTER VIII

Μακάριος IN THE GENERAL EPISTLES

Stylistic Remarks

The adjective *μακάριος* occurs four times, and it is used for the second person (1 Peter 3:14; 4:14) and third person (James 1:12, 25). It is mainly used in descriptive statements. Once it is used in a declarative statement (James 1:12). Three types of the *μακάριος* formula are used:

Μακάριος + person + *ὅτι* clause as promise: James 1:12

Descriptive clause + *μακάριος* : James 1:25; 1 Peter 3:14¹

Conditional clause + *μακάριος* + *ὅτι* clause as reason:
1 Peter 4:14

Μακάριος in James

It is widely accepted that the epistle of James was written by James, the half-brother of our Lord who was the leader of the Jerusalem church (see Acts 15:13). He wrote the epistle to Jewish believers who had been dispersed from Jerusalem in the persecution following Stephen's death (see Acts 8:1-6).

Persecution is the first subject with which James deals with in the letter: "Consider it all joy, my brethren, when you encounter

¹H. P. V. Nunn, A Short Syntax of New Testament Greek (Cambridge: University Press, 1938), p. 118, understands the *μακάριος* formula of 1 Peter 3:14 in the optative sense.

various trials (*πειρασμοῖς*), knowing that the testing of your faith produces endurance" (1:2-3). Trials are productive for Christians. Using a beatitude, James concludes the discussion concerning trials:²

Blessed is the man who (*μακάριος ὁ ἀνὴρ ὁς*) endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him. (1:12 RSV)

The beatitude of James echoes the Beatitudes of our Lord in the Sermon on the Mount (Matt. 5:10-12; Luke 6:22-23). The trial (*πειρασμός*) here denotes external and religious persecution.³ It is the persecution which the Christian meets for the sake of Jesus Christ. Suffering for Christ means a glorious blessing for Christians since God will in grace give them the crown of life. Most scholars take the genitive of the phrase "the crown of life" (*τὸν στεφάνον τῆς ζωῆς*) as an appositional genitive:⁴ The crown is eternal life. The actual reward promised to those who endure the trial is "salvation itself."⁵

²Contra Martin Dibelius, James, Hermeneia, revised by Heinrich Greeven, and trans. Michael A. Williams (Philadelphia: Fortress Press, 1976), p. 88, argues, "This (v. 12) is an isolated saying which is connected neither with what follows nor with what precedes." D. Edmond Hiebert, The Epistle of James: Tests of a Living Faith (Chicago: Moody Press, 1979), p. 97, suggests that, not following the UBS text, the paragraph should better end with v. 12 since v. 12 does not begin a new paragraph but ends the discussion on trials begun at v. 2.

³D. Edmond Hiebert, p. 97. James B. Adamson, The Epistle of James, NICNT (Grand Rapids: William B. Eerdmans Publishing Co., 1976), pp. 53, 67, rejects the distinction between internal and external temptations since "in the Christian life there is really no effective difference between the two."

⁴Burton Scott Easton, "The Epistle of James," IB, 12:26; Turner, Syntax, p. 213; R. V. G. Tasker, The General Epistle of James, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprint, 1980), p. 45.

⁵Peter H. Davids, The Epistle of James, NIGTC (Grand Rapids: William B. Eerdmans Publishing Co., 1982), p. 80.

Recently Donald W. Burdick questioned this view for two reasons: (1) eternal life was given already to every believer at the time when he believed (John 5:24), and (2) the word "crown" refers to the reward for James. Burdick argued that "the crown of life" must refer to "a still higher quality of life since it is a reward for an accomplishment subsequent to initial faith."⁶

Though the text does not provide any further details on the "crown of life," it is clear that the "crown of life" is God's blessing promised to those who love Him. Their love of God is manifested through their endurance or steadfastness in persecution. The present suffering is contrasted with the future glory in the Scripture:

fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (Heb. 12: 2 NASB)

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us (Rom. 8:18 NASB)

The blessing which is promised to those who keep on enduring (ὕπομένετες) under trial is an eschatological blessing, that is, the glorious eternal life. They have a faithful relationship with God; it is revealed through their love of God, and is fully approved (ἐσκιμος γινόμενος) by God. God will give them the crown of life and they will receive it (λήμβεται). Thus it is grace.

In 1:19-27 James deals with the superficial obedience to the

⁶ Donald W. Burdick, "James," The Expositor's Bible Commentary, vol. 12, p. 171. G. R. Beasley-Murray, The General Epistles, Bible Guides, no. 21 (London: Lutter Worth Press; New York and Nashville: Abingdon Press, 1965), p. 22, takes the "crown of life" as a prize.

Word of God. He indicates that if a man hears the Word of God and does not do it, he deludes himself (verse 22). James declares a blessing to a man who does the Word of God:

But one who looks intently at the perfect law (νόμον), the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed (οὗτος μακάριος) in what he does. (verse 25 NASB)

James stresses doing of λόγος in verses 21, 22, and 23. In verse 25 he speaks about doing the νόμος . This fact, in the context, leads us to understand νόμος in verse 25 as having the same meaning as λόγος in verses 21-23.⁷ Hence, νόμος here is not used in a narrow sense denoting the Torah, but used in a comprehensive sense describing the Word of God which includes the Old Testament, the teaching of Jesus, and the teaching of apostles.⁸ More specifically it refers to the gospel or the word of salvation (verse 21).⁹ James does not simply write "law" but puts "perfect" law and law "of liberty." Opposing the law of the Judaizers which enslaves men (compare Gal. 4:9-11; 5:1). James stresses the "true law" which is perfectly fulfilled in Jesus Christ (compare Matt. 5:17; Rom. 10:4) and gives men true freedom from the curse of sin (compare John 8:32; Gal. 4:6-7; 5:1, 13).¹⁰

Blessing is ascribed to the man (compare emphatic οὗτος) who

⁷Gutbrød, " νόμος ," TDNT, 4:1081-82.

⁸R. C. H. Lenski, The Interpretation of the Epistle to the Hebrews and the Epistle of James (Minneapolis: Augsburg Publishing House 1966), p. 558. See also Burton Scott Easton, The Epistle of James, p. 32.

⁹Bo Reicke, The Epistle of James, Peter and Jude, Anchor Bible, vol. 37 (Garden City: Doubleday & Co., 1964), p. 23.

¹⁰Burton Scott Easton, The Epistle of James, p. 33, notes that James here contrasts the Christian law with the Jewish law.

carefully looks at (παρακύβας) the Word of God, abides by (παραμείνας) it, does not forget it, and obeys it. He commits himself in obedience to the Word of God: "The voluntary doing of God's will is the secret of true happiness."¹¹ His faithful obedience reveals his close relationship with God. The blessing uttered by James echoes the blessing declared by our Lord at Luke 11:28 (compare Rev. 1:3): "Rather blessed are those who hear the word of God, and observe it."

Μακάριος in First Peter

Persecution is one of the most significant subjects with which Peter deals in his epistle. It is both the beginning and ending subject of the epistle (compare 1:6-7; 5:9-10). In every chapter Peter mentions this subject. Christological significance is stressed in Peter's theology of suffering:

For you have been called for this purpose,
since Christ also suffered for you,
leaving you an example for you to follow in His steps.
(2:21 NASB)

Therefore, since Christ has suffered in the flesh,
arm yourselves also with the same purpose. (4:1a NASB)

Peter is specially concerned about the persecution of the Christians scattered throughout the Asia Minor (see 1:1). Peter uses the μακάριος formula twice, and both of them are related to persecution:

And who is there to harm you if you prove zealous for what is good? But even if you should suffer (πάσχετε) for the sake of righteousness, you are blessed (3:13-14a NASB).

¹¹D. Edmond Hiebert, The Epistle of James, p. 138.

Many scholars¹² understand that the persecution which Peter mentions is not state persecution by Rome since a positive attitude of the Christian toward the authorities is commanded (2:13-17). Some argue that it is a religious persecution upon the Christians by the pagan neighbors,¹³ or the "sectarian exclusiveness of Christianity" which includes the social pressure, religious discrimination and local hostility.¹⁴ Most recently J. E. Stambaugh and D. L. Balch maintain that one of the primary reasons of the Christian persecution was their "frequent collision with the authorities" since Asia Minor was the "most active region for the cult of the emperor."¹⁵ It is most likely that the persecution was private and local and was caused by the expansion of the gospel of Jesus Christ since Christianity was not a legal religion and the pagan style of life was not compatible with that of the Christian gospel.¹⁶

Varying opinions about the use of the optative *πρόχολτε* have been debated as to whether it describes certainty or merely the possibility of persecution. A. M. Hunter and Ernest Best deny the

¹²J. N. D. Kelly, A Commentary on the Epistle of Peter and Jude (Grand Rapids: Baker Book House reprint, 1981), p. 141.

¹³Joseph A. Fitzmyer, "The First Epistle of Peter," Jerome, p. 161.

¹⁴John H. Elliott, A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy (Philadelphia: Fortress Press, 1981), pp. 80-84. He also notes that the opponents are at least two groups, Jews and non-Jews.

¹⁵John E. Stambaugh and David L. Bach, The New Testament in Its Social Environment, Library of Early Christianity, no. 2 (Philadelphia: Westminster Press, 1986), p. 151.

¹⁶See J. N. D. Kelly, The Epistle of Peter and Jude, pp. 10-11.

certainty of persecution.¹⁷ Cranfield and A. M. Stibbs see it as a remote possibility.¹⁸ C. E. B. Cranfield claims a discrepancy between 1:3-4:11 and 4:12-5:14: the former states the possibility and the latter reveals the present reality of persecution. He suggests that 1:3-4:11 was composed earlier and incorporated later into 4:12-5:14.¹⁹ His suggestion is only a conjecture since the total context of the epistle clearly shows that the persecution was an existing reality for the Christians in the Asia Minor. Hence the optative *πάροχότε* should be understood as describing the constant "condition of potentiality" of persecution.²⁰

Peter's beatitude here echoes the eighth Beatitude of our Lord (Matt. 5:10). While Peter's beatitude does not have a promise, Jesus' beatitude does. Elsewhere in the epistle he mentioned the future glory and honor promised to those who endure persecution (compare 1:7-9; 4:13; 5:10). The Christians are persecuted because of their commitment to the will of God which is fully revealed in the person and ministry of Jesus Christ. Their relationship with Christ has put them under suffering. In relation to this persecution-blessing motif Peter writes:

¹⁷ Archibald M. Hunter, "The First Epistle of Peter," *IB*, 12:128; Ernest Best, *1 Peter*, NCBC (London: Marshall, Morgan & Scott Publishers; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 132.

¹⁸ C. E. B. Cranfield, "I Peter," *Peake's*, p. 1029; Alan M. Stibbs, *The First Epistle General of Peter*, Tyndale (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 134.

¹⁹ C. E. B. Cranfield, *I and II Peter and Jude*, Torch Bible Commentaries (London: SCM Press, 1960), p. 98.

²⁰ R. C. H. Lenski, *The Interpretation of the Epistle of St. Peter, St. John and St. Jude* (Minneapolis: Augsburg Publishing House, 1966), p. 149.

If you are reviled for the name of Christ,
 you are blessed $\epsilon\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$,
 Because the Spirit of glory and of God rests upon you.
 (4:14 NASB)

Peter's beatitude echoes the final Beatitude of our Lord (Matt. 5:11-12; compare Luke 6:22). He uses the verb "revile" or "insult" ($\delta\upsilon\epsilon\iota\delta\acute{\iota}\sigma\epsilon\iota\upsilon$)²¹ which was used by our Lord. He changes Jesus' saying "on account of Me" (Matt. 5:11) and "for the sake of the Son of Man" (Luke 6:22) into "for the name of Christ" (1 Peter 4:14). Believers' close association with the name of Christ is the cause of their suffering.²² In other words, they are insulted because they are "Christians" (see Acts 11:26).

Peter replaces the clause "for your reward in Heaven is great" in Matthew's account (Matt. 5:12) with "the Spirit of glory and of God rests upon you." Peter's passage has been recognized as a difficult verse because of its textual variations.²³ Many scholars understand the "resting of the Spirit upon believers" as "God's presence with believers in their suffering" like "God's presence in His temple and with His people" in the Old Testament, that is, the Shekinah.²⁴ F. W. Beare

²¹J. N. D. Kelly, The Epistles of Peter and Jude, p. 186, notes that the verb is "a favorite one of the LXX (esp. the Psalms) for reproaches heaped on God and His saints by the wicked, and in the NT becomes associated, with its cognates, with the indignities and maltreatment which Christ had to endure" (Matt. 27:44; Rom. 15:3).

²²J. N. D. Kelly, The Epistles of Peter and Jude, p. 186, comments, "In this formula 'name' is not to be pressed; it is an idiom, and 'in the name of' is virtually equivalent to 'on account of,' 'because of.'"

²³See Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London and New York: United Bible Societies, 1971), p. 695.

²⁴J. N. D. Kelly, The Epistles of Peter and Jude, pp. 187-88; Ernest Best, 1 Peter, p. 164.

notes that the presence of the Spirit here denotes an "occasional visitation" of Him, not as a constant dwelling.²⁵ His remark cannot be accepted by the present tense of ἀναπαύεταί, that is, on-going dwelling. A. M. Hunter claims that "the glory' here should be understood as a "title" of Christ, much like Emmanuel.²⁶ His idea does not fit to the context since the previous verse (verse 13) has the phrase "the glory of Him" (Christ) which contrasts with the phrase "the sufferings of Christ" in the same verse.

Peter used the word *δόξα* 11 times in his first epistle. He used it in relation to the Second Coming of Christ (1:7; 4:13; 5). It is related to the suffering of Christ (1:11, 21; 4:13). It is used in connection with the suffering of the Christians (2:12; 4:14, 16; 5:10). For Peter *δόξα* is specially tied with the suffering motif. Hence we can define the meaning of the *δοτε* clause of Peter's beatitude with Cranfield's words:

The meaning is then that God's Holy Spirit, who himself is glorious and also the source of glory and whose presence is the pledge of future glory (cf. the Pauline phrase, 'the earnest of the Spirit'), rests and abides upon the persecuted Church.²⁷

Conclusion

James and Peter were men who had enjoyed a special relationship with Jesus Christ: the former was His half-brother, and the latter was

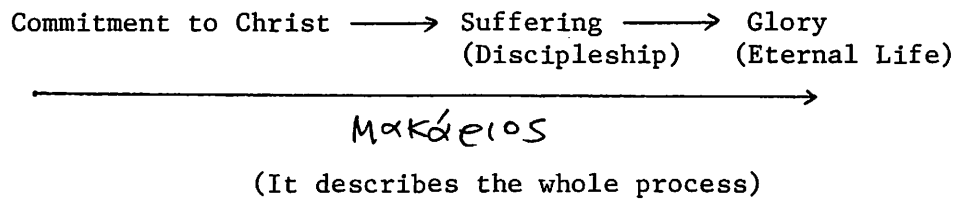
²⁵ Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell, 1947, p. 166.

²⁶ Archibald M. Hunter, "The First Epistle of Peter," p. 143.

²⁷ C. E. B. Cranfield, I & II Peter and Jude, Torch Bible Commentaries (London: SCM Press, 1960), p. 21. See also Joseph A. Fitzmyer, "The First Epistle of Peter," p. 368. R. C. H. Lenski, The Epistles of St. Peter, St. John and St. Jude, p. 206: "The Spirit bestows the glory upon us and thus makes us blessed."

one of His "inner circle." Their epistles put a special emphasis on discipleship to Christ. Endurance under persecution is stressed by them as the highest form of discipleship, and it is the most prominent theme in their epistles. All of the *μακάριος* formulas are used with relation to that theme. Three out of four cases are almost direct quotation from Jesus' words. Thus the Christological significance is stressed.

Present suffering is closely tied with the future glory. But the future glory is also the present reality. The concept *μακάριος* in the General Epistles conveys a positive meaning to the Christians: suffering for Christ means blessing by Him. The concept *μακάριος* in the General epistles can be drawn as follows:



It is worthy of note that both James and Peter suffered martyrdom: James in Jerusalem and Peter in Rome.

CHAPTER IX

JOHN'S USE OF *μακάριος*

Stylistic Remarks

μακάριος occurs twice in John's Gospel and seven times in the Revelation. It is mostly used for third person: once for second person (John 13:17). The *μακάριος* formula consistently constructs declarative statements. Only two types of the formula are employed by John:

μακάριος + person with descriptive clause: 8 cases (Jn. 20:29; Rev. 1:3; 14:13, etc.)

μακάριος + person + conditional clause: once (Jn. 13:17)

μακάριος in John's Gospel

Jesus' washing of the disciples' feet is recorded only in John's Gospel (13:1-20). The setting of the Footwashing is His last Passover meal with His disciples, that is, the Lord's supper. Unlike the Synoptic Gospels, John did not include the institution of the Lord's Supper. In this way John puts much emphasis on Jesus' Footwashing. John carefully sketches each step of His washing action which had been reserved as a slave's duty.¹ Jesus' washing of the disciples' feet was a "crushing experience" for them since a Rabbi never washes the feet of his students.

¹Alfred Edersheim, The Life and Times of Jesus the Messiah, 2 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprint 1971), 2:501-502.

It is a graphic expression of extreme humility and mutual service.² Jesus performed this unthinkable action for the disciples in order to give them an example (ὁπόδειγμα is emphatic) which He (emphatic in verse 15) wanted the disciples (emphatic in verse 15) to follow. Employing a μακάριος formula, Jesus again stresses the lesson:

If you know these things (ταῦτα),
blessed you are if you do them (μακάριοι ἐστέ ἐὰν
ποιήτε αὐτά). (13:17)

The word ταῦτα is plural, and describes what Jesus has done for them and taught them.³ In Jesus' words, the doing aspect is more stressed for the disciples rather than the knowing aspect. In other words, true discipleship is emphasized over knowledge,⁴ but the former does not exclude the latter. Rather the latter is included in the former. Jesus declared a blessing to those who would commit themselves to His lesson with a humble mind.

C. K. Barrett finds a motif of sacrament in this pericope.⁵ Recently J. R. Michaels finds a "liturgical example" in the pericope: "the symbolic act of footwashing replaces the symbolic act of the

²Wilfred L. Knox, "John 13:1-30," Harvard Theological Review 43 (1950):161-63.

³Raymond E. Brown, The Gospel according to John (xiii-xxi), 2nd ed., Anchor Bible, vol. 29A (Garden City: Doubleday & Co., 1982), p. 570.

⁴Rudolf Bultmann, The Gospel of John: A Commentary, trans. G. R. Beasley-Murray, R. W. N. Hoare, and J. K. Riches (Philadelphia: Westminster Press, 1971), p. 476, n. 4, notes, " μακάριος does not refer to the blessing which true discipleship brings with it, but to the salvation which is given to the true disciple." He does not get the real point of Jesus' teaching which is primarily ethical in the context.

⁵C. K. Barrett, Essays on John (Philadelphia: Westminster Press, 1982), pp. 95-97.

institution of the Lord's Supper."⁶ The views of Barrett and Michaels cannot be accepted on the basis that Jesus does not institute any ritual act in John's Gospel.⁷ F. F. Bruce does not find any independent evidence for the existence of the footwashing sacrament in the churches within which John's Gospel appeared.⁸

After His resurrection from the dead, Jesus appeared to the disciples on the evening of the first Easter Day when Thomas was not with them. Thomas doubted Jesus' resurrection since he did not see Him with his own eyes. After eight days Jesus came again to the disciples, and Thomas was with them. After greeting the disciples, Jesus said to Thomas: "Reach your finger here and see My hands, and reach your hand and put into My side, and do not become faithless but believing" (John 20:27). Thomas said to Him, "My Lord and my God!"⁹ Jesus replied:

Have you believed because you have seen me? Blessed are those who have not seen and yet believe (*Μακάριος ὁ μὴ ἑώρακας καὶ πιστεύσας*). (20:29 RSV)

The *μακάριος* formula does not show an exclusive contrast between the seeing and non-seeing Jesus. The formula does not depict comparison of one over the other.¹⁰ "The contrast is not between seeing

⁶J. Ramsey Michaels, John, Good News Commentary (New York: Harper & Row, Publishers, 1984), p. 232.

⁷Donald Guthrie, New Testament Theology (Downers Grove: Inter-Varsity Press, 1981), p. 726.

⁸F. F. Bruce, The Gospel of John (Grand Rapids: William B. Eerdmans Publishing Co., 1983), p. 285.

⁹Raymond E. Brown, John (xiii-xxi), p. 1047, notes that the confession of Thomas is the "supreme Christological pronouncement" in the Fourth Gospel.

¹⁰Leon Morris, The Gospel according to John, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 854. Contra Ernest Haenchen,

and touching, but between seeing, and believing apart from sight, between Thomas who saw, and the later Christian believers who did not."¹¹ The aorist *πρωτεύοντες*, from the context, is used in the future sense (timeless aorist) but it also "looks back on events which have already taken place."¹²

It is worthy of note that Jesus answered Thomas (verse 29a) but the *μακάριος* formula is declared to many (the plural *μακάριοι οἱ*),¹³ that is, all Christians other than eyewitnesses.¹⁴ The future Christians who are successors of the eyewitnesses will believe in Jesus, not based on their physical seeing of Him, but based on the witness of the first disciples,¹⁵ especially their written witness. At this point John's words which immediately follow the blessing word of

John 2, Hermenia, trans. Robert W. Funk (Philadelphia: Fortress Press, 1984), p. 212.

¹¹C. K. Barrett, The Gospel according to St. John, 2nd ed. (Philadelphia: Westminster Press, 1978), p. 573. "Seeing" describes here "real physical sight such as is reserved to eyewitnesses." See Franz Mussner, The Historical Jesus in the Gospel of St. John, trans. W. J. O'Hara (New York: Herder and Herder, 1967), p. 23.

¹²Rudolf Schnackenburg, The Gospel according to St. John, vol. 3, trans. David Smith and G. A. Kon (London & Tunbridge Wells: Burns & Oates, 1982), p. 334.

¹³Adolf Schlatter, Der Evangelist Johannes, dritte Auflage (Stuttgart: Calwer Verlag, 1960), p. 362.

¹⁴C. K. Barrett, The Gospel according to St. John, p. 574.

¹⁵Rudolf Schnackenburg, John (vol. 3), p. 335, notes, "the preaching of the word and the testimony of the first disciples is presupposed." Contra Rudolf Bultmann, John, p. 696: "Then does the blessing extol those born later, because they have this precedence over the first disciples, in that they believe without seeing, and precisely on the basis of the disciples' word? That can hardly be possible."

Jesus (20:29) are tremendously significant:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written (γέγραπται) that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. (20:30-31 RSV)

Thus the *μακάριος* formula is closely related to John's purpose of writing the Gospel.¹⁶ John was the last apostle, and after his death men became believers through the preaching of the written word. They are truly blessed since they committed themselves to Jesus Christ even without seeing Him. The *μακάριος* formula describes the true discipleship which is not based on external sight but on faith only.¹⁷ *Μακάριος* of John 13:17 describes the "benediction of ministry" and that of John 20:29 depicts the "benediction of faith."¹⁸

Μακάριος in the Revelation

The first *μακάριος* appears in the superscription:

Blessed is he who reads aloud and those who hear the words of the prophecy and keep the things which have been written in it, for the time is near. (1:3)

The *μακάριος* formula is ascribed both to the one who reads aloud the Scriptures in the Christian meeting and to the congregation

¹⁶C. H. Dodd improperly notes that the formula is John's coinage which reflected the Sitz im Leben of the Church after the resurrection. See C. H. Dodd, Historical Tradition in the Fourth Gospel (Cambridge: University Press, 1963), p. 354.

¹⁷R. H. Lightfoot, St. John's Gospel (Oxford: Clarendon Press, 1956), p. 334.

¹⁸J. H. Bernard, A Critical and Exegetical Commentary on the Gospel according to St. John, 2 vols., ICC (Edinburgh: T. & T. Clark, 1928), 2:467.

who hears and keeps it. "The words of the prophecy"¹⁹ (1:3), "the word of God" (1:2, 9), and "the witness of Jesus Christ" (1:2, 9) describe the Scriptures in their context. The formula echoes the benediction of Luke 11:28: "Blessed rather are those who hear the word of God and keep it." The formula of Rev. 1:3 stresses keeping what has been written.²⁰ This understanding corresponds well to John's use of *μαρτύριος* at John 13:17 and Rev. 22:7.

The *μαρτύριος* formula is employed to stress discipleship, and this is reflected in the following clause: "for the time is near." "The time" (*ὁ καιρὸς*) here describes the specific time marked out by God, that is, "the end of world history and the inbreaking of the kingdom of God"²¹ or the time of "Christ's return in victory and judgment."²² The clause "the time is near" stresses the "urgency" of hearing and keeping the words of the prophecy.²³

The second of seven beatitudes of the Revelation occurs at 14:13:

And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them." (NASB)

¹⁹D. Hill remarks that John puts himself on a par with the OT prophets, and his prophecy with the OT prophecy. See David Hill, "Prophecy and Prophets in the Revelation of St. John," New Testament Studies 18 (1971-72):401-18.

²⁰G. R. Beasley-Murray, The Book of Revelation, NCBC (London: Marshall, Morgan and Scott, 1974), p. 52.

²¹Mathias Rissi, Time and History: A Study on the Revelation trans. Gordon C. Winsor (Richmond: John Knox Press, 1966), p. 22.

²²Wilfred J. Harrington, The Apocalypse of St. John (London: Geoffrey Chapman, 1969), p. 73.

²³Robert H. Mounce, The Book of Revelation, NICNT (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 66.

The present tense of ἀποθνήσκοντες describing dying in the Lord is the present reality, and at the same time it includes both those who were already dead in the Lord and who will die in the Lord. Hence any particular reference of time, with the phrase "from now on," should not be stressed. The emphasis of the passage lies on the phrase "in the Lord" (ἐν κυρίῳ). The term ἐν expresses the "living connection" with Jesus as indicated in the previous verse (verse 12)²⁴: "the ones keeping the commandments of God and their faith in Jesus." The phrase "endurance of the saints" (ὑπομονὴ τῶν ἁγίων) of verse 12 most likely suggests that the death of verse 13 refers to martyrdom.²⁵ But the natural death of the Christians who were faithful to Christ should not be excluded from the sense of verse 13 since following Jesus Christ means suffering for the sake of Him (compare John 15:20; Acts 14:22; 2 Tim. 3:12; 1 Peter 2:21). This was especially very true in the first century. Hence μακάριος of Rev. 14:13 describes the blessing of true discipleship.

The words of the Spirit which follows the μακάριος formula are of great comfort: "they may rest from their labors, for their deeds follow with them." Dying in the Lord means release from hatred, insult, pains, ill treatment, and every persecution. Great reward and glory will follow them as they had labored for Jesus. Though the term "reward" is found at some places (compare 1:10; 2:23; 22:12), it does

²⁴R. C. H. Lenski, The Interpretation of St. John's Revelation (Minneapolis: Augsburg Publishing House, 1943), p. 441.

²⁵Cf. George Eldon Ladd, A Commentary on the Revelation of John (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), p. 198: "To die in the Lord is the state of all believers, who both die and live in Christ (1 Cor. 15:18; 1 Thess. 4:16). It does not designate a special group of Christians."

not denote merit.²⁶

The third *μακάριος* is found at 16:15:

Behold (*ἴδοϋ*), I am coming like a thief.
Blessed is the one who stays awake and keeps his garments,
lest he walk about naked and men see his shame. (NASB)

The thought of the passage is said in 3:3b: "if therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you" (compare Matt. 24:42). It is also reflected in 3:18 where the church in Laodicea is warned against spiritual poverty and nakedness, and is counseled to buy "white garments to clothe you and to keep the shame of your nakedness from being seen."²⁷ The passage stresses spiritual alertness or diligence of the Christians. It also gives assurance to them by emphasizing the surety (compare *ἴδοϋ*) of the Return of Jesus Christ.²⁸ *μακάριος* here describes

²⁶Cf. Martin Rist, "Revelation," *IB*, 12:474: "The doctrine of works was stated explicitly in 2:23, 'I will give to each of you as your works deserve,' and is reemphasized in 20:12-13 and 22:12. In fact, the main purpose in writing Revelation was to convince the Christian that his loyalty, devotion, steadfastness, suffering, and death are not in vain, and that he is thus assured of a blessed immortality."

²⁷Cf. Philip Carrington, The Meaning of the Revelation (London: S. P. C. K., 1931), p. 265, notes: "This passage (Rev. 16:15) was explained by John Lightfoot, the seventeenth-century Hebraist. He points out that there was an officer on duty at the Temple whose business was to walk round and see that those who were on watch kept awake; if he found them asleep he beat them; if he found them asleep a second time, he burnt their clothes. This is the only possible explanation of this passage. It means, Now is the time for those who are guarding the Temple to keep awake." This view may not be pressed.

²⁸G. B. Caird, A Commentary on the Revelation of St. John the Divine, Harper's New Testament Commentaries (New York: Harper & Row, Publishers, 1966), p. 208, notes: "Here, as in the letters (ii. 5, 16; iii. 3), John is reinterpreting the traditional belief in the coming of Christ, encouraging his friends to look for it in the crises of history." Caird is recently criticized by Alan F. Johnson, "Revelation," Expositor's Bible Commentary, vol. 12, p. 551: "There is no evidence that John is here reinterpreting the second coming of Christ, seeing

faithfulness of the Christians which is expressed through their unwearied alertness in the difficult times, looking ahead to His Coming.

The fall of the harlot Babylon, which is the citadel of pagan opposition to Christ, is portrayed in chapters 17 and 18. Then the "Hallelujah chorus" follows it in 19:1-8. The fourth *μακάριος* comes in the next verse:

And he said to me, "Write, 'Blessed are those who have been called (*κεκλυμένοι*) to the marriage supper of the Lamb!' And he said to me, "These are true words of God." (19:9)

In the Old Testament, Israel was pictured as the bride of Yahweh (Hos. 2:19; Is. 54:1-8; Ezek. 16:7). In the New Testament, the Church is figured as the bride of Christ (Matt. 25:1-13; Eph. 5:22-27; denote the Church, the Christians, and the marriage supper of the Lamb describes the Messianic banquet which was promised by Jesus, the Messiah (Matt. 26:29; Luke 13:29).²⁹ They are blessed even before the supper itself begins:³⁰ they are already in the state of blessedness on the basis that they are called. The passive *κεκλυμένοι* indicates that the Christians are called by God.³¹ Hence the calling of the Christians by God reveals God's grace. The addition of "these are true words of God"

that event in the crises of history as Caird suggests (p. 208). Since John's description does not refer to the Roman Empire but to the eschatological judgment, there is no need to resort to any reinterpretation hypothesis."

²⁹"The Supper of the marriage of the Lamb" is emphatic.

³⁰William Hendriksen, More than Conquerors: An Interpretation of the Book of Revelation (Grand Rapids: Baker Book House, 1940), p. 181.

³¹ *κεκλυμένοι* is emphatic.

puts a solemn emphasis on the *μακάριος* formula.³² The formula has Christological and eschatological significance, and shows that God is the Giver of the blessing.

The fifth *μακάριος* occurs in 20:6:

Blessed and holy (*μακάριος καὶ ἅγιος*) is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. (RSV)

"The first resurrection" occurs only in the Revelation (20:5-6). It is related with "the coming into life of those who had been beheaded for their witness of Jesus and for the word of God, and who had not worshipped the beast or its image" in verses 4-5. Though the details are not said in the text, the first resurrection, in the context, describes the special privilege of the Christians who "will be priests of God and of Christ and will reign with Him for a thousand years."³³ However, "it is important to notice that no hint is given as to where this service is to be rendered and this royalty to be exercised."³⁴ The first resurrection is contrasted with the second death which is "the appointed destiny of all who oppose the will and grace of God (verses 10, 14, 15)."³⁵ He who shares in the first resurrection is a genuine saint (*ἅγιος*) and is blessed. He is a saint because of the precious blood

³² Leon Morris, The Revelation of St. John, Tyndale (Grand Rapids: William B. Eerdmans Publishing Co., reprint 1980), p. 227.

³³ A detailed study of "the first resurrection" and "the thousand years" is beyond the scope of this study.

³⁴ Henry Barclay Swete, The Apocalypse of St. John, (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprint 1968), p. 264.

³⁵ Martin H. Franzmann, The Revelation to John (St. Louis: Concordia Publishing House, 1968), p. 132.

of Christ. He is eternally blessed by being with Christ.

The sixth beatitude reiterates the first (1:3):

And behold, I am coming quickly.
Blessed is he who keeps the words of the prophecy of this
book. (22:7)

John wrote the Revelation not only to inform the Churches about the events of the Consummation but to exhort them to stand firm in the face of demonic pressures and persecution.³⁶ This fact is revealed by John's use of two *μακάριος* formulas: the first formula is used in the superscription (1:3) and the sixth in the epilogue (22:7). Both formulas stress discipleship ("keeping"), and envelop the whole book with this concept. The clause *ἴδου ἔρχομαι ταχὺ* occurs three times in the book (3:11; 22:7, 12, and similarly 16:15; 22:20) and strengthens the admonition of the *μακάριος* formula in 22:7.

The seventh and last beatitude occurs in 22:14:

Blessed are those who wash their robes,³⁷
that they may have the right to the tree of life,
and may enter by the gates into the city. (NASB)

In verses 14-15 John contrasts the destiny of the saints with the fate of the wicked. The saints are not those who have overcome difficulty and thereby achieved righteousness through their efforts, but "those who wash their robes." This thought already appeared in 7:14: "These are the ones who come out of the great tribulation, and they have

³⁶T. F. Glasson, The Revelation of John, Cambridge Bible Commentary (Cambridge: University Press, 1965), p. 123, notes that "to keep" the words of the book primarily means "to stand fast" in the great persecution.

³⁷Many minuscules and the Textus Receptus, followed by KJV, read "do His commandments" instead of "wash their robes." The more difficult reading, the latter, is to be followed by the external and internal evidences (Cf. ~~X~~, A and Rev. 7:14).

washed their robes and made them white in the blood of the Lamb" (NASB). The tense of the verb "wash" in 7:14 is aorist, while it is present in 22:14. This has led many scholars³⁸ to suggest that the "washing" of 22:14 describes sanctification, that is, continuous washing. By washing their robes, they have the right (*ἐξουσία*) to the tree of life which is eternal life (compare Rev. 2:7; 22:2) and to enter into the City of God, the Heavenly Kingdom of God.³⁹ Verse 15 describes those who are not allowed to enter the City since, from the context, they did not wash their robes in the blood of Christ. Hence the washing of robes in 22:14 primarily describes justification by grace rather than sanctification.⁴⁰ The present tense probably describes their present state of being washed rather than their action itself.

The *μακάριος* formula describes the eschatological blessing of the Christians who "wash their robes" in the blood of the Passover Lamb. It is said that the believers wash their robes by their efforts. But in its true sense, the work of washing does not belong to men but to Jesus Christ Himself as written by John in 1 John 1:7b: "the blood of Jesus His Son cleanses us from all sin" (compare Heb. 9:14; Rev. 5:9). Jesus Christ washes and cleanses them: they only become washed and cleansed. This blessing of washing describes the grace of Jesus Christ

³⁸ Leon Morris, Revelation, p. 260; George E. Ladd, Revelation, p. 293; Robert H. Mounce, Revelation, pp. 393-4.

³⁹ *ὅτι* clause of the passage describes the result of washing.

⁴⁰ "The washing of robes" can be understood as a graphic expression of "believing" in Christ. G. R. Beasley-Murray, Revelation, p. 339, understands it as "participation in the redemption of Christ."

who is the Giver and Source of the blessing.

Conclusion

John stresses discipleship in relation to the use of *μακάριος* (cf. John 13:17; Rev. 1:3; 14:13; 16:15; 22:7). The concept *μακάριος* is not static or negative but positive in that it drives Christians through the Spirit's work to stand firm with all vigilance, especially in the difficult times. The way of blessing may cost one's physical life, but eternal life will be a gift of God's grace. Hence one of the purposes in John's use of the *μακάριος* formula is "hortatory."⁴¹

The first formula of Revelation occurs in the prologue; the second and third belong to the second vision of the book; the fourth and fifth appear in the third vision; the sixth and seventh are found in the epilogue. But the *μακάριος* formulas in the Revelation do not reveal any great significance in terms of the structure of the book.⁴²

The grace motif is also stressed in the use of the formula (cf. Rev. 19:9; 20:6; 22:14). The formula is loaded with rich Christological and eschatological significance.

⁴¹Merrill C. Tenney, Interpreting Revelation (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 181.

⁴²Ibid.

EXCURSUS: Εὐλογητός AND Εὐλογημένος

IN THE NEW TESTAMENT

The adjective εὐλογητός,⁴³ which is the New Testament counterpart of בְּרִיךְ of the Old Testament, occurs eight times in the New Testament. Once it is used as a Jewish periphrasis for God: "Are you the Christ, the Son of the Blessed (τοῦ εὐλογητοῦ)?" (Mark 14:61). It is exclusively used for God: it is never used of men. It is ascribed to God who has redeemed His people (Luke 1:68; 1 Peter 1:3). It describes God who is the Lord of the creation (Rom. 1:25). It shows God as the Source of mercy and the Comforter of His people (2 Cor. 1:3). It reveals God's omniscience (2 Cor. 11:31). It introduces God as the Source and Giver of the Heavenly blessing (Eph. 1:3). The εὐλογητός formula generally constructs doxological statements,⁴⁴ and the most common type of the formula is: Εὐλογητός + God + descriptive clause or statement (2 Cor. 1:3; Eph. 1:3; 1 Peter 1:3).

Another adjective εὐλογημένος,⁴⁵ which is the perfect passive participle of εὐλογέω and the counterpart of בְּרִיבָרְךָ of the Old Testament, occurs ten times in the New Testament. The εὐλογημένος formula is used by people to hail Jesus when He entered Jerusalem (Matt. 21:9; Mark 11:9; Luke 19:38; John 12:13). The formula came from Ps. 118:26 (117:26 LXX) and the four evangelists followed the Septuagint. The formula was repeated by Jesus when He was lamenting over Jerusalem (Matt.

⁴³It is translated "blessed" in KJV, RSV, JB, and NASB; "praise" in NEB and NIV.

⁴⁴Beyer, " εὐλογητός ," TDNT, 2:764.

⁴⁵It is translated "blessed" in the versions.

23:39; Luke 13:35). In the parable of the Sheep and the Goats, the formula is declared to the sheep (Matt. 25:34). A double formula is used by Elizabeth to congratulate Mary:

And she cried out with a loud voice, and said,
 "Blessed (*εὐλογημένη*) are you among women,
 and blessed (*εὐλογημένος*) is the Fruit of your womb.
 (Luke 1:42)

The formula expresses the fact that Mary and her Baby are truly favored and blessed by God. Elizabeth declares another blessing to Mary in the same context:

And blessed (*μακάρια*) is she who believed that there would be a fulfillment of what had been spoken to her by the Lord.
 (Luke 1:45 NASB)

A clear distinction of meaning is not found here between *εὐλογημένος* and *μακάριος* . Hence, between *εὐλογητός* and *εὐλογημένος* , the latter will be the closer synonym to *μακάριος* .

CHAPTER X

CONCLUSION

אַשְׁרֵי in the Old Testament (or *μακάριος* in the Septuagint) is exclusively used for man, and generally shows one's close relationship with God as the context in which Biblical blessing should be understood. Man's close relationship with God is expressed by his total trust in Him and his faithful obedience to His words. In the אַשְׁרֵי formula God always appears as the Source and Provider of blessing, and man stands as the beneficiary. Whether it is spiritual or material, in its true sense, blessing expresses God's favor upon man which is based on the favorable relationship established between them. Hence any attempt to make a strict distinction between spiritual and material blessing is hardly justified. However, the spiritual aspect is greatly stressed in relation to the use of אַשְׁרֵי formula. This is shown by the fact that the formula is more frequently found in the Wisdom Literature.

The אַשְׁרֵי formula in the Old Testament corresponds to the *μακάριος* formula in the Old Testament Apocrypha. Any substantial difference between them is not noticed in their use and implications of the terms. But a great difference is found between the Septuagint and the Greek Classics. In the Greek Classics favorable relationship between the one blessing and the one blessed is not expressed in the

formula. *μακάριος* is largely related to the outward or material aspect of life than the inward or spiritual.

In Matthew's Gospel, the *μακάριος* formula is exclusively employed by Jesus. The formula is extensively used in the Beatitudes, and it mainly describes man's spiritual quality which is based on his right relationship with God through Jesus Christ. The formula stresses eschatological significance of blessing, but not overlooking the present aspect. The double aspect, present and future, is clearly revealed in the concept of the Kingdom of Heaven. The grace motif is noticed since the Kingdom of Heaven is only given by God (compare J. Jeremias' "divine passive"). Whereas God is introduced as the true Source and Provider, man is seen as receiver of His blessing in Jesus Christ. One of the most important ingredients of blessing is discipleship in Matthew's Gospel. The Old Testament thoughts are saturated in the *μακάριος* formulas of the Beatitudes.

The socio-economic allusion for the understanding of *μακάριος* formula in Luke's Gospel has been supported by the theory which maintains two different accounts of the Sermon on the Mount. A careful study of the two accounts shows an identification between them, and consequently this fact does not justify any material approach to the interpretation of *μακάριος* in Luke's Gospel. One's intimate relationship with God through the person and ministry of Jesus who is the Fulfiller of the Old Testament is described as the basis of blessing. Luke also stresses discipleship and eschatological significance in his use of *μακάριος*.

In Paul, as the essential context for blessing, one's right relationship with God is stressed in the argument of justification by

faith alone. Paul argues that justification which Abraham in the Old Testament received from God is identical to that of believers in the New Testament. Biblical blessing is not to be understood as something that can be obtained with man's merits, but it is always given by God in Jesus Christ. This grace motif is greatly stressed in Paul's epistles.

Persecution is one of the main themes in the General Epistles. Most *μακάριος* formulas are used in connection with that theme. Persecution is basically caused by one's close relationship with Christ, and eschatological blessing is promised to him. Persecution of the believer does not constitute merit for blessing because God, through the Spirit's work, provides them strength to endure persecution.

Discipleship is also emphasized by John in his use of the *μακάριος* formula. In the Revelation, the formula generally adds eschatological significance to the discipleship motif. The grace motif is clearly alluded in the eschatological aspect of the formula.

The concept of blessing in the Scripture in relation to the use of *צַדִּיק* and *μακάριος* reveals that man's close relationship with God (through Jesus Christ) is the primary context in which "blessing" (or "blessedness") should be understood. Both the use and implications of *צַדִּיק* and *μακάριος* show consistency between the Old and New Testaments. The major difference between them is the emphasis: for example, much emphasis on Christological and eschatological aspect is found in the *μακάριος* formula of the New Testament.

The *μακάριος* formula is used for man and God (or gods) both in the New Testament and Greek Classics. There are other linguistic

coincidence between them: for example, the use of *μακαριστός* and the adjectival use of *μακάριος*. Based on this fact some have argued that the New Testament writers were influenced by the Greek Classics. Linguistically speaking this may be true, but it cannot be pressed from its theological viewpoint and use. The close relationship between the one blessing and the one blessed is not found in the Greek Classics. The term *εὐδαίμων*, which is frequently used as a synonym of *μακάριος* in the Greek Classics, is never used in the New Testament. The New Testament writers probably thought that the *δαίμων* component of *εὐδαίμων* would be a stumbling-block to the first century Greek-speaking Christians.¹

¹J. Massie, "Happiness," Hasting's Dictionary of the Bible, vol. 2, p. 300.

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