

he maintains. Simply because they hold that the Spirit of all Wisdom was poured out in fuller measure—without all measure indeed—on Christ than on the prophets who preceded Him. Simply because they hold that the Son of God both knew and taught more of God than any of the servants in his Father's house; and that the New Testament is better than the Old, and contains a larger and clearer revelation of the Divine Will. And with this "modern instance" before us, we need not be surprised to find that Eliphaz, Bildad, and Zophar, misled by their narrow dogma, discovered a secret immorality in the pure and noble life of the Man of Uz, which was more to be dreaded than the open and glaring immorality of which they themselves were guilty in bearing false witness against him.

S. COX.

A WORD STUDY IN THE NEW TESTAMENT.

PART III.

THE partial revelation, then, to the Hebrews, of Jehovah, and of his law, had already raised their notion of "well-being" to a higher, yet more attainable, level.¹ It cannot of course be safely affirmed that the belief in immortality was much less conjectural in the Old Testament than in the *Phædo*; but it was less vague in proportion as the knowledge of God was more definite. Again, it may be said that the Hebrew was depressed by a consciousness of sin and of consequent disunion with God, a sense of awe and law and moral remoteness, to which the heathen, with his more human

¹ Beyond the *external* and the *intellectual*, to the *spiritual*. See Part ii. of this Article, in THE EXPOSITOR for June.

or more abstract conception of God, was a stranger and which, for the most part, gave to Hebrew piety an air of distance and servitude; persons and things, the sinner and his sin, not having as yet been clearly separated. But surely it was a gain, a step forward, that the facts of sin and separation were faced. It may be urged, moreover, that while there is less egoism and self-concentration in the Hebrew conception of happiness than in that of Greek philosophy, there is still a national narrowness which at least equals the Hellenic isolation, and is more exclusive than the Stoic conception of the "one fold." But the Hebrew idea of the community of the higher life as the "kingdom of God," with righteousness—his will—as its basis, a distinct personality as its head, and in the end "all the earth"¹ as its extent, contained in itself a germ of unity which was fitted to be infinitely more living and fruitful than the Stoic's mechanical uniformity. And this was the root of the matter: the Hebrews had grasped with sufficient definiteness the notion of a *personal relation* with an almighty, all-holy, all-merciful God, which opened up to them a boundless region of happiness far beyond the cold resignation of the Stoics, the mental luxury of Plato's contemplation, or the self-seeking of the utilitarian Epicurus. And faith and love were already breaking off the husk of personal and national "prosperity" and "outward commandment;" for faith and love knew no partition walls, and "against such there was no law."²

The development of faith and love, and, with them, hope, is that which gives fresh width and depth to the μακάριος of the New Testament. Faith and love come

¹ Dan. ii. 39.

² Gal. v. 23,

by revelation, and revelation was the keynote of the new dispensation, just as commandment had been of the old. Christ came to reveal what God was, and what man ought to be and could become. He took away the sense of insuperable distance by being "God manifest in the flesh;" the sense of inherent opposition between the Divine and human, by shewing how man was intended, after his pattern, to reveal the Godlike; the sense of the tyranny of evil, by redeeming men from the consequences and dominion of sin, by exhibiting God as the active element in the work of moral renovation, by changing the consciousness of God from an outward influence to an internal reality; and thus, planting a new Divine life in man, He transformed the external enactment into the inner law of "faith working by love," and made his followers "no longer servants but friends." The seeming freedom of heathenism, the servitude to law of the Hebrew, were now both combined by love into a "law of liberty." He broke down the particularism of Israel by setting forth the worldwide love of God, his pity for them that feared Him and for them that feared Him not, and the universality of his kingdom; and He crushed all self-concentration, material, intellectual, moral, or spiritual, by proclaiming the brotherhood of man. He delivered the future from uncertainty by bringing "life and immortality to light," and by shadowing forth, though only in reserved symbol and metaphor, the nature of the everlasting glory. What inspiration for faith and love! What "fields and pastures new" for happiness!

And the usage of *μακάριος* in the New Testament runs parallel with the new revelation. Only in one or two passages does the word fail to carry a distinctly

spiritual meaning. In Acts xxvi. 2, Paul says, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee;" but the spiritual background—Paul's blessedness in being permitted to sow the gospel seed in the ground partially prepared by Jewish culture—must surely not be lost to view. When in Luke xi. 27, it is recorded that "a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked," her thought was, in all probability, not specially spiritual; but Christ at once transfers the word "blessed" to the true region: "Yea, rather, blessed are they that hear the word of God, and keep it." As might be expected, however, the universal sense of the word is unmistakably spiritual. Of this fact a few proofs will suffice.

In Luke x. 22, 23, Christ pronounces those blessed who have seen the revelation of the Father in the Son. "All things are" (or rather, "have been") "delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will" (that is, "wills to") "reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see." And in John xx. 29, He assigns even a higher blessedness to those whose faith came not in consequence of sight.

In the Sermon on the Mount—the *locus classicus* of μακάριος in the New Testament—blessedness is attributed to those who exhibit the Godlike in their conduct; to the merciful—the pure in heart—and the peacemakers. In the promise that the "pure in heart shall see God," the personal relation with God which

Christ's revelation transfigured, left the pure Platonic contemplation, and even the Old Testament beatific vision, immeasurably behind. The "sonship" assured to the peacemakers, because they, like God, break down the walls between God and man, and man and his fellow, infinitely surpasses the heathen deification of man or humanization of God, and even the most rapturous conceptions of Hebrew piety. The blessedness of the "poor in spirit" diametrically opposes that of the heathen *μεγαλοψυχία* ("high mindedness"), and inculcates the happiness of unreserved dependence on God's renewing power, specially for spiritual supply. The beatitude, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," pictures the perfect satisfaction to be found in that love of righteousness which is the "law of liberty," and which made it Christ's "meat and drink" to do the Father's will. "Blessed are they that mourn," is opposed to the Stoic grieflessness, to philosophy's contempt for emotion generally, and particularly to the heathen lack of penitence for sin; and teaches that Christian blessedness coexists with, nay, even implies, sorrow for personal failing and for the failings of our fellows, and a yearning for the "consolation" of that time when imperfection shall have passed away. "Blessed are the meek," goes beyond Aristotle's "meekness" (*ταπεινότης*) towards the gods, and his *πραότης* ("resentment under control"), and also beyond the Old Testament hatred of wicked enemies; counting happy that quietness and confidence which spring from a sense of God's wisdom, power, and goodness, and which engender a spirit of loving submission to his will, and of readiness to bear hardship or incur obligation at the hands of his crea-

tures. Finally, the assurance of blessedness in persecution transcends—once more by means of the personal relation (“for my sake”)—the ordinary Old Testament conception of the drift of suffering, and the Platonic idea of the final advantage of trouble to the just man. In the exalted strains of the fifty-third chapter of Isaiah we have the prophecy, and in the immediately succeeding verses of the Sermon on the Mount we have the explanation, of our Saviour’s meaning, at any rate in part. The blessedness of persecution and of tribulation generally consists, first of all, in that growth of our capacity for serving others which will ensue if only faith and love guide us in our endurance. Christ seems to say : “All manner of trouble borne in faith and love towards me, will fit you for more perfectly fulfilling your function as the salt of the earth and the light of the world.” Let us listen to the comments of the Apostle Paul :¹ “We glory in tribulations also : knowing that tribulation worketh patience” (or, “endurance”); “and patience, experience” (or, “approval”); “and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts.” And again, in comparison with this, the comment in Colossians i. 24, “Now [I] rejoice in my sufferings *for you*, and fill up that which is behind of the afflictions of Christ in my flesh *for his body’s sake, which is the church* : whereof I was made a minister.” And again, 2 Corinthians iv. 8-12 : “We are troubled on every side. . . . Always bearing about in the body the dying of the Lord Jesus, *that the life also of Jesus might be made manifest in our body*. . . . So then death worketh in us, but *life in you*.” For this “joy set before him”²—the joy of accomplished redeeming ser-

¹ Rom. v. 3-5.² Heb. xii. 2.

vice—Christ Himself endured the cross, despising the shame ; and “ great shall be the reward in heaven ” of those who, “ for his sake,” that is, in faith and love towards Him, fill up that which is behind of his afflictions, with a like service in view : for they shall “ enter into the joy of their Lord ; ” they shall share in the satisfaction of a love which has gathered in the world.

For love was the beginning, and love shall be the end. The Old Testament injunction, “ Thou shalt love the Lord thy God,” has found its fulfilment in the inspiration of the New: “ We love him because he first loved us.”¹ His love has begotten ours, and love is the perfection of “ personal relation ” with God. “ He that dwelleth in love, dwelleth in God, and God in him.”² From this proceed “ the work of faith, and labour of love, and patience of hope in [union with] our Lord Jesus Christ.”³ *Μακάριος* is used once, though far more than once by implication, in reference to the law of love. In the Epistle of James⁴ we read: “ Whoso looketh ” (or, “ hath looked ”) “ into the perfect law of liberty, and continueth therein ” (or, “ hath continued looking ”), “ being not a forgetful hearer, but a doer of work, this man shall be blessed in his deed.” And none can read 1 Corinthians xiii. without inferring that, though *μακάριος* is not there in the letter, it is throughout in the Apostle’s mind to say: “ Blessed, not so much he that believes, or he that works, or he that knows, or he that hopes, as he that loves.” For love, and not *δικαιοσύνη* (whether the “ righteousness ” of the Old Testa-

¹ 1 John iv. 19.

³ 1 Thess. i. 3.

² Ibid. iv. 16.

⁴ James i. 25.

ment, or the "justice" of the ancient philosophers), is "the bond of perfectness" (τελειότης),¹ is "the fulfilling of the law."² This blessedness of love, for the individual, is the fulfilment of Aristotle's collective definition of happiness — ψυχῆς ἐνέργεια κατ' ἀρετήν, or κατὰ λόγον, ἐν βίῳ τελείῳ — "the rational virtuous activity" (or, "working") "of the soul in a life fully provided;" for such activity, as the New Testament teaches us, is πίστις δι' ἀγάπης ἐνεργουμένη — "faith working by love." The original source of that ἐνέργεια ("working") is pointed out to us in Philippians ii. 13: "For it is God that worketh (ὁ ἐνεργῶν) in you." The condition of the "working" is that love, inspired by Christ's redemption, which makes Aristotle's joy in the good, and the Christian's joy in God, attainable by man.

But the preliminary definition of Aristotle, that "happiness results from the performance by man of the peculiar work which belongs to him as man" (τὸ ἑαυτοῦ ἔργον), reminds us of a fulfilment in blessedness beyond the mere individual. In the highest sense it is true that "it is not good for man to be alone;" for God recognizes and uses what philosophy did not take into account, the special complementary function of each human personality. Organic unity, not inorganic uniformity, was (as we have before said) the rationale of that community of the higher life which Christ inaugurated. The Apostle Paul clearly grasped this idea. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."³ And again: "There are

¹ Col. iii. 14.² Rom. xiii. 10.³ Ibid. xii. 4, 5.

diversities of operations" (*ἐνεργημάτων*—Aristotle's word once more), "but it is the same God which worketh all in all."¹ Thus the "well-being," the "happiness," the "blessedness," of the community, depending as it does on the performance of special work, is inseparably bound up with that of the individual, as the blessedness of the individual is with that of the community. For "whether one member suffer, all members suffer with it; or one member be honoured, all the members rejoice with it."² And so "from [Christ, the head] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working (*ἐνέργεια*) in the measure of every part, maketh increase of the body unto the edifying of itself *in love*."³ Is this not likewise the fulfilment of the *φιλία* ("friendship") of Aristotle, and of the half-formed vision of the *ἔρως* ("love") of Socrates and Plato—the striving together not only of two, but of a multitude of souls together after *ὁμοίωσις θεῷ* ("likeness to God")? And this too is a mutual striving after true "knowledge;" for "he that loveth not, knoweth not God: for God is love." Knowledge, it is to be carefully observed, Christianity does not by any means despise; but knowledge is made one of the fruits of love: "heavenly things must be loved to be known." The Apostle Paul⁴ prays that "the love" of his converts "may abound in all knowledge." And when, in 1 Corinthians viii. 1, he writes, "Knowledge puffeth up, but love edifieth," he is only warning his readers against a *loveless* knowledge. But true knowledge—the knowledge of "the

¹ 1 Cor. xii. 6.

² Eph. iv. 16.

³ Ibid. xii. 26.

⁴ Phil. i. 9.

only true God and Jesus Christ whom he hath sent"—involves love, and is the blessedness of "eternal life."¹ And not without it do we become "partakers of the divine nature,"² by the process (described in Ephesians iii. 16) through which the "whole family of the earth," without distinction of race, rank, or sex, may, if so they will, "be strengthened by the spirit in the inner man, that Christ may dwell in their hearts by *faith*, they having been *rooted and grounded in love; in order that they may be able to comprehend* what is the breadth, and length, and height, and depth of the love of Christ, which passeth knowledge, and so may be filled with all the fulness of God." Thus do "faith and love" raise us through the lower air of a mingled and imperfect blessedness on earth to a blessedness only to be compared with that of God in heaven. And the "sure and certain hope of resurrection to eternal life" clenches the blessedness of the life of love. "For this cause" they that are "troubled on every side faint not," but can regard their troubles as a "light affliction,"³ "looking for that blessed hope (*τὴν μακαρίαν ἐλπίδα*), and the glorious appearing of the great God and our Saviour Jesus Christ,"⁴ the sight of whom will be worth a thousand deaths. For then shall they "be redeemed from all iniquity, and purified unto him a peculiar people, zealous of good works." Then, and then alone, when love shall have acquired untrammelled power, shall Aristotle's idea of blessedness be fulfilled, "perfect virtue in a perfect life;" for if man is supremely blessed "so far as he is divine,"⁵ then surely will the truest

¹ John xvii. 3.

² 2 Peter i. 4.

³ Cor. iv. 8, 16, 17.

⁴ Titus ii. 13.

⁵ Aristotle, *Ethics*, x. 7.

blessedness be his when he is filled with all the fulness of God." ¹ And the "personal relation," we observe, which gives light to the earthly life, goes on to the last, and beyond the last. "Blessed (*μακάριοι*) are the dead," we read in Revelation xiv. 13 — not because they are beyond the reach of the *φθόνος* ("envy") of the deities, but—"that die in the Lord:" for as God is "blessed" (*μακάριος θεός*)² (and that not because He is "careless of mankind," but rather because He is bound up in them), so shall they be *μακάριοι* in their union and fellowship with Him. Thus did the "Light of the world" intensify and make to converge in Himself all the rays which, shining uncomprehended in the darkness, He had poured here and there into thoughtful and earnest hearts. He accomplished the purpose of all systems of ethics, and embodied the "oneness of morality" by giving Himself as the object of faith and love. He realized the intent of a dead imperious external law by the constraint of a living, breathing, personal affection. He came to *be* and *do*, rather than to teach; and yet, so "shone his light before men," that from the being and the doing the teaching could not be severed. By a life of poverty gently endured He lent a force, unfelt before, to the old truth that "well-being" dwells apart from outward prosperity, and that "a man's life consisteth not in the things that he possesseth." On the "eternal sanctities," already extended to embrace "all righteousness," He cast a transfiguring light, Himself fulfilling and shewing mortal men how they could unflinchingly avoid the "jealousy" of heavenly holiness. He was the "wise man," the "true judge, priest, and king," whom the

¹ Eph. iii. 19.

² 1 Tim. i. 11.

Stoics had dreamed of, but had never seen ; “ equal to God in all things essential,” an incarnate testimony to the Divine dignity of the human ; yet not “ high-minded,” as though un beholden to the King of kings, but “ meek and lowly,” as waiting upon a Father’s will, wisdom, and goodness ; nor yet “ high-minded ” as refusing to be “ ministered unto,” though He came most of all “ to minister ;” rising superior to all griefs, yet not by “ grieflessness,” for He was the “ Man of sorrows ;” nor by drying up the fountains of emotion, for He wept at the grave of Lazarus. Plato had commended virtue as health : He was the Healer ; Plato had shrunk from vice as from disease : He was the Physician ; the prophets had shuddered at sin as the barrier between God and man : He was the Reconciler. All the nobler schools had taught that “ to seek truth and to do good ”¹ was the path of real living : He was the Way, the Truth, and the Life. To genuine “ knowledge,” so extolled by Socrates and Plato, He opened up an avenue through a will-subduing love of Himself, in comparison with which the Eros of Plato and Socrates was a trackless waste : and the “ striving of two souls ” after such knowledge He made effectual by joining his own “ striving ” to that of any “ two or three who should agree as touching anything that they should ask ” of his “ Father which was in heaven.” Universal “ friendship ” had been the vision of Aristotle, and “ comprehension ” that of the Stoics : He was the bond that, by a union of hearts for mutual love and service, should in fulness of time “ gather together in one all the chil-

¹ Pythagoras’ division of virtue—*τό τε ἀληθεύειν και τό εὐεργετῆν* : quoted from Ælian in Lecky’s *History of European Morals*, vol. i. p. 54.

dren of God that were scattered abroad," "that they all might be one," Jew and Greek, male and female, bond and free. He stands forth as the object of "contemplation," not as a mental luxury, but lest frail men, in their hungering after God, should "grow weary and faint in their minds;" our example that we should walk in his steps, yet not an example that drives to "cold resignation" or despondency; for He has fulfilled the hidden thought of the "good genius," being "God with us," and by the might of his indwelling has endowed humanity with such superhuman strength that the chains of evil, outward or inward, need no longer keep man the prisoner of despair. Last of all, being not merely victor over the world, but the conqueror of death, and thereby imparting a "godliness profitable unto all things, having promise of the life that now is, and of that which is to come," He has raised *ευδαίμων*, even here, to an earnest of *μακάριος*, and transfigured the happiness of earth by the "lively hope" of the blessedness of heaven.

The word *μακάριος* remains the same, but its scope is infinitely widened: the "blessedness" of the philosophers was great, but "a greater than that blessedness is here."

JOHN MASSIE.
