1-1-1895

Matthew 5:3:16 Philologically and Theologically Considered

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Recommended Citation
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Matt. 5: 3-16  Philologically and Theologically Considered

Μακάριοι ὁι πτωχοὶ τῷ πνεύματι—

The word occurs often in both the Old and New Testaments, and is used as descriptive of:

(1) God—Gen. 14:20; Ps. 66:20; 1 Tim. 1:11; 6:15, etc.

(2) Man—as in scripture under consideration, and Ps. 1:1; 32:2, etc.

(3) ἐκ τῆς—Tit. 2:13.

Christ's use of the word was not new. In Ps. 1:1 the word is used as here. The word is expressive of congratulation over the man's condition, and the blessedness is the happiness of the kingdom of heaven. The character of its blessing can be further seen by the explanatory sentences commencing with ὅτι. The conditions on which the blessedness is based.
would be considered by the men
of the world as conducive to
unhappiness, which shows that
the blessedness does not consist
in riches, honor, or fame—nor
indeed, any thing peculiar to
this world—but in God—in the
kingdom of heaven.


ttwXos. — ttwo one who
sinks, or crouches.


ttwXos = ל'ג י - ל"ג"ס

(2) ל"ג י — Job 36:6; Ps. 84:3; Ps. 16:6.

(6) ל"ג י — Ex. 23:11.

(3) ל"ג י — Ps. 109:22; 70:16; 72:4;
40:18.

when used together ttwXos
is used for י"ג, and י"ג is for
ל"ג י.

In the New Testament腾飞 is
seldom used—2 Cor. 9:4 is a
quotation. ttwXos is used to
express the י"ג י — ל"ג י — 37-57
of the Old Testament. From
an examination of the above
passages we find ttwXos
expressing poverty in almost every sphere. In general it refers to a beggared, or poverty-stricken condition. The sphere of this poverty cannot be determined by the word alone, but must be ascertained by the context, or some qualifying expression.

θυμός is here limited by τω χρόνω, which is in the dative. If it had been τῷ χρόνῳ - accusative of specification - it would have limited the sphere of this poverty to "Spirit" - which would have excluded riches, intellect, etc.; but we have the dative - dative of place - which carries with it the locational idea, and places the need in the Spirit. Then, we have this:

"Blessed are those persons who are poverty-stricken in their spirit, or in spirit." They are beggared in their own spirits.
because they do not possess the Holy Spirit. Of course this would exclude all such interpretations as "poor in possessions," or "poor in intellect." If Jesus had had in mind poverty He would have said, no doubt, "Heavens instead of hewers, we are able to see how the evanets gives the place and sphere of the poverty; but, still, the passage when considered in its most literal sense seems to say what we are quite sure it does not mean, viz.: that it is a blessed thing to be poor in spirit. We know that it is a blessed thing for a person who is poor in spirit to be brought to a realization of his need of the Spirit, and this is what the passage must say. To be in harmony with Christ's teaching as a whole...
But how does it pay this? The sermon on the mount, like all Christ's teaching is very largely made up of statements which are in the form of parables. We find some very marked examples in the sermon on the mount, as in verses 6-13, 14-15, and others throughout the 3 chapters.

we regard this verse as a like statement. A man in a beggared condition, such as the word ἠπώξας indicates - one crouching and cringing for fear - would be conscious of his condition. And, if Jesus had such an one in mind, then the spiritually poor - according to the figure - are those who realize their condition: so the blessing is pronounced not because the man is poor in spirit per se but because he is made to realize his need of the Spirit.
Macedon was poor in spirit, but he did not realize it; hence he did not receive the blessing, as the woman at the well did who knew her condition. Jesus said to Me, "Except a man be born anew, he can not see the kingdom of God."

So, according to the words used here the ἄνω χρόνος τῶν ἑαυτῶν are those who can see the kingdom of heaven i.e. those who are born from above.

ὅτι αὐτῶν ἐστὶν ἡ ἐαυτίτης τῶν ὀσπορῶν.

αὐτῶν = gen. of possession.

Such persons as described above are in condition to begin to possess the kingdom of heaven.

ἡ ἀρ. τῶν ὀσπορῶν must be understood in its widest sense.
It is used about 30 times in the New Testament, and corresponds to the θυρεόν τῆς θυρείας of the Old Testament which refers to the rule of God universally and not to His Messianic kingdom.

The New Testament rule is the same. The subjection of all things to God is perhaps the best expression we can find to express the full meaning of the phrase. Kingdom of heaven, kingdom of God, and kingdom of Christ are terms expressing different sides of the same great thought. All this is to be consummated in Christ. So when a person comes to know the need of the Spirit he is on the way of this great universal subjugation of all things to God in Christ, and He possesses the kingdom of heaven and the kingdom of heaven possesses Him.
II. HEAVEN.

The Old Testament and New Testament move in the same.

In the New Testament it is often used with lament, and is expressive of deep grief or sorrow. Here it is expressive of sorrow over the condition which persons have been made to realize, as described in verse 3. Their eyes which could not see; their ears that could not hear; and their hearts which could not understand, have been opened, and they are made to see their sinful condition. They mourn this condition, and it is blessed because Godly sorrow worketh repentance.

Ὅτι αὐτοὶ ἥπαξ ἐν Οἰκονομίᾳ

Ἥπαξ ἐν  Ὑπερσ.  ὑπὸ  9
Letteral meaning - to call to one's side. It is used in Matt. 20:15; Jr. 16:25-26; Acts 20:12 the same as here. In 10:40:11 it is kept for [illegible]. The person as described in verse 3 has his mind turned toward God - is looking for help. Realizing his condition he mourns it, and it is blessed because God is ever ready "to slip and the fall" of such an one, and render the needed help. God is the source of all true comfort; and herein is the blessing.

The mourning here is the expression of a state of mind when the world and its possessions and pleasures is no longer capable of satisfying, or comforting; and hence the Comforting implies the forgiveness of sins. For there is no real comfort except apart from sin and its concurring influences.
I Peter 5:7.

See Matt. 11:29; 21:6; 1 Pet. 3:14; Num. 12:3; Zech. 9:9; Ps. 9:17; Is. 32:7. The verse is undoubtedly
from a study of the above passages it is clearly seen that ἀποστασία represents a condition,
not an outer condition, conduct, but an inner condition of life. It may be said that ἀποστασία is the passive side of a condition of life whose active side is mercy. It is the power to be long-suffering and patient. The condition commences as soon as one truly realizes his need of salvation when a person realizes the goodness of God, and confesses his own sinfulness with it he begins to be meek.

Whether verses 4 and 5 should change places, as some contend,
is very difficult to determine. It is not important as they both follow so closely the path we spirit as to make it perhaps impossible to tell the point of time in their beginning.

I note that in classic Greek that πασχα is often used to characterize criminals after they have been tamed. I have thought that Christ may be somewhat figurative, and the term applied to the condition of life after death has been tamed—being free from a life of sin to God. This is a blessed condition.

ὁ άδειος Καρπονομίου
τὴν παρ
Καρπονομίου ἕως ἐπὶ τῇ ἁμαρτίᾳ ἢ τῷ ἡμᾶς.

It is used very frequently in the Old Testament to denote the
occurrence of the land of Canaan by the Israelites.

Lev. 20: 24; Deut. 4: 22; 6: 1.

But, after taking possession of the land, the Israelites were continually, and from all sides, being harassed by the enemy, and were even driven out of the country. Still the phrase was used to indicate the tranquil possession of the land crowned with divine blessing, and to assure them that they might expect such an inheritance under the Messiah.

Ps. 24 (25): 13; 36 (37) 9-11-22-29-34.

10: 60 : 21. Hence, the expression became a formula denoting a partaking of eternal salvation in the Messiah's kingdom.

Matt. 19: 29; Mk. 10: 17; Lk. 10: 25.

But, the expression here has a deeper meaning. Jesus said the kingdom of heaven was not of this world.
He teaches that the Kingdom of heaven works from within outward. It is to fill the earth. See Matt 13: 31-33.

When that is accomplished the meek, of whom the Kingdom of heaven is composed, will inherit the earth in every sense of the term. Thus, the meek will gain or possess the earth for Christ, and to whatever extent the Kingdom of heaven rules, to that extent the meek possess the earth now.

Alpha Heir Writes Kai Diaperte tòv dik aigoróvnu.

Thaiváw-sept. for ὧν - things. Diaváw - to thirst. These words are used in this connection figuratively, and where so used the meaning is intensified, and they express an ardent, eager craving for
something, and those who thirst feel painfully the need, and eagerly long for, those things by which the soul is refreshed and strengthened. The meek man can say with David: “As the hart panteth after the water brooks, so panteth my soul after Thee, O God.” But the object of this desire is the “frr Ikr1 00 1vn h,” lkr1 00 1vnh = sep. for 1675, and means in the wide sense a condition of life which is acceptable to God— which denotes the right relation to God. Every truly meek man has an intense desire to be what he ought to be. So, as the physical man desires bread—the meek man hungers for the “bread of life”—the true bread which is Christ; and as the physical man desires water, so the meek man desires the “living water.”
Dikaiouroνι is here in the accusative – ace. Specification which determines the sphere of the verb’s action, or more specifically, as in this case, the direction of the verb’s action. This shows that the person hungering and thirsting has a high conception of God’s goodness – so much so that he desires it intensely. This is a blessed state.

ὅτι αὐτοῖς ὧπετάρτονται.

Ὡπέταρτον – deit. for ἐποτό. To fill, or satisfy.

during: 6: 21; Ps 186 (185): 9. The word has here a figurative meaning. This longing after righteousness will be satisfied – completely satisfied. Any honest effort to do God’s will will always be crowned with success. “Thus it becometh us to fulfill all righteousness.” How? By doing God’s will.
See also Pro. 7:17.
Up to this time Jesus has done with poverty, spirit, mourning, meekness, and hungering and thirsting after righteousness: all which are different sides, or degrees, of an inner condition of life. He is teaching about the growth of the inner life - the development of spiritual life. He now gives attention to the merciful.

01. Elenı'ı proves

Elenı'ı - Sept. for יְהַֽעַרְבָּרָה יְהוּדָּא - בְּנֵ יָם. Most frequently for יְהוָה. To have mercy on.
Elenı'ı does not express pity or compassion so much as a sympathy manifesting itself in act. It is the active side of the conditions expressed by the foregoing statements.
The merciful are the meek bearing the injustice of the world, yet addressing themselves to the wants of the world. They are blessed.

οἱ αὐτοὶ ἐλεήθησαν

ἐλεήθησαν = future passive they shall experience or obtain mercy. This may be obtained from man, but certainly from God. This realisation more than any other comprises every degree of sympathy and mutual love and happiness. They shall receive help especially from God in being free from sin. Such persons will become pure in heart.

κατά πόρον της Καρδίας.

κατά πόρον, sept. 4th, 1770.
Clean, or pure.
The word is here used in its ethical sense, and hence does not mean Levitical purity. The word is used here as contradistinguished from the Pharisees who only aimed at an outward and ceremonial cleansing. This purity has respect to the heart.

Kapdila - sept. for 23. From many passages in both the Old Testament and the New, we learn that the heart is the central seat of life, and hold both the vows and obedience to. Purity of heart implies the ascribing of conscience and changing of the mind. The man is quickened into newness of life, and a personal reformation results. In other words, purity of heart is freedom from sin.
Such persons see God.

οὖτοι ἴν θεόν ὑποντήσατε.

ὁ θεός - see Acts 17:33.

Used in both the physical sense, and figuratively, — to see with the mind's eye. It is usually understood here to have a figurative sense.

Some say that it means to have an "internal knowledge of God," others that it is "a direct spiritual communication with God," and still others say that it refers to an "oriental figure of speech," taken from the occasions when persons were allowed to "behold their King," and, therefore, that it refers to the time when we will sit in Heaven and behold our King.

We believe while the expression may mean in some sense the above, yet it has a
deeper meaning. The word need not be given a figurative meaning. It is the soul that sees, that perceives, and takes knowledge of, and to a pure heart, as defined above, sees God. It is a progressive seeing, just as proportion as the heart is pure & that extent we see God. God was manifest in Christ, and Christ is manifest in a pure heart. The more the vision, and as we become free from sin we can see God, because we are like him.

Of εἰς τοὺς ὁμοίωτα.

εἰς τοὺς – depl. οὐκέτι peace. It is often referred to natural tranquility, then peace between individuals, harmony and concord.
But, εἰπήν να. ἡ ζῶος is one who makes for peace, the term as used by Christ here is comprehensive and refers to one who makes for peace in every respect.

Let us note that it is not referred to one who is peaceably inclined, but to one who is positive—making for peace.

The persons whom Jesus has in mind are those who are at peace with God. And, in the highest sense, God, because being pure in heart they are like Him.

διὰ αὐτοῦ ὑιόν Θεοῦ
καὶ θύσιν σαρκῆς

Καὶ ἦσαν σπήλαιοι.

Here we have the 1st Future pass. used, with prep. noun. They shall be called sons, i.e., they shall bear this title, or name.

They are given this name because they are entitled to it. They are sons of God, not merely ἐκ να, but full grown sons — νικεί. When man attains to the position of peacemakers he is a son of God, because he is like God — like the "Son of man." Jesus the Christ, who is his elder brother.

οἱ δὲ ἰωαννᾶς ἐκεῖνοι ἐν εὐκαίριον

οἱ δὲ ἰωαννᾶς ἐν εὐκαίριον

So with sept. for ἐν οὖς, to run after, pursue; then, to molest, or trouble in any way — to persecute.

The righteousness with which it is is a blessed thing & fulfilled results in persecution. This is a natural consequence. Righteousness and sin are opposed to each other — are at war.
Hence, it is a blessed thing, and men should count it all joy because it is the only way to perfection. Socrates contends the way at every step. This persecution is not only outward, but inward as well. As long as good and evil are present in man there will be a conflict within as well as without.

We find here the same statement as in verse 3. The relation of man in his spiritual development to the kingdom of heaven is that he possesses it gradually and that it possesses him gradually. He grows into the kingdom of heaven. As the beginning the kingdom is set before.
hein objectively at the consummation it is his own personal possession.
First, it is his with all it implies; lost, it is his with all it imports.
Here the Restitutes end in their general reference, and in verses 11 and 12 Christ addresses himself to his disciples in particular.

(vers 11-12) Μακαρίοι ἐστε διὰ της σελ.

ὁ νεῷδ ἵσω - Sept. for ὁ νεὼν.
reproach, revile.

ὁ λέον - (see vs. 10).
The subject is omitted an ellipse is common to most languages.

ἐνεκερ ἐν όνος refers to all 3 preceding verbs, and its meaning would correspond with ἐνεκερ δικαιοσύνης, 
meaning would correspond with στό νοστόν to a participle, 
and to use in Josephus.
1 ant. 7:11-11. The fact that ἐνοχόν \( \varepsilon \) and refers to all three preceding verbs seems to render the use of the word \( \psi e u d o p a r o v \) superfluous. But, we would prefer to say that its use is to intensify the meaning of ὐπάνω οὐκ ἔστω \( \varepsilon \) - this use of the subjunctive is frequently found where statements are made that are conditionally liable to occur.

Matt. 10:11; 21:22; Mk. 9:18; Ἐν σε ὑμῶν Καὶ ἄχαλκιστο εἰς. These words are not synonymous. The latter is the stronger term. Ἐν σε ὑμῶν is a more or less commercial term applied here to spiritual things.

Now these words are directed to Christ's disciples particularly, and are an interpretation of verse 10.

Ἐν σε ὑμῶν is here used as it was in verse 10 - only further developed. We are not inclined to limit the
suffering here indicated by persecution inflicted by civil authorities. The persecution was the result of righteousness—evoked a flood of six thousand of these disciples of Jesus intended to be governed by these principles taught (3:10) in the Beatitudes they might expect as a result of persecution from the world.

The Sermon on the Mount and the conceptions of the world are at war with each other. It was so in the time of the prophets, i.e., righteousness and world were at variance. This example of the prophets was intended to show the disciples that this struggle between right and wrong was not of recent origin. The principle involved in verses 11 and 12 is universal and is true at all times.
Man must be made perfect by the things that he suffers, which is the example of Jesus himself,

οἵτινες μεῖκτες ὑπ' ὧν θόλος ἐπὶ τοὺς σὺν πάνω,

Jesus does not say that their reward, or pay shall be great because they merely endured the persecution.

The rejoicing and gladness will be because they have their names "written in heaven." - Rev. 10:20.

This suffering and persecution exert an educative influence if persons are "exercised thereby" - Heb. 12:1.

and consequently they were aided by this to develop a character like Christ; and such a result is great pay.
(vs 13-16). Veris ete to ad asev.

\textit{mu pair w-dept. for ἤγερ-βεβελ.}

μυπαίρει means when used for μυπαίρει, or act foolishly.

ἡγήμα means when used for μυπαίρει to become brutish.

i.e. when used in Niphal.

Is. 19:10; Jer. 10:14;

The word is used 4 times


Su. 14:34; Rom. 1:22; 1Cor. 1:20.

In Rom. 1:22 and 1Cor. 1:20

it has the usual meaning,

but here it is different.

We could not say of salt

it is foolish, or brutish; but

we are dealing here with

highly figurative language,

as in Su. 14:34, and so

as salt loses its saltiness, a

man when he becomes

foolish loses that essential

property of power which is

necessary to enable him
to help his fellow man -
to save his fellows.
"You are the salt of the earth."
What salt is to food so ought
ye to be to other men. Other
are to learn of you.
Jesus continues to address
the disciples. "This you"
refers "This is a truth," or
at least includes them.
Both this statement and the one
in verse 14 are parables.
A similar use of the term
"salt" occurs in many
the proverbs and symbols of
the ancients.
The correspondence here is
in the thought of salvation.
It implies that the world
needs salvation—that it
has lost its favor—that
as insipid salt it was
only fit to hidden under
foot of man.
The world must be saved.
How wonderful that Jesus
says to these disciples: "Ye
are the salt."
They were the salt in as much as they possessed the characters set forth in the above realitides. We must give to salvation all the content possible.

As the true Jesus made this statement the Jewish religion had lost all its salt. Paganism was a false witchcraft reigning almost supreme. The word needed saving. Salvation from sin means salvation in every sense.

"Ye are the light of the world." Such simple men called the "light of the world!"

The language is figurative and they are only the light in a derived sense. As they take in and reflect light from Him who is the "true light which lighteth every man." (John 1:9)
His ministers are "Candles" -
Jes. 5: 13, and "Light" - Phil. 2: 15.
Augustine says, "He is the light
lighting, where as we are
lighted."
Candle is used here - verse 13,
the light can be hidden.
True, if it were on a mountain
it could not be hid, but
if it were in a valley - what
ought lampatw to pass upon,
ought refers to what goes
before, and may be translated,
"as the manner described above,
let your light shine."
where? Before men,
why? That they may see
your good works - the Christ
life manifest in your life-
and glorify the Father
in heaven.

General remarks.

The Beatitudes are sometimes
called the sermon on the mount.
in "the narrower sense";
they set forth the principles
of the kingdom of heaven;
they indicate the development
of the life of the kingdom
of heaven from its beginning
to its consummation.

We must be careful
however to avoid the mistake
of thinking that the develop-
ment takes place in this
wise:

A man becomes "poor in
spirit" and when he completes
that condition he "mourns,"
when he is done mourning,
he becomes "meek," and
so on till the end.

All these conditions and actions
represented by the attitudes
may be present at the same
time. They have a
relative and an
absolute sense.

Until a man is absolutely
meek, he cannot be absolutely
merciful, and so on throughout. All these are different sides of the one great development of life of the kingdom of heaven. We can separate this development into two sides—passive and active—shown by the beatitudes:

**Passive** — **Active**

1. Poverty of spirit          2. Mourning
2. Meekness                  3. Hungering & thirsting
4. Pure in heart              5. Mercy
6. Peace-makers               8. Persecution

In this development we find present or implied all three changes and conditions of life which are developed elsewhere, and taught by Christ.
in the gospels and which are necessary to an entrance into, and continuance in, the kingdom of heaven.
The realization of one's true condition before God - one's need of the Spirit - presupposes an aroused conscience, and a recognition of the goodness of God, which are the cause of repentance. Mourning and meekness evidence repentance, and these Beatitudes further show a relation to kingdom of heaven that is impossible without faith.

Geo & Nicks,

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