



1-1-1895

## Matthew 5:3:16 Philologically and Theologically Considered

George E. Hicks  
*Butler University*

Follow this and additional works at: <https://digitalcommons.butler.edu/mantheses>



Part of the [Biblical Studies Commons](#), and the [Syntax Commons](#)

---

### Recommended Citation

Hicks, George E., "Matthew 5:3:16 Philologically and Theologically Considered" (1895). *Manuscript Thesis Collection*. 66.

<https://digitalcommons.butler.edu/mantheses/66>

This Thesis is brought to you for free and open access by the Manuscript Thesis Collection at Digital Commons @ Butler University. It has been accepted for inclusion in Manuscript Thesis Collection by an authorized administrator of Digital Commons @ Butler University. For more information, please contact [digitalscholarship@butler.edu](mailto:digitalscholarship@butler.edu).

Matt. 5: 3: 16 Philologically and Theologically Considered

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,-

μακάριος = 7708 - blessed, happy.

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

(a). God - Gen. 14: 20; Ps 66: 20; I Tim. 1: 11; 6: 15, ect.

(b). Man - as in scripture under consideration, and Ps. 1: 1; 82: 2, ect.

(c) ἐλθὶς - 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 the blessing can be further seen by the explanatory sentences commencing with οὗτοι. 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 - or, indeed, any thing peculiar to the world, - but in God - in the kingdom of heaven.

HTWXOS. - HTWOW - one who slinks, or crouches.

HTWXOS = 77Y - 77DS

(a) 77Y - Job. 36:6 ; Ps. 84:3 ; Ps. 16:6.

(b) 77DS - Ex. 23:11.

(c) 77Y - 77DS - Ps. 109:22 ; 70:6 ; 72:4 ; 40:18.

when used together HTWXOS is used for 77Y, and HTVNS for 77DS.

In the New Testament HTVNS is seldom used - 2 Cor. 9:9 is a quotation. HTWXOS is used to express the 77Y - 77DS - 37 - 07 of the Old Testament. From an examination of the above passages we find HTWXOS

expressing poverty in almost every sphere. In general it refers to a beggared, or poverty stricken condition. The sphere of the poverty can not be determined by the word alone, but must be ascertained by the context, or some qualifying expression.

#πωχος is here limited by τω #νευματι, which is in the dative. If it had been τὸ #νευμα - accusative of specification - it would have limited the sphere of the poverty to "spirit," - which would have excluded riches, intellect, etc.; but we have the dative - dative of place - which carries with it the local idea, and places the need in the spirit. Then, we have this: -

"Blessed are those persons who are poverty stricken in their spirits, 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 paupers he  
 would have used, no doubt,  
 ἡενὸς instead of ἡτωχός.  
 We are able to see how τὸ  
 ἡνεκατὸν fixes 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 say this?

The sermon on the mount. like all of 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 thru' out the 3 chapters.

We regard this verse as a like statement. A man in a beggared condition, such as the word  $\text{H-tuxos}$  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.

Nicodemus 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 Nic.

"Except a man be born anew,  
he can not see the kingdom of God."  
So, according to the words used  
here the  $\tau\tau\omega\chi\omicron\iota$   $\tau\omega$   $\tau\tau\epsilon\upsilon\mu\alpha\tau\iota$   
are those who can see the  
kingdom of heaven i.e.,  
those who are born from  
above.

$\delta\tau\iota$   $\alpha\upsilon\tau\omega\upsilon$   $\epsilon\sigma\tau\iota$   $\eta$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$   
 $\tau\omega\upsilon$   $\sigma\omicron\upsilon\pi\alpha\rho\omega\upsilon$ .

$\alpha\upsilon\tau\omega\upsilon$  = gen. of possession.  
Such persons as described  
above are in condition to  
begin to possess the kingdom of  
heaven.

$\eta$   $\beta\alpha\sigma.$   $\tau\omega\upsilon$   $\sigma\omicron\upsilon\pi\alpha\rho\omega\upsilon$  must  
be understood in its widest  
sense.

It is used about 30 times in the New Testament, and corresponds to the מְלִכּוּת מֵלֶכֶת of the Old Testament which refers to the rule of God universally and not to the messianic kingdom.

The New Testament use 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 deed of the Spirit he is in 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.



ἢ ἡν ὀύουτες.

ἡν ὀύου - sept. for 378 - to mourn  
The Old Testament and New Testament  
use is the same.

In the new Testament it is often  
used with κλάω, 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 ἠάρα κλάω ὀύουται

ἠάρα κλάω - sept. for □□□

literal meaning - to call to one's side. It is used in Matt. 2:18; Lu. 16:26; Acts 20:12 the same as here. In Is. 40:1 it is sept. for  $\square \square \square$ . 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 step to the side" 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 with 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 condemning influences.

οἱ ἡπαεῖς.

ἡπαεῖς - sept. for ἡπαεῖς - ἡπαεῖς.

See Matt. 11:29; 21:5; I Pet. 3:4;

Num. 12:3; Lach. 9:9; Ps 9:19;

Is. 32:7. The verse is undoubted-  
ly a citation from Ps 37:11.

From a study of the above  
passages it is clearly seen  
that ἡπαεῖς represents a condition,

not an outer condition of conduct,

but an inner condition of  
life. It may be said that

ἡπαεῖς 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 compares

his own goodness 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 "tho pass in spirit" as to make it, perhaps, impossible to tell the point of time in their beginning.

I note that in classic Greek that  $\# \rho \alpha \sigma$  is often used to characterize animals after they have been tamed. I have thought that Christ's use may be somewhat figurative; and the term applied to the condition of life after the man has been tamed - turned from a life of sin to God. This is a blessed condition.

ἔτι αὐτοὶ κληρονομοῦσιν  
τὴν γῆν

κληρονομίῳ - sept. for 177 377.

It is used very frequently in the Old Testament to denote the

occupation 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 posses-  
sion 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.

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

Matth. 19: 29; Mk. 10: 17; Lu. 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.

οἱ ἠειρώτερες καὶ διψώτερες  
τὴν δικαιοσύνην.

ἠαιρώω - sept. for ἰψώω - to hunger.  
διψάω - 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 of, 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 "τὴν ΔΙΚΑΙΟΣΥΝΗΝ," ΔΙΚΑΙΟΣΥΝΗ = sept. for ΠΡΟΣ, 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."

δικαιοσύνη is here in the accusative - acc. of 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 αὐτοὶ χορτασθήσονται.

χορτασθῶ - Sept. Jos. ὕψι.  
to fill, or satisfy.

Lu. 6:21 : Ps 106 (107): 9.

The word has here a figurative meaning. This longing after righteousness will be satisfied - completely satisfied. An 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 *Jo.* 7:17.

Up to this time Jesus has had to do with poverty of spirit, mourning, meekness, and hungering and thirsting after righteousness: all of 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.

οἱ ἐλεήμονες

ἐλεῖω - sept. for  $\text{רַחַם} - \text{רַחַם} - \text{רַחַם}$   
 $\text{רַחַם}$ , most frequently for  $\text{רַחַם}$ .  
 to have mercy on.

ἐλεῖω 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.

ὅτι αὐτοὶ ἔλεη θήσονται.

ἔλεη θήσονται = future passive  
they shall experience or obtain  
mercy. This may be obtained  
from man; but certainly  
from God.

This beatitude 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.

οἱ καθαρὸι τῆ καρδίᾳ.

καθαρός - sept. for ἁγῶς.  
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.

Kardia - sept. for 3.

From many passages in both the Old Testament and the new we learn that the Heart is the center seat of life, and hold both the  $\nu\omicron\upsilon\varsigma$  and  $\sigma\upsilon\nu\epsilon\iota\delta\eta\sigma\iota\varsigma$ . So, purity of heart implies the arousing 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.

οὗτοι τὸν Θεὸν ὁψονται.

ὁψάω - sept. for ἵδω - ἵδω - ἵδω. 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 so a pure heart, as defined above, sees God. It is a progressive seeing - just in proportion as the heart is pure & that extent we see God.

God was manifest in Christ, and Christ is manifest in a pure heart. *Sui mors* the vision, and as we become free from sin we can see God, because we are like him.

οἱ εἰρηνοῦχοι,

εἰρήνη - sept. Π130 peace.  
It is often referred to natural tranquility. - then peace between individuals, harmony concord.

But, εἰρηνοποιός 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, too; because being pure in heart they are like him.

ὅτι αὐτοὶ υἱοὶ Θεοῦ  
καλεῖσθαι τὰς.

καλεῖω - σπρ - to call.

Here we have the 1<sup>st</sup> Future pass. used, with pred. noun. They shall be called sons, i.e. they shall bear this title, or name.  
Lu. 1:35; 22:25; act 8:10.

They are given this name because they are entitled to it, - They are sons of God, not merely τέκνα, but full grown sons - υιοί, when man attains to the position of peacemaker 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 δεδιωγμένοι ἐνεκεν δικαιοσύνης.

διώκω - sept. for 977,  
to run after, pursue; then, to molest, or trouble in any way - to persecute.

The righteousness with which it is a blessed thing to be filled, 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. Satan contests the way at every step.

This persecution is not only outward, but inner as well. As long as good and evil are present in man there will be a conflict within as well as without.

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία  
τῶν οὐρανῶν,

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.

We grow into the kingdom of heaven. At the beginning the kingdom is set before



him objectively; at the consummation it is his own personal possession.

First, it is his with all it implies; last, it is his with all it imports.

Here the Beatitudes end in their general reference, and in verses 11 and 12 Christ addresses himself to his disciples in particular.

(vs. 11+12) μακάριοι ἔστε ὅταν, *sept.*

ὀνειδίζω - *sept.* φοι οἶπ.  
reproach, revile.

διώκω - (see vs. 10).

The subject is omitted an ellipsis common to most languages.

ἐνεκεν ἐμοῦ refers to all 3 preceding verbs, and in meaning would correspond with ἐνεκεν δικαιοσύνης, ψευδομεναι is a participle, and is so used in Josephus

1 aut. 7:11-1. The fact that  $\epsilon\upsilon\epsilon\kappa\epsilon\upsilon$   
 $\epsilon\pi\omicron\upsilon$  refers to all three preceding  
 verbs seems to render the use  
 of the word  $\psi\epsilon\upsilon\delta\omicron\mu\epsilon\upsilon\omicron\iota$   
 superfluous. But, we would  
 prefer to say that its use is  
 to intensify the meaning.  
 $\omicron\tau\alpha\upsilon\ \omicron\upsilon\epsilon\iota\delta\ \iota\omicron\omega\sigma\iota\upsilon$  - 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:  
 $\chi\alpha\iota\rho\epsilon\tau\epsilon\ \kappa\alpha\iota\ \alpha\chi\alpha\lambda\lambda\iota\alpha\sigma\theta\epsilon$ .  
 These words are not synonymous.  
 The latter is the stronger term.  
 $\mu\iota\omicron\theta\omicron\varsigma$  is a commercial term  
 applied here to spiritual things.  
 Now, these words are directed  
 to Christ's disciples particularly,  
 and are an interpretation  
 of verse 10.

$\Delta\iota\omega\kappa\epsilon\iota\upsilon$  is here used as it  
 was in verse 10 - only further  
 developed. We are not  
 inclined to limit the

suffering here indicated a persecution inflicted by civil authorities.

The persecution was the result of righteousness -  $\epsilon\upsilon\epsilon\kappa\epsilon\lambda\epsilon\gamma\epsilon\iota\sigma\mu\acute{o}\varsigma$ , or δικαιοσύνη. If these disciples of Jesus intended to be governed by these principles taught (3-10) in the beatitudes they might expect as a result persecution from the world.

The sermon on the mt, 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.

ὅτι ὁ μισθὸς ὑμῶν ἁλλ' οὐκ ἐστὶν  
ἐν τοῖς οὐρανοῖς,

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".  
Lu. 10: 20.

This suffering and persecution  
exerts an educative  
influence if persons are  
"exercised thereby" - Heb. 12:-  
and consequently they were  
aided by this to develop  
a character like Christ's;  
and such a result is great  
pay.

(vs 13-16). ὑμεῖς ἐστε τὸ ἀλάσει,

μωραῖν ὡ-Sept. Jos 743 - to be  
, or act foolishly.

743 means when used Jos  
μωραῖν ὡ to become brutish  
i.e. when used in Niphal.  
Is. 19:10. Jer. 10:14;

The word is used 4 times  
in the New Testament - Matt. 5:13  
Lu. 14:34; Rom. 1:22; I Cor. 1:20.  
In Rom. 1:22 and I Cor. 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 Lu. 14:34; and so  
as salt loses its saltness, a  
man when he becomes  
foolish loses that essential  
property or power which is  
necessary to enable him  
to help his fellow man -  
to save his fellows.

"Ye are the salt of the earth"  
 What salt is to food so ought  
 ye to be to other men. Others  
 are to learn of you.

Jesus continues to address  
 his disciples. "ἡμεῖς γὰρ" <sup>hēmeis gar</sup>  
 refers "ἡμεῖς ἅπαντες," 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 of  
 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  
 had lost its savor - that  
 as insipid salt it was  
 only fit to trodden under  
 foot of man.

The world must be saved, and  
 how wonderful that Jesus  
 says to these disciples, "Ye  
 are the salt."

They were the salt in as much as they possessed the character set forth in the above beatitudes.

We must give the salvation all the content possible. At the time Jesus made this statement the Jewish religion had lost all its salt. Paganism was a force, witchcraft reigned almost supreme. The world 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" Jno 1:9; 8:12

His ministers are "candles" -  
 Jno. 5:36, and "lights" Phil. 2:15.  
 Augustine says; He is the light  
 lighting, where as we are  
 lights lighted."

Candle is used here - verse 15  
 the light can be hidden.

True, if it were on a mountain  
 top it could not be hid, but  
 if it were in a valley - what?  
 oōtw ḏappátw to ḏōsūpūw.  
 oōtw refers to what goes  
 before, and may be translated,  
 "in the manner described above,  
 let your lights shine."

Where? Before men.

Why? That they may see  
 your good works - the Christ  
 life manifest in your life -  
 and glorify our 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 begin-  
 ning 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 beatitudes  
 may be present at the same  
 time. They have a  
relative and an  
absolute sense.

Until a man is absolutely  
 meek, he can't be absolutely

merciful, and so on throughout. So all these are different sides of the one great development of the life of the kingdom of heaven. We can separate this development into two sides - the passive and active - shown by the Beatitudes: -

<u>Passive</u>	-	<u>Active</u>
1 Poverty of spirit		2 Mourning
3 Meekness		4 Hungering & thirsting.
		5 Mercy
6 Purity of heart		7 Peace-makers
		8 Persecutions

In this development we find present or implied all those 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 - of one's need of the Spirit - presupposes an aroused conscience, and a recognition of the goodness of God, which are the causes of repentance. Mourning and meekness evidence repentance; and these beatitudes further show a relation to kingdom of heaven that is impossible without faith.

Geo. E. Nicks,