Matthew 5:3:16 Philologically and Theologically Considered

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Matt. 5: 3: 16 Philologically and Theologically Considered

Μακάριοι οι Πνεύμονες τίν &

makarios = μακάριος - blessed, happy.
The word occurs often in both the Old and New Testaments, and is used as descriptive of:

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

(3). Man - as in scripture under consideration, and Ps. 1: 1; 38: 2, etc.

(4) Χριστος - 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 ὑπάρχοντας. 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—of, indeed, any thing peculiar to the world—but in God—in the kingdom of heaven.

**ttwXos.**—**ttwo**—one who slinks, as crouches.

**ttwXos** = 'רל - 77'גָּס

(a) 77'ג—Job 36:6; Ps. 84:3; Ps. 16:6.
(b) 77'ג—Ex. 22:11.
(c) 77'ג — Ps. 109:22; 70:6; 72:4; 40:18.

When used together **ttwXos** is used for 'ג, and the v is for 77'ג.

In the New Testament **ttwXos** is seldom used—2 Cor. 1:9 is a quotation. **ttwXos** is used to express the 'ג — 77'ג — 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 the poverty can not be determined by the word alone; but must be ascertained by the context, or some qualifying expression.

ἲςὶ μὲν ἐκ τοῦ ὑπεροτάτου, which is in the dative. If it had been to τοῦ ὑπεροτάτου, 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 panthers he would have used, no doubt, the noun instead of the verb. We are able to see how the equative phrases designate 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 this 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 
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 
throughout the 3 chapters. 
we regard this verse as a like 
statement. A man in 
so beggared condition, such 
as the word ἀρτιτον ὁ ἄνθρωπος indicates— 
one crouching and cringing 
for fear—would be obvious 
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.
Moses knew 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 He.

'Except a man be born anew, he can not see the kingdom of God.'

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


cτι ἄνωτέρων ἐστὶν ὁ Θεός ἡμῶν
tων ὁσπικὼν.

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

η Θεός των ὁσπικῶν must be understood in its widest sense.
It is used about 20 times in the New Testament, and corresponds to the "
טֵלֶטָה הַמֶּלֶךְ" of the Old Testament, which refers to the rule of God universally and not to his 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 need 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.
1. Hev Ov'vtes.

Hev Ov'vtes sep't for 338 th'moun.

The Old Testament and New Testament

use is the same.

In the New Testament it is often used with klaim, and is

expressive of deep greef 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 sinfull

condition. They mourn this

condition, and it is blessed

because Godly sorrow worketh

repentence.

Oni otoi Hapak'laq Oriov'tai

Hapak'laqew sep't for □□□□
Literal meaning— to call to one's side. It is used in Matt. 2:18; Luke 16:26; Acts 20:12. This same as here. In Is. 40:11 it is sept. for στῆλις. 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 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 and its possessions and pleasures is no longer capable of satisfying, of comforting; and hence the Comforter implies the forgiveness of sins, for there is no real comfort except apart from sin and its contaminating influences.
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JY.

See Matt. 11:29; 21:16, 3; 1 Pet. 3:4; Num. 12:3; Luke 9:9; Ps. 9:19; Isa. 32:17. The verse is undoubtedly followed by a citation from Ps 37:11.

From a study of the above passages it is clearly seen that ἀπαξιος represents a condition, not an outer condition and conduct, but an inner condition of life. It may be said that ἀπαξιος 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 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 "the poos in spirit" as to make it, perhaps, impossible to tell the point of time in their beginning.

I note that in classic Greek that the poos is often used to characterize criminals 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 man has been tamed—being free a life of sin to God. This is a blessed condition.

οὖν άστοι καὶ πονομάχοι
τὸν παρ
καὶ πονομάχοι—σέπτιμον ούτ' ἀλλ' ἀμών.

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

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.

Psa. 129:13; 36(37) 9-11-22-29-34.

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: 31-32. 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 whatsoever extent the kingdom of heaven rules, to that extent the meek possess the earth now.

οἱ ἐρωτοῦτες καὶ διψάοντες
τὰ ἄγαρ καὶ τὰ μωρά

'thirst' for '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 "rūv ʾāḥā拉ʾ ʾāḥāר הָעָדָה,“ דִּקְאֵי נְדִיבָה - sept. for נְדִיפָה, 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 wales, so that meek man desires the "living water."

diakosouv is here in the accusative - acc. 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 ὑπόρθεται.

ὑπόρθεται - signified for you.

to fill, or satisfy.

Lk. 6:21; Ps 186 (185): 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 Jas. 5:17.
Up to this time Jesus has to do 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—its development of spiritual life. He now gives attention to the merciful.

O1 Ἐλεήμονες

Ἐλέησον: sept. for ἐλέον σοι — 310 ἐλεήσον, most frequently for ἐλέον, to have mercy on.
Ἐλεήσον 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 ἐκένθονται.

ἐκένθονται = future passive
they shall experience or obtain
mercy. This may be obtained
from man, but certainly
from God.
This realises 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.

κατάφοροι τῷ Καρδίᾳ.

κατάφορος - sept. for καθάριος.
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.

Kap. 18 - sept. for 23.

From many passages in both the Old Testament and the New we learn that the heart is the center of rest of life, and hold both the voice and power. 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 Θεόν ὑποταγαίνουν.

ὁ δὲ ὄρθρον — sept. for ология ὑποταγεῖ. Used in both the physical sense, and figuratively, — to see with the mind’s eye. This 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 Spirit 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 & thinking
we see God.
God was manifest in Christ,
and Christ is manifest in
a pure heart. This means
the vision, and as we become
free from sin we can see
God, because we are like
him.

of εἰπήνοτονοί.

εἰπήν—εἰπήν. ὁ θάνατος ἰδίες peace.
It is often referred to natural
tranquility, then peace
between individuals, harmony
concord.
But, εἰ πρὸς τὸ ἱερὸς 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.

δὴ αὐτῷ νῦν ὑπὸ
καὶ ὄνταντι
καὶ ὄνταντι.

καὶ ὡς σὺ ἤτοι ἂν ὁ Ἰς ἔρχῃ.

Here we have the 1st Future pass. used, with prep. οὖν. 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 tekva, but full grown sons - viioi. 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.

oi dediwyx πέρι τῶν ἑικατευρίων

Dr wk - sept. for 377.
To run after, pursue; then, to molest, or trouble in any way - to persecute.
The righteousness with which it is a blessed thing & fullfilled 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. Solon portrays 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 2.

The relation of man to 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. At the beginning the kingdom is set before
his 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 particulars.

(vs. 11+12) μακάριοι εστε ἡ ταύτῃ.

οὐ εἰδίσω - spt. for οὐν. reproach, revile.

σιωκῶ - (see vs. 10).
The subject is omitted, an ellipsis common to most languages.

ἐν οὗ ἂν ἂν ἐνοῦ refers to all 3 preceding verbs, and in meaning would correspond with ἐν οἷς δικαιοσύνης. 

ψευδόσπερ αὐτοῖς a participle, and to be used in Josephus
1 Cor. 7:11-12. The fact that ευδοκέω and refers to all three preceding verbs seems to render the use of the word κακόν πρῶτον superfluous. But, we would prefer to say that its use is to intensify the meaning of the substantives. This use of the substantives is frequently found where statements are made that are conditionally liable to occur.

Matt. 10:11; 21:22; Mark 9:18: ἀφήσετε καὶ ἀχαλλάσσει. These words are not synonymous. The latter is the stronger term. Εὔδοκέω 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.

Ωδικείω 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 by good, or six disciples of Jesus intended to be governed by these principles taught (3:10) in Beatitudes they might expect as a result 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. righteous and unrighteous 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.

Jesus does not say that their reward, or pay, shall be great because they merely endured His persecution. The rejoicing and gladness will be because they have their names "written in heaven." 

Su. 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; and such a result is great pay.
(vs 13-16). ὑπερτιπερετότοιν ἀλλιστέον.

ὑπερτιπερετοτος, for ὑπερτιπερετοτος, or act foolishly.

ὑπερτιπερετοτος means when used for μουρᾶς to become foolish.

i.e. when used in Hiphil.


The word is used 4 times in the New Testament—Matt. 6: 13

5, 14: 34; Rom. 1: 22; 1 Cor. 1: 20.

In Rom. 1: 22 and 1 Cor. 1: 20 it has the usual meaning;

but here it is different. We could not say if salt

it is foolish, or blithish; but

we are dealing here with

highly figurative language,

as in Luke 14: 34; and so

as salt looses its saltiness, a

man when he becomes

foolish looses that essential

property of 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 good for ought ye to be to other men. Other are to learn of you.

Jesus continues to address the disciples. "This ye is" refers "this ye are" 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 symbol 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 be 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 statements. We must give the salvation all the content possible. As the true Jesus made this statement, the Jewish religion had lost all its salt. Paganism was a base witchcraft reign, 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 lighted every man." {Jo 1:9 58:12}
His ministers are "Candle" - 
Jas. 5: 13 - and "light" - Phil. 2: 16. 
Augustine says, "He is the light lighting, where as we are, 
light, 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 
οὖτως λαμπάτω to ἔδόσουν. 
οὖτω refers to what goes 
before, and may be translated, 
"in 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 God 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 development takes place in this wise:

A man becomes "poor in spirit" and when he completes that condition he "mourns," etc. 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 cannot be absolutely
merciful, and so on throughout. To all these are different sides of the one great development of the kingdom of heaven. We can separate this development into two sides - the passive and active - shown by the Beatitudes:

Passive | Active
---|---
1. Poverty of spirit | 2. Mourning
6. Purify your heart | 7. Peace-makers
5. Mercy | 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—of 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. E. Nicks,