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THE BEATITUDES

A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology

In Partial Fulfillment
of the Requirements for the Degree
Master of Sacred Theology

by
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THE BEATITUDES

I

The goal of this thesis is to obtain a deeper insight into the true meaning of the Beatitudes as spoken by Christ almost two thousand years ago. We are fully aware of the fact that words are merely symbols for thoughts. However, the words are the means by which we grasp the thoughts which the speaker wished to give us. Therefore, we feel that perhaps the best method to obtain this deeper insight is by examining the individual words which Christ used. The immediate purpose of this examination of the individual words is to understand the individual words with the same connotations and nuances of meaning as they were understood by his disciples on that day long ago. Only after we understand the full meaning of each individual word in its usus loquendi of that day, can we hope to understand this message as it was understood by the disciples. We will attempt to grasp the true meaning of these words by examining the etymology of the word and its meanings in the LXX, classical and koine Greek. The chief emphasis will be placed

on the usage of the particular word in the New Testament. Then after we have reached a decision as to the meaning of the individual words, we will join these words to form thoughts. The ultimate goal being to remove the wall of time and circumstance which separates us from the disciples so that these thoughts may have the same effect on us as they had upon the disciples.

Other factors which should be considered before beginning an investigation into the meaning of the Beatitudes are the time and the place at which the Beatitudes were preached to the people. The question as to the relationship existing between the account in Matthew and that in Luke will be held in abeyance until later. For the present, we shall limit our remarks to the account as given in Matthew. Since the Sermon on the Mount is placed in the early section of Matthew's Gospel, some commentators feel that it was an opening pronouncement of Jesus in which he outlined his program for his entire ministry.¹ However, it is quite evident that Matthew is not interested in presenting a precise chronological account of the life of our Savior here upon earth. His chief concern is to group the important events in Christ's life so that they have meaning for the reader. Therefore, we find that Matthew doesn't mention

1. "Die Bergrede ist die Eröffnung des messianischen Plans, dessen Ausführung die folgende Geschichte enthält, das eigentliche Programm des messianischen Reichs, dessen Stifter Jesus werden wollte." (Dr. Ferdinand Christian, Kritische Untersuchungen über die kanonischen Evangelien, p.584)

the selection of the Twelve until Christ sent them out on their first mission trip (Mt. 10). This doesn't mean that Jesus hadn't selected them earlier but is merely another indication that Matthew was not concerned about a strict chronological sequence. However, from the text itself, we have quite definite indications that this was not in the early beginning of Christ's ministry but later in his activities. In 5,1 we are told that Jesus saw the (τοὺς ὄχλους) when he went up into the mountain. This quite definitely refers back to the (ὄχλοι πολλοὶ) 4,25 who had come from Galilee, Decapolis, Jerusalem, Judea and from beyond Jordan. Since hearers had come from all the places mentioned (4,25) to hear Christ's message, it is evident that considerable time must have already elapsed since the beginning of Christ's ministry. Even though it is impossible to establish the definite time of this Sermon on the Mount, we may be certain that it was not at the beginning of Jesus' ministry. The whole tone of the Sermon presupposes an acquaintance with the basic tenets of the Christianity which Christ was preaching.

All that Matthew tells us about the place at which the Sermon on the Mount was given is that it was (τὸ ὄρος). Various theories have been advanced as to the location of this mountain on the basis of the article. Bleek presented the theory that this article was to be understood as a generic article. He then interpreted the passage to mean, "upon the hilly district or on the heights". This could be possible as

far as the use of the article itself is concerned. However, the New Testament consistently follows the classical usage of (ὄρος) in the singular when it means a single hill or mountain. When the New Testament writers wish to speak of a hilly section or about some heights, they use the plural according to the classical usage.² Other commentators make this a definite article and claim that it points to some well-known mountain which would readily be understood by the readers of that time. However, this is merely an arbitrary assumption and we know that Matthew didn't refer to the same mountain everytime that he used (ὄρος) with a definite article.³ Probably the best explanation of the use of the article with (ὄρος) in Mt. 5,1, is given by Robertson, "... in Mt. 5,1 (τὸ ὄρος) was the mountain right at hand, not 'a mountain.'"⁴ Therefore, we feel that on the basis of the text itself, we must leave this mountain unidentified. Even though, or perhaps because of, the fact that the text doesn't give any definite indication as to the location of this mountain, many traditions have arisen in the church in an attempt to identify this mountain. One of these traditions claims that this mountain was the Kurun Hattin hill which lies a short distance North-east of Mt. Tabor. This tradition has gained many adherents

2. "And always, night and day, he was in the mountains, (τοῖς ὄρεσιν) and in the tombs, crying, and cutting himself with stones." (Mk.5,5).

3. "Then let them which be in Judaea flee into the mountains." (εἰς τὰ ὄρη) (Mt. 24,16).

4. A.T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research.

in the Latin church. There are no features about the Kurun Hattin hill which would eliminate it as a possible location for Christ's sermon on the Mount. The description given by Robinson⁵ indicates that it is only a small elevation above the surrounding terrain and could therefore easily be harmonized with both the account of Matthew and that of Luke. However, there are many other ridges in the neighborhood which could also be the place at which the Sermon was delivered. Probably

5. "The Tell or mountain is merely a low ridge, some thirty or forty feet in height, and not ten minutes in length from E. to W. At its eastern end is an elevated point or horn, perhaps sixty feet above the plain; and at the western end another not so high; these give to the ridge at a distance the appearance of a saddle, and are called Kurun Hattin, "Horns of Hattin." But the singularity of this ridge is, that on reaching the top, you find that it lies along the very border of the great southern plain, where this latter sinks off at once, by a precipitous offset, to a lower plain of Hattin; from which the northern side of the Tell rises very steeply, not much less than four hundred feet. Below, in the North, lies the village of Hattin; and further towards the N. and N.E., a second similar offset forms the descent to the level of the lake.

The summit of the eastern horn, is a little circular plain; and the top of the lower ridge between the two horns, is also flattened to a plain. The whole mountain is of limestone. On the eastern horn are the remains of a small building, probably once a Wely, with a few rough ruins of no import; yet the natives now dignify the spot with the name el-Medineh. This point commands a near view of the great plain over which we had passed, north of Tabor, and also of the basin Ard el-Hamma; the latter lying spread out before us with fields of various hues, like a carpet. On the other side, the eye takes in, even here, only the northern part of the lake of Tiberias, and on its western shore the little plain of Gennesareth; while in the N. and N.W. Safed and a few other villages are seen upon the hills. This mountain is nearly on a line between Tabor and Herman, the latter bearing about N.N.E. $\frac{1}{2}$ E. and the former nearly S.S.W. $\frac{1}{2}$ W." (E. Robinson and E. Smith Biblical Researches in Palestine, Mount Sinai and Arabia Petraea.), p.238.

the chief reason for the growth of the tradition about this particular Kurun Hattin, is the fact of its unusual appearance. The fact that this tradition is unknown in the Greek church and is limited to the Latin church is probably an indication that it was another tradition originated by the Crusaders. This is borne out by the fact that there are no early historical notices extant for this tradition. The first mention made of it was by Brocardus about 1283 A.D. Even though the Greek church has nothing to say about this tradition, it agrees with the Latin church in the identification of a location on the plain about an hour S.E. of Mt. Tabor as the place where Christ fed the five thousand. This agreement between the two churches doesn't definitely establish the location of the feeding of the five thousand but the fact that they disagree as to the location of the Sermon on the Mount, does give the death blow to this Latin tradition. Perhaps Luther had the correct attitude toward this question of the location of this mountain when he disregarded the theories and centered his attention on the lesson which is given to preachers by the fact that Jesus ascended a mountain for his sermon, "Kurz, es heisst: Das Evangelium oder Predigtamt soll nicht im Winkel, sondern hoch empor auf dem Berge, und frei öffentlich am Licht sich lassen hören. Das ist eines, das hier Matthäus will anzeigen."⁶ Even though, it is impossible to determine the exact location of this mountain,

6. Dr. Martin Luther, Sämmtliche Schriften, Vol. VII p.354.

the evidence points to one of these hills in the general vicinity of the Kurun Hattin.

Another general question in regard to the Beatitudes is the question of number. The number of Beatitudes vary from 7 to 10 depending on the person who is listing them. Augustine, Meyer and Ewald all claim that their arrangement into seven beatitudes is correct. Augustine believed that there were seven because of the analogy with Isaiah. Isaiah had listed the seven virtues of the Holy Ghost in the following manner, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Is. 11,2). Augustine found a parallel to this listing in the Beatitudes, except that Jesus had listed these seven virtues in reverse order from the compilation which Isaiah had made. This difference in order is due to the fact that Isaiah listed the least important first and then proceeded to the most important. Christ, on the other hand, started with the most important and then proceeded to the least important. Augustine's comparison is quite fanciful and need not detain us here. Since he was more concerned about finding parallels between the message of Isaiah and the Beatitudes than establishing the actual number of Beatitudes, we need not concern ourselves about the fact that he listed only seven Beatitudes.

Meyer and Ewald, on the other hand, identify the first (v.3) and the last (v.10) Beatitude and therefore they feel that there are only seven beatitudes. It is true that the promise presented by these Beatitudes is identical, but the rest of the beatitude is different and therefore they can not be identified.

Delitzsch includes the verses which follow v. 10. Therefore, he says that there are ten beatitudes.

For our purposes we will follow the listing of Zahn who finds eight Beatitudes. This position is based on the fact that these eight form a unit, thereby eliminating possibility of a higher number. The fact that the first and the eighth beatitudes have the same blessing is an indication that the whole group is to be understood as a unit. This gives the proper evaluation to v. 11 and 12. Namely, that they are merely an application of the eighth beatitude to the disciples and may be taken as a prophecy of the sufferings which would come upon the disciples as well as the blessings which they should receive.

Another discussion has arisen in regard to the question of the relationship between the account in Luke and that of Matthew. A number of discrepancies in the two accounts have been the occasion for much criticism by the critics. Two of the chief criticisms are that Luke has the Saviour standing while Matthew has him sitting, and that Luke gives only about a fourth as much subject matter as is contained in Matthew.

The first objection could be answered by merely pointing to the fact that perhaps Christ stood part of the time and sat the rest of the time. As far as the second argument is concerned, we need only look to some of the other narratives in the gospels and find many cases where one writer has more material on a particular subject than is contained in another gospel account. This certainly does not prove that they were speaking of two different occasions. On the other hand we can easily point to a large number of close parallels between the two. For example, the contents, on the whole, are the same. The opening words are almost the same. Both discourses begin with the beatitudes and close with the same admonition. Both mention the same audience except that Matthew does not mention Tyre and Sidon; however, this is included in the term "all Syria." Both Gospels mention that Jesus returned to Capernaum after the sermon and healed the sick servant of the centurion. On the basis of this evidence, we will consider the two accounts as merely different recordings of the same event. Since we accept both accounts as relating an identical occurrence, and since the account in Matthew is the most elaborate, we feel that the logical way to examine these beatitudes is by following the account in Matthew and merely turning to Luke for additional clarification.

II. Interpretation

First Beatitude

Matt. 5,3 (Μακάριοι οἱ πτωχοὶ τῷ πνεύματι
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν)

The first word in this Beatitude (μακάριος) occurs nine times in the section under discussion. (μακάριος) seems to have had some special overtones even in the earliest history of the Greek language which distinguished it from other words which might otherwise be considered synonymous. Homer and Hesiod predicated it of gods because they are not subject to death.⁷ The fact that the gods were called (μακάριος) merely because they were not subject to death shows that in this early age, (μακάριος) was still closely related to the other words which seem to come from the same root (μακρός, μακρός, μακροβίος). All of these words have the meaning of greatness or supremacy with no connotation of moral greatness or any high degree of morality. Gladstone⁸ explained,

In general the chief note of deity with Homer is emancipation from the restraints of moral law. Though the Homeric gods have not yet ceased to be the vindicators of morality upon earth, they have personally ceased to observe its rules, either for or among themselves. As compared with man, in conduct they are generally characterized by superior force and intellect, but by inferior morality.

7. Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, p. 776 cites Il. 1 339 (πρὸς τε θεῶν μακαρίων πρὸς τε θνητῶν ἀνθρώπων).

8. Mr. Gladstone (Homer and the Homeric Age) as cited by Marvin R. Vincent, Word Pictures in the New Testament p. 33

Through the influence of the philosophers, (μακάριος) began to acquire a moral sense. They stressed the fact that this state of blessedness depended upon an inward correctness rather than upon an outward prosperity. However, the entire system was built upon the fact of knowledge. Knowledge of the truth was the important thing and blessedness was reserved for the few who had knowledge. Since (μακάριος) was originally used of the gods and (εὐσάιων) almost consistently of men in non-Biblical Greek, there seems to have been some feeling that (μακάριος) was the more perfect happiness. Apparently, the disciples and other New Testament writers were aware of this distinction and therefore purposely chose (μακάριος) to present that happiness which only a Christian can have and that only because of his relationship to God. The argument that the New Testament writers avoided (εὐσάιων) merely because of its heathen coloring is not valid because (μακάριος) also has a definite heathen coloring. Therefore on the basis of Non-Biblical Greek, we would conclude that (μακάριος) is the logical word to use to express the highest type of happiness.

When we examine the use of (μακάριος) in Biblical Greek, we discover that in the LXX it is used to translate the familiar Hebrew (שְׂרָאִיִּם). (שְׂרָאִיִּם) was generally used to indicate a state of well-being or blessedness. In some of its uses, it seems to have been a blessedness which

was merely an earthly form of happiness.⁹ However, the general usage seems to have been to express the blessings contingent upon the knowledge of salvation.¹⁰ The Old Testament usage of (נַחֲמָדִים) seems to imply a happiness which is the result of a special relationship to God. Sometimes this is a material form of happiness, but still it is limited to those who are in this special relationship to God because of the fact that God's favor was shown them. This same meaning was retained by the Rabbis who wrote after the time of Christ.¹¹ Occasionally, in the Old Testament, (נַחֲמָדִים) was used in the sense of spiritual blessedness which is promised to those who have their sins forgiven and to whom the Lord does not impute their sins.¹²

9. "And Leah said, Happy am I, for the daughters will call me blessed; (נַחֲמָדִים נַחֲמָדִים) and she called his name Asher." (Gen. 30,13)?

The Queen of Sheba speaking to Solomon said, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." (1 Kings 10,8) In each case for happy (נַחֲמָדִים and נַחֲמָדִים) are used.

10. "Blessed (נַחֲמָדִים נַחֲמָדִים) is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." (Is. 56,2).

11. "Heil den Gerechten! Nicht genug, dass sie (für sich selbst) Verdienst haben, sondern sie erwerben Verdienste auch für ihre Kinder u. Kindeskinde bis ans Ende aller Generation. Joma 8,9: R. Aqiba (T um 135) hat gesagt: Heil euch Israeliten (נַחֲמָדִים נַחֲמָדִים) vor wem reinigt ihr euch und wer ist es, der euch rein macht? Euer Vater der im Himmel ist!" Das Evangelium nach Matthäus erläutert aus Talmud und Midrash von Herman L. Strack und Paul Billerbeck, p.189.

12. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (נַחֲמָדִים and נַחֲמָדִים) in both cases. (Ps. 32,1-2).

In the New Testament usage of (μακάριος), we find what we might call a synthesis of the non-Biblical Greek and the LXX. The New Testament takes over the idea of predominance and superiority from the classical Greek. However, instead of the superiority to death, moral law, or weaknesses of man as is the situation in classical Greek, (μακάριος) in the New Testament acquires the concept of a Christian's superiority to his physical environment. He has this blessedness regardless of his physical poverty or riches. This is a blessedness regardless of his prestige or fame. It comes from a correct relationship between the believer and God and is therefore superior to man's temporal circumstances. At the same time, it has cast off some of the material overtones of the Old Testament usage and has limited itself to an expression of only spiritual blessings, with no regard to temporal blessings. This happiness is based on a recognition of sin as the fountain-head of all misery, and of redemption as the cure for every woe. For the classical Greek idea of knowledge as the basis of all virtue, it substitutes faith and love. This pronouncement of blessedness is a pronouncement which is not made with an eye to the future but the blessedness affects the recipient immediately.¹³ It is that

13. "Es ist wie dieses an sich weder Anwünschung eines zukünftigen Schicksals, noch inhaltliche Beschreibung eines gegenwärtigen Zustands, sondern ein empfindungsreicher Ausdruck des Urteils, dass der, dem solches zugerufen oder über den es ausgerufen wird, glücklich zu schätzen sei, wie der, welchem ein 'wehe' zugerufen wird, dadurch als ein beklagenswerter Mensch bezeichnet wird. Glücklich Leute nennt Jesus

type of blessedness which permeates his entire life, (μακάριος) has this meaning of blessedness without regard to the physical conditions in 46 of the 49 times that it is used.¹⁴ The fact that this blessing has nothing to do with material welfare is clearly illustrated by Luke 14:14¹⁵ which shows that even though the Christian gives away his earthly goods with no hope of reward, still he will be blessed. On the basis of this overwhelming evidence from the rest of the New Testament, we need have no hesitancy about translating this (μακάριος) in each of these Beatitudes with "having in his possession that spiritual blessing which comes from God and which is completely independent of his physical condition at the moment."

Those who receive this blessing in the first Beatitude are those who may be classified as the (πτωχοὶ τῷ πνεύματι). The word (πτωχός) has caused considerable discussion throughout the ages. The question here as in the case of

die, welche nach gemeinem Urteil der Menschen am wenigsten dafür gelten." (Das Evangelium des Matthäus, ausgelegt von D. Theodor Zahn, p. 178).

14. The exceptions:

"For, behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." (Lk. 23:29).

"I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." (Acts 26,2).

"But she is happier if she so abide, after my judgement: and I think also that I have the Spirit of God." (1 Cor. 7,40).

15. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

(κακίπλος) is, "Does it have the meaning of classical Greek, Old Testament(LXX) Greek, or does it have a special meaning of its own in the New Testament?"

The Greeks were very careful in keeping the proper distinction between (πτύχος) and (πένης). This is indicated very clearly by Aristophanes in his comedy Plutus. The distinction made has been expressed in the following manner:

Blexidemus and Chremylus have decided to have blind Plutus(Wealth), healed in order to attain a more just distribution of wealth in the world. Penia (Poverty) comes on the stage and complains that they want to have her ousted. She declares her self quite ready to demonstrate that she is the true source of every good; and she starts with the assumption that poverty is the source of all human activity and progress. Chremylus rises up in arms against Poverty's claim and gives a humorous account of the life of the poor. But Poverty replies that the life which she bestows upon her followers; that is, the life of the poor(πένης); the life described by Chremylus is the life of the beggar(πτύχος). Now according to Penia - the beggar has absolutely nothing of his own, while the poor man has to work very hard in order to make a living but does not lack anything at all. And Penia concludes that her people - the poor - have a modest but dignifying life, to be preferred to the life of wealthy men.¹⁶

The etymological meaning and the general usage of the word is in agreement with the distinction made by Aristophanes. It generally has the meaning of a cringing beggar who has nothing at all but must beg for his livelihood. It is true that some authorities feel that we are reading something into the word when we say that it implies that this beggar was formerly a person of means but then fell from his estate to

16. Vittorio Macchiolo in The Journal of Religion Vol. XII, p. 40.

one of complete reliance on the mercy of his fellowman.¹⁷ Still we can not disregard the fact that it is frequently used in exactly that sense in the classical Greek literature. We find that both Odysseus and Oedipus were referred to as (πτωχός) after they lost their former position and were reduced to the life of a beggar. On the basis of the above facts, we feel safe in translating (πτωχός) with our English word 'beggar' because it seems to have this meaning quite consistently in classical Greek. However, we must keep in mind that in the English language we have no word with the connotation of the type of beggar described in classical Greek. A beggar in a heathen society must of necessity cringe and crouch before his superiors because of the many abuses which are heaped upon him. Today we can only grasp the true lowliness and humility of these people who are called (πτωχός) by observing the life of a beggar in a heathen land. This same fact is brought out by the verb (πτύσσω) which is etymologically related to (πτωχός), which doesn't mean to beg or ask for aid but rather cringing and crouching. The Greek word for our modern beggar would probably be (ἐπιτησίς) which is etymologically related with (ἐπιτιπέω) and describes our beggar in Christian lands who doesn't necessarily cringe

17. "The derivation of the word, as though he were one who had fallen from a better estate (ἐκ πλεονεκειῶν ἐκ τῆς ὀρεμίας) see Herod. 3,14 is merely fanciful; see Didymus, in Ps. 12,5 in Mai's Nov. Pat. Bibl. t. 7, part 2 p. 165" (Richard Clenevix Trench D.D. Synonyms of the New Testament p. 155).

before his superiors but merely seeks aid, with the attitude that people with more material blessings have an obligation towards him.

As soon as we turn to the Old Testament usage of (πτωχός), we are faced with the problem of deciding which of the words translated with (πτωχός) gives its meaning to (πτωχός). Through an examination of classical Greek, we discovered that (πτωχός) had a very special meaning of its own and that whenever it was used, it was used for the purpose of conveying this particular sense. The two words which are most frequently used in the Old Testament to convey the idea of poverty and humility are (שָׁדַל) and (שָׁדַל). (שָׁדַל) is used most frequently to convey the idea of poverty. The Old Testament uses it 59 times to express poverty and uses (שָׁדַל) only once in this sense.¹⁸ The Old Testament parallel for this first beatitude is Is. 61,1 which uses the word (שָׁדַל). However, since this is the only case in which (πτωχός) is used in the LXX for (שָׁדַל) and since the vast majority of the Old Testament passages in (שָׁדַל) are translated by (πτωχός), we can be quite certain that the word which is translated by the New Testament (πτωχός) is the Old Testament (שָׁדַל). Therefore, if we wish to gather any meaning from the Old Testament to help us understand (πτωχός), we must examine the Old Testament usage of the word (שָׁדַל).

18. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; (LXX has πτωχός) he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Is. 61,1).

Its original meaning seems to have been physical poverty or a lack of earthly goods. However, it is also frequently used to convey the thought of spiritual poverty. This last thought is especially prominent in the Psalms. "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distress." (Ps. 25, 16-17). "But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. 70, 5). On the basis of these and other Old Testament passages, it is quite evident that the meaning of (שָׁדַד) was that of a person who came to God with nothing but his need for help and placed his complete reliance upon the Lord for help. It is on the basis of this fact that we feel safe in stating that perhaps (πτωχός) took over some of this spiritual meaning from the Old Testament usage of (שָׁדַד). However, since the Old Testament uses ten different words which could very well be translated with the English word "poor", we must be careful that we do not try to extract too much meaning from the Old Testament usage of the word (שָׁדַד).

This same confusion in terms is carried over into the LXX. The LXX fails to distinguish between (πτωχός) and (δαεικός) when it wishes to convey the concept of humility or total dependence upon outside aid. At the same time (πένης) is not carefully distinguished from (πτωχός). We find that both of these are used to translate the Old

Testament (75' 7X') and (' 7Y) with no particular emphasis as to any finer shade of meaning. Therefore, as far as the usage of the word (Πτωχός) in the New Testament is concerned, we must admit that we can learn very little by an examination of the Old Testament.

The New Testament uses (Πτωχός) 35 times. Here again we notice that it is used for all types of poverty ranging from a lack of this world's goods to a spiritual destitution which leads men to God in true humility and prayer for aid. Therefore, we must depend on the context to show us the true meaning of the word in any particular instance. However, since the Old Testament failed to make exact distinctions between the various words, we feel that perhaps we gain the most insight into the meaning of (Πτωχός) from its use in classical Greek. There we remember that it was that of a bowing, cringing beggar totally dependent upon the mercy of his superiors for aid in his distress. The New Testament writers apparently were aware of this distinction and followed it carefully in the New Testament because they used (Πτωχός) 35 times and (πένης) and (περικχρῶς) each only once. The instance of the use of (πένης) is 2 Cor. 9,9¹⁹ which can be explained because it is a quotation from the LXX and therefore does not follow the New Testament

19. "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."

distinction. The other word for poor which is used only once in the New Testament is (ΠΕΡΙΧΡΑΣ). It is used by Luke in the story of the Widow's Mite. (ΕΪΔΕΚ ΔΕ ΤΙΝΑ

ΧΗΡΑΝ ΠΕΡΙΧΡΑΝ ΒΑΛΛΟΥΣΑΝ ἘΚΕΪ ΛΕΠΤΑ ΔΥΟ, ΚΑΙ ΕΪΠΕΝ.
ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον ^{πάντων} _{ἔβαλεν.}

Lk. 21,2-3. It is a generally accepted fact that Luke was thoroughly acquainted with the Greek language and that he could use the words properly to convey the particular thought which he had in mind. Therefore, we find in these two verses an indication of the difference, of which Luke must have been conscious, between these two words. It is doubtful that Luke would change words in two successive verses merely for the sake of variety. His presentation of the relation between the two words agrees with that which we noted in the study of the classical usage of the word (ΠΤΥΧΟΣ). Therefore we can be certain that he consciously used these two words to convey the thought which he had in mind at the moment. We notice that before the widow had placed the mite in the box, she was called (ΠΕΡΙΧΡΑΣ) which means poor, needy. This of course is a very vivid picture; since this was all that she had, she clearly was in need and certainly was poor. However, she still had the mite and so she couldn't be classified as a beggar. However, as soon as she had placed this coin in the treasury, Luke calls her the (ΠΤΥΧΟΣ) widow. This is in complete harmony with the classical usage of (ΠΤΥΧΟΣ) because after she had placed everything that she had into the treasury she certainly was a beggar completely

dependent upon the Lord for aid. This is especially true because she was a widow and therefore probably not able to earn her own living through work. This is probably the best picture which the New Testament gives as to the exact status of the person who is called (Πτωχός). This same word is used by Luke when he relates the story of Lazarus.²⁰ Here again it is clear that it is used in the sense of a cringing beggar in the exact sense of the classical usage. The context emphasizes the utter helplessness of this poor Lazarus.

From the word itself, it is impossible to determine whether it is meant in a physical or material sense in this Beatitude. However, as soon as we notice that they are beggars (Τῷ Πνεύματι), we realize that it must be taken in a spiritual sense. The question which has caused considerable comment is the exact meaning of the phrase (Τῷ Πνεύματι). One interpretation advanced by Olearius and Wettstein interprets this as a dative of judgement. They say that this passage means that the poor or beggars are blessed according to God's judgement. In other words they would interpret the passage in about the following manner: "The beggars are unfortunate in the eyes of the world but according to God's

20. "And there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; And there was a certain beggar (Πτωχός) named Lazarus, which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar (Πτωχός) died, and was carried by the angels into Abraham's bosom: (Luke 16, 19-22).

standards they are blessed because God knows their true inner piety." This interpretation has very little in its favor. Mt. at no other time refers to God merely as (Πνεύμα) without any modifying noun and we see no reason why he should here.

Another interpretation tries to link this (τῷ πνεύματι) with (νακάριας). This interpretation would make the sentence read something like, "Blessed in their spirits are the poor." This would imply that they may be poor in material goods but as far as their spirit is concerned they are blessed. This interpretation also seems to be unnatural. It doesn't seem likely that Christ would express a blessing of this type because by pronouncing a special blessing on those who are poor in material blessings, he would be denying the blessing to those who have material goods. In other words, it would cause the amount of spiritual blessings which they would receive to be dependent upon their poverty in material blessings.

Another interpretation links this (τῷ πνεύματι) with (πτωχός) in such a way that it makes these people beggars as far as their share of the Holy Spirit is concerned. In other words, it would make them blessed because the Holy Ghost was not in them to the same extent that he was in others. This of course, is obviously not true because we know that Christ was here speaking to Christians and that certainly

the Holy Spirit was working in them more than in those who weren't Christians.

After examining the weak points of all of these interpretations, we are convinced that the right interpretation is that held by a number of commentators including Zahn and Tholuck. They translate this dative in the sense of the old Attic accusative of respect. We should prefer to call this usage the Dative of Respect and would translate this expression in the following manner, "beggars in respect to their spirits or as far as their spirits are concerned." The meaning conveyed by this first part of this Beatitude would then be "blessed are those who are beggars in spirit before God." In other words it is pronouncing a blessing upon those who come before God in the same humble spirit as a beggar. They bring absolutely nothing to God except their need and expect God to give them everything which they need for their spiritual life. This interpretation is in keeping with the entire New Testament tradition of the humility which the Christian should show when approaching his God.²¹ It indicates that the

21. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Lk. 18, 13-14).

"God resisteth the proud, but giveth grace unto the humble, Humble yourselves in the sight of the Lord, and he shall lift you up." (Jas. 4, 6&10).

"My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9)

Christian owes everything, even the very faith with which he acquires God's blessings, to his God. The true Christian should approach God in this manner and then he will receive the unconditional blessing which is promised in the word (κακάριος).

We find this same use of the dative in v.8 (τῇ καρδίᾳ). Here it is clearly evident that Christ was referring to the pure in heart or, in other words, he was speaking of those who had pure hearts. This use of the dative is quite common with (τρεῦνα) in the rest of the New Testament. We find that it is used in the same manner in 1 Cor. 7,34 (ἀγία καὶ τῷ σῶματι καὶ τῷ τρεύματι). This expression probably was not anything new for the hearers, because in the Old Testament LXX we find frequent expressions, as in Is. 61,1, where the people are promised, (οἱ πτωχοὶ εὐαγγελίσονται). Some of these Old Testament passages have the same meaning in view, namely that those who are beggars in the spirit shall receive spiritual blessings.²² Therefore, there can be little doubt that it was understood in this manner by Christ's hearers.

For the sake of further clarification as to this (τρεῦνα),

22. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (Isa. 29,19)

"He forgetteth not the cry of the humble." (Ps. 9,12).

"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." (Ps. 10,17).

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57,15)

it might be well to turn to Thayer's definition of the word:

Although for the most part the words (πνεῦμα) and (ψυχή) are used indiscriminately and so (σῶμα) and (ψυχή) put in contrast, there is also recognized a threefold distinction, (τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα) 1 Th. 5,23, acc. to which (τὸ πνεῦμα) is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (πνεῦμα), says Luther, 'is the highest and noblest part of man, which qualifies him to lay hold of incomprehensible, invisible eternal things; in short, it is the house where Faith and God's word are at home.'

This definition of the spirit can best be illustrated from

a number of New Testament passages. Acts 18,25 (καὶ ἔειπεν

τῷ πνεύματι ἐλάλει καὶ ἐτίθετο κειρακίβητος τὰ περὶ τοῦ Ἰακώβου).

Rom. 1,9 (ὁ θεὸς ᾧ λατρεύω ἐκ τῷ πνεύματι μου ἐκ

τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ). (πνεῦμα) was

also used to indicate the difference between the natural man

(σὰρξ) and the regenerate man (πνεῦμα).²³ This usage

indicates the close relationship or dependency of the (πνεῦμα)

upon God and the work of regeneration. This contrast between

the flesh and the spirit (πνεῦμα) is illustrated very

vividly by Rom. 8,16 "For to be carnally minded is death; but

to be spiritually minded is life and peace."

For the sake of completeness, we might mention that the early church interpreted this quite generally in the sense of

23. "That which is born of the flesh is flesh (σὰρξ); and that which is born of the Spirit is spirit (πνεῦμα)" (John 3,6)
"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, (σὰρκα) but after the Spirit (πνεῦμα)."

a material poverty with no particular spiritual implications except that this poverty must have been chosen quite freely and that this is the reason that it deserves a reward. This view probably was the result of the old interpretation of the word (ἡ ἑστία) in the sense of a voluntary submission to those higher in rank. However, as far as this interpretation of (ἡ ἑστία) is concerned, we feel that we must agree with Zahn when he said,

Eine Unterscheidung der beiden Wörter, wonach (ἡ ἑστία) die unter äusserem Druck Stehenden, (ἡ ἑστία) die sich willig darunter Beugenden, oder erstere nur eine unglücklich Lage in der Welt, letzteres eine demütige Stellung zu Gott ausdrücken sollte, ist undurchführbar. 24

On the basis of the above discussion, we see that this first part of the beatitude promises a blessing to the regenerate man who comes before God as a humble Christian in a spirit of true humility. This type of Christian brings nothing to God but expects God to give him everything.

The blessing promised to these beggars in the spirit and the reason for their happiness is the fact that they shall receive the (βασιλεία τῶν οὐρανῶν). One of the difficulties which we face in interpreting this concept in the light of the New Testament is that Matthew is the only writer who speaks of the Kingdom of Heaven. The other writers speak of the Kingdom of God or of the Kingdom of the Lord or other similar expressions. Matthew on the other hand uses the expression "Kingdom of Heaven" almost exclusively when he

wishes to present this concept. The question that is always asked is whether Matthew has any particular phase of the kingdom in mind or whether he is merely using another term to express the same thing as the other writers. It has been pointed out by some critics that perhaps Matthew has a more impersonal concept of the Kingdom of God than those who refer to it in connection with the name of God or of the Lord. Matthew merely brings out the idea of the impersonal force by which this kingdom is regulated. However, we note that Matthew is also familiar with the term "Kingdom of God" (6,33; 12,28; 21,31; 21,43) and that when he uses it he uses it interchangeably with the Kingdom of heaven. This use without any special distinction is illustrated in Mt. 19, 23-24 "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Here Jesus is quite obviously speaking of the same kingdom, but He uses the two different expressions in close proximity to each other without any particular distinction. On the basis of these considerations we shall consider the Kingdom of heaven and the Kingdom of Christ to be the same as the Kingdom of God. For the sake of further clarification, we might give an explanation for Matthew's choice which makes it seem quite obvious that he had no distinction in mind. We recall that generally

Matthew seems to be writing to people of Jewish descent because he continually tries to prove that Christ is truly the Messiah and that he is fulfilling the Old Testament prophecies. Therefore, it is quite possible (especially since he is said to have written the Gospel in Aramaic first) that he merely employed the Hebrew concept of heaven in the place of God because God is the ruler of heaven.

The etymological background of the word (βασιλεύς) has very little to offer as an aid to understanding its meaning in this passage because this word was used in a special sense by the writers of the New Testament and had very little relationship to the pagan kings for whom the word was first used. However, Kleinknecht²⁵ points out that (βασιλεύς) was the best term the Greeks had to designate a person who had absolute power but still used it for the benefit of those whom he had under his subjection:

(βασιλεύς) bezeichnet den König als den gesetzmässigen und meist erblichen priesterlichen Volksherrscher in guten Sinne und für die spätere politische Praxis und Theorie in Gegensatz zum (τύραννος) als dem sich die Herrschaft anmassenden Gewalthaber.

To prove this point he quotes Aristotle in Eth. Nic. VIII, 12p. 1160 b 3 (βασιλεύς γὰρ ἐκ προχόνων κατὰ δειδοχάν ἐχει τὴν ἀρχὴν ἐπὶ ῥητοῖς λαβῶν πέποι Τύραννος δὲ ὡς τὴν ἀρχὴν βιαίως σφαιτερίζεται).

25. Hermann Kleinknecht, Theologisches Wörterbuch zum Neuen Testament, Herausgegeben von Gerhard Kittel, Erster Band p. 569.

The word kingdom as used in the New Testament denotes primarily the authority and power to rule. It is used for the actual exercise of royal power together with the performance of the rights and duties of a king. This idea of active rule was taken over from the classical use of the term (βασιλεία). The term (βασιλεία) is also used for the absolute rule of the Antichrist over the hearts of men.²⁶ When applied to the Kingdom of God, it implies continual activity. The kingdom is compared to a mustard seed (Mt. 13, 31) not so much because it has rapid numerical growth but because of the active influence in the hearts of men. This fact of active rule is illustrated by Christ's answer to Pilate when he said that his kingdom was not of this world. Christ was not speaking of his subjects but of the activity of a ruler. Pilate understood this because he immediately asked Christ about his kingly activities. Probably, the best example of this rule is that of the angel's annunciation to Mary, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Lk. 1; 32b, 33.

Entry into this kingdom is by a change of heart which results from the inner working of the Holy Ghost. Therefore, everyone who proclaims the Gospel, proclaims the kingdom because the kingdom composes everything that God's power,

26. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17, 18.) Reigneth expressed by (ἐξουσία βασιλείαν).

grace and love does for our eternal redemption.

The kingdom of heaven takes the place of the kingdom of the devil. Therefore, we find Christ active in showing His power over the devil. He illustrated this by resisting the temptations of the devil and finally by throwing out the evil spirits from those possessed with the devil. Therefore, when the Pharisees charged Jesus with enlisting the power of Beelzebub to throw out the evil spirits, He answered that the kingdom of God had come to them, since He cast out devils by the finger of God.

This change of heart must also express itself in a change of life. Those who trust in their own righteousness will not be permitted to enter the kingdom. Christ emphasized this point when he said, "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Mt. 5:19)

As far as the Beatitudes are concerned, Christ is not speaking of any particular time of the kingdom of heaven. He is merely promising the blessings of this kingdom of heaven to those who are beggars in the spirit and those who are persecuted for righteousness sake. Here he is addressing those who are already in the kingdom of God. He had told them about the qualifications for entry²⁷ and the time of the

27. "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." (Mt. 4,17).

Kingdom of heaven²⁸ in the section immediately preceding the Beatitudes. In the Beatitudes, Christ is not stressing either of these things but is rather speaking about life of those who have already entered this kingdom of heaven. As we mentioned in the introduction, the eight Beatitudes form a unit with the first and the eighth promising this kingdom of heaven. Therefore, it is only logical to suppose that Christ is promising the kingdom of heaven to all of those mentioned in the rest of the Beatitudes. Since He is not stressing the time of this kingdom of heaven but is content with describing the life of those who are in the kingdom of heaven, all the characteristics mentioned in the Beatitudes could well be predicated of those who are in the kingdom of heaven.

Because of the reasons given above, it is quite evident that Christ was speaking of a spiritual kingdom which the believers entered as soon as they consented to accept Christ as their Savior. They received the blessings of this kingdom at the same time but they did not obtain full possession of these blessings until they entered eternal life in heaven. Jesus frequently indicated the universality of this kingdom of heaven.²⁹

28. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Mt. 4,23).

29. "Many shall come from the East and the West and enter into the Kingdom of heaven with Abraham, Isaac and Jacob. (Mt. 8,11). Marriage feast for the king's son. Mt. 22,2ff.

By way of summary, we might say that in the First Beatitude Jesus pronounces the highest type of spiritual blessing (absolute happiness) upon those who come before God as beggars bringing nothing but their needs and expecting everything from God. In a general way, this is summarized in the blessings of the kingdom of heaven which they have now but which will not become fully theirs until they have entered eternal life.

SECOND BEATITUDE

The Second Beatitude predicates the (κακάριος) of those who are (πενθηόντες). This word itself causes very little difficulty as far as interpretation is concerned. We know that already in classical Greek it was used to express the deepest type of sorrow. James gives it a meaning stronger than (κατήφεια) by placing it opposite (γέλως) while (κατήφεια) is placed opposite (χαρὰ) (James 4,9). It is also used with (κλαίειν) for that type of grief which is so deep that it cannot be controlled but demands outward expression in open unashamed weeping. These two terms are used to describe the disciples after Christ's crucifixion, when the disciples are described as (γεγονέκοις πενθηόνσι καὶ κλαίονσιν) (Mark 16,10). Here it indicates that type of grief which the disciples had when they realized that their Lord and Master whom they had followed for three years was dead. They, in their own hearts, were convinced that they would have to face a hostile world all alone. They were certain that they would have to die for a lost cause and when they were in this condition they were described as (πενθηόνσι). As mentioned previously there is very little doubt that (πενθῆν) is used for the deepest type of grief. The question in this passage is "What was the reason for this grief?" "Why are these people so sorrowful?"

The LXX uses this term for the sorrow over the sins of others.³⁰ The New Testament uses it as sorrow over a variety of things. It is used to express the weeping of those who are punished for their sins in hell.³¹ In their case, it is clearly a sorrow which they feel because of their own grievous lot and not a sorrow over the sins of anyone else. On the other hand, it is also used as a sorrow over the sins of others which is equal to the sorrow which a person feels at the other person's funeral.³² In glancing at the context, we notice that this Beatitude follows immediately after the first Beatitude which had promised the blessing to those who come before God as beggars desirous of spiritual help. Therefore, the first supposition would be that since the Beatitudes are a unit, this second Beatitude would continue this same thought. We remember that this beggar in the spirit was concerned about his own unworthiness before his God and not about the sins of any other person. Therefore, we feel

30. καὶ ἐπιπυλάθησακ πρὸς με ὅσα ποτὲ ἐπεκινούκτο
τῷ βίωματι κυρίου τοῦ Ἰσραήλ, ἐγὼ τεκταύκτες
ἐπὶ τῇ ἀνάγκῃ καὶ ἐκαθήμακ περὶ πάντας ἕως τῆς
δείκνυς θανάτου. Ἰεζακ 9, 69
(ἀπταν οὐκ ἔπαυεκ καὶ ἕως υἱοῦ οὐκ ἐπτεκ ὅτι
ἐπέκει ἐπὶ τῇ δουλεύει τῆς ἀποικίας
2 Κορ 10, 6)

31. "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep." (Lk. 6, 25)

32. "And lest, when I come again, my God will humble me among you, and that I shall bewail (τεκταίνω) many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." (2 Cor. 12, 21)

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (1 Cor. 5, 2).

that Christ is quite obviously still speaking about this same type of person and that He is here adding the thought that this person is sorrowing about his unworthiness because he wishes that he were much better. We can see no reason why the idea of sorrow over the evil conditions in the world should suddenly be introduced. The true believer is naturally concerned about the sin of the world and therefore this might be contained in this (Πενθέν). However, it is quite evident that any person who comes before God as a true beggar in the spirit and expecting aid from God would be concerned about his own unworthiness before he would even notice the sin of the evil world. This concern about their own unworthiness should naturally be uppermost in their minds after they were told that they should repent for the kingdom of heaven is at hand. (Mt. 4,17). On the basis of the arguments given above, we feel that we must disagree with Bauer³³ when he said that Mt. 5,2 speaks of the "trauern nicht über die eigenen Sünden, sondern über die Macht des Bösen in der Welt, die den Frommen bedrückt."

Those who have this deep feeling of unworthiness before God are called blessed because (Παρακλητήματα). This word was seldom used in the sense of "comfort" in the classical Greek. It seems that it was restricted to some of its basic meanings such as "to call for aid", "to invite"

33. D. Walter Bauer-Erwin Preuschens, "Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literature."

and to "encourage." Outside of the New Testament, it seldom has a stronger meaning than to encourage and comfort with words and a few minor deeds. In the New Testament on the other hand, it is generally used to imply a complete change in the status of the person who has been comforted. We find it used of Lazarus who was comforted not by mere words of encouragement but rather by a complete change in position from that of a poor beggar here upon earth to that of a saint in heaven. The same thing is stressed in the story of Eutychus (Acts 20,12). His relatives were comforted not by words of good cheer but by the restoration of life to Eutychus' dead body. This idea of a complete change seems to be contained in this Second Beatitude. We can interpret this Beatitude by saying that it promises a blessing to those who weep because of their feeling of unworthiness before God in that their status will be changed by a realization of God's work of redemption for them and the certainty of salvation which they will eventually enter.

THIRD BEATITUDE

The Third Beatitude promises a blessing to the (πραῦς). The original meaning of this word in classical Greek is indicated by the fact that it is used of inanimate objects.³⁴ It was also used of animals. Therefore, we find it used "of a horse, gentle, (ἀλλήλοισι πραύτεροι) X.Cyr. 2.1.29; of other animals, tame, (ἰχθύων μεγάλων καὶ πρᾶϊων) Id. An. 1.4,9."³⁵ The classical authors also used it to describe men. Therefore, we find Aristotle using it to define that type of attitude which is the golden mean between stubborn anger and that negativeness of character which is even incapable of righteous anger. Probably, it could best be identified as a state of equanimity. Plato uses it as the opposite of fierceness or cruelty and uses it of humanity to the condemned. Sometimes he also uses it of the demagogue who is seeking popularity with the masses and treats them in a conciliatory manner. From the above illustrations we note that the classical authors used (πραῖος) to express outward conduct only and at the same time they were only concerned with attitudes towards one's fellow man and never with the attitude

34. "of things, (πρᾶν σέλας) h. Hom. 8.10; (πραῦς ὄστρος) Pi. P. 4. 136; mild, (πυρετοί) Hp. l.c.; (ἰντροῖν πρᾶϊα) Id. Art. 69; of sound, soft, gentle, (τῆν φωνῶν πραετέραν ποιοῦνται) X. Smp. 1.10; (ἀκένωκ πρᾶϊτατ' ἐθέουε) Ap. 6.349 (Phld.); (ὠδίκες) ib. 244 (Crin.); (κέντροκ) ib. 229 (Id)"; Henry George Liddell-Robert Scott, A Greek-English Lexicon, p. 1459.

35. Ibid.

of a creature to his creator. We also search in vain for any hint of true humility or feeling of inferiority. It is significant that this word is used to describe the demagogue who merely in a condescending manner tries to gain the favor of his subjects. Since true humility was not considered as a virtue among the ancient Greeks, we find that (πραῖς) even as interpreted by them is never listed as a virtue.

When we turn to the Old Testament, we note that the LXX in the majority of cases uses (πραῖς) as a translation for (יְיָיָ). In fact (יְיָיָ) is used in Ps. 37,11 which is a parallel passage to this Third Beatitude and even promises the same blessing for the (יְיָיָיָ) as we find in the Third Beatitude for the (πραῖς). From the discussion of the Old Testament background of (πτωχός), we remember that it is very difficult to find any difference between (יְיָיָ) and (יְיָיָ) as used in the Old Testament. Therefore, we can not gain very much information about the New Testament usage of (πραῖς) from the Old Testament usage of (יְיָיָ) except that it is similar to Old Testament background of (πτωχός).

The New Testament took this word from the LXX and the classical Greek and gave it the special meaning of the true feeling of unworthiness which a believer has before his God. This meaning is much different from the classical presentation of an attitude of equanimity. In fact the New Testament usage assumes a change of heart, for natural man does not find happiness in this state of humility before his maker. The

utter humility of a person called (πραῦς) is especially indicated by its use to describe Christ who humbled himself to such an extent that he didn't even make use of his divine majesty but was willing to make himself a servant of all and ride into Jerusalem on a lowly ass.³⁶ It is also used to describe a true spirit of Christian humility as the opposite of the selfish pride of the women who were proud of their physical attractiveness, "Whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek (πραῖος) and quiet spirit, which is in the sight of God of great price." (1 Pet. 3,3-4).

This feeling of humility before God is very similar to that approach to God as a beggar in the spirit which was the thought in the first Beatitude. Probably the chief idea stressed here is that of trust before God. Christ spoke of this attitude of trust towards God at another time when he mentioned the necessity of child-like humility for entrance into the kingdom of God.³⁷ It is those with this child-like humility and trust to whom Christ is promising the blessing in this Beatitude. In other words, this (πραῦς) presents

36. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek (πραῦς) and lowly in heart; and ye shall find rest in your souls." (Mt. 11,29)

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek (πραῦς), and sitting upon an ass, and a colt the foal of an ass." (Mk. 21,5)

37. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." (Mk.10;15)

the idea of a complete submission to God's will.

In this Beatitude, those with this humble trust are called blessed or happy because they (κλῆροκλήτους τῶν γῆρ). The etymological meaning of the word (κλῆροκλήω) goes back to the root word (κλῆρος) "lot." This meaning has been retained throughout the classical Greek. The word itself has no hint whatever as to whether or not the person who has been assigned this lot deserved it or not. However, it does imply that he has absolute and complete possession of it. By examining the usage of (κλῆροκλήω) in classical Greek, we see that it can be used for the acquisition of immaterial objects.³⁸

The LXX uses (κλῆροκλήω) 163 times. Of these, 111 are as a translation for (יָרִשׁ) and 19 for (בָּרַשׁ).

The Old Testament usually uses (יָרִשׁ) and (בָּרַשׁ) to indicate the relationship of a son to his father. It is used to indicate that this son has a right to his father's possessions.

The New Testament adopted this concept of the "right to inheritance" from the Old Testament and the classical Greek and then added the New Testament concept that sonship and the right of possession are almost always closely connected. Sonship does not necessarily imply possession. It merely indicates the right of possession. Therefore, in this

³⁸. (πρέπει γὰρ τοὺς παῖδας ὡς περ τῆς οὐσίας
αὐτῶ καὶ τῆς φιλίας τῆς πατρικῆς κληρονομίας Isoc. 1.2).

Beatitude it is quite likely that the (κληρονομία) means the right of possession and not actual possession.

This Beatitude gives them the right of possession to to the (γῆ). In classical Greek this naturally implies the material earth or land or kingdoms of the world. The LXX uses it to translate (אֶרֶץ). This of course means earth or world. As far as the literal sense of (γῆ) is concerned, there is no question. Since this is a quotation of Ps. 37,11, the same idea of a promised land is presented here as it was in the Old Testament except that in the Old Testament it is used of Canaan while here it is used of the eternal, heavenly Canaan. We feel that a very good explanation is given by Foerster:³⁹

"so ist doch dabei nicht die Erde der Inbegriff des Erbes, auch nicht ein Teil und Bezirk in den himmlischen Regionen ist das Erbe, es ist Gottes Herrschaft, die den Menschen den unvorstellbaren Reichtum seines Lebens schenkt, darum aber eben durchaus keine abstrakte Grösse, sondern schliesst in sich, wie Leben aus Gott stets, Beauftragung, Dienst, Herrschaft."

By way of summary, we might mention that this Beatitude promises a blessing upon those who come to God with the submissive trust and humility of a child. The blessing which it promises is the right to share in the blessings of eternal life. They have the actual possession of this blessing at the present time.

39. Werner Foerster, in Theologisches Wörterbuch zum Neuen Testament Dritter Band, p. 767.

FOURTH BEATITUDE

The Fourth Beatitude promises a blessing to those who are (ΠΕΙΝῶΝΤΕΣ ΚΑΙ ΔΙΨῶΝΤΕΣ Τὴν ΔΙΚΑΙΟΣΥΝΗΝ). The two words (ΠΕΙΝῶΝΤΕΣ) and (ΔΙΨῶΝΤΕΣ) are used to express intense desire or longing. Therefore, when they are used for some spiritual needs, we may infer that these spiritual needs are essential for their spiritual life.

The object of this (ΠΕΙΝῶΝΤΕΣ) and (ΔΙΨῶΝΤΕΣ) is the (ΔΙΚΑΙΟΣΥΝΗ). The ending (ΣΥΝΗ) indicates a development from the earliest Greek forms. We note that in Greek as in other languages, abstract concepts were not expressed by a definite word until the language developed from its primitive forms. Therefore, we don't find (ΔΙΚΑΙΟΣΥΝΗ) in Homer. However, by the time of Plato it was already being used. Plato's ideal state is based upon this (ΔΙΚΑΙΟΣΥΝΗ) or as we might translate his use of it "rightness." Aristotle also identified this (ΔΙΚΑΙΟΝ) as the quality of following a norm or standard which has been laid down.⁴⁰ This use of (ΔΙΚΑΙΟΣΥΝΗ) to indicate living according to a set standard or law is quite universal throughout the classical Greek.

The Old Testament uses (דִּיּקְלוּתָא) which has a meaning

40. (τὸ μὲν δίκαιον τὸ νόμιμον καὶ τὸ ἴσον)
Ethik V, 1, 8.

very similar to that of (δικαιοσύνη). The Old Testament also uses it as a standard or norm which a person must follow.⁴¹

The New Testament uses (δικαιοσύνη) 94 times to express a variety of concepts such as righteousness of God, man's forensic righteousness before God, man's righteousness as seen by his fellowman, man's righteousness in keeping the law. Therefore, we are not surprised when we notice that a number of different interpretations have been given as to the meaning of (δικαιοσύνη) here in the Fourth Beatitude.

Some interpreters wish to eliminate the word (δικαιοσύνη) because it is not given in the parallel passage (Lk. 6,21). We can not accept this interpretation because we have no variant readings in Mt. 5,6 to indicate that this is an insertion. Then too, it is quite evident that Luke wasn't speaking of merely a physical thirst when he used the word (ΠΕΙΚΝΩΚΤΕΣ). Therefore, we may conclude that Luke was also speaking of a thirst for righteousness but that he didn't use the word because he assumed that his readers knew what was meant.

Another interpretation, advanced by Bucer, Calvin, and Maldonat, links this (δικαιοσύνη) with the (πνεύμα) and the (πράξις). They interpret this hunger and thirst for

41. "Shall the prey be taken from the mighty, or the lawful (δ' 7 I) captive delivered." (Is. 49,24).
"But if a man be just (δ' 7 I) and do that which is lawful and right." (Ez.18,5).

a just and equitable treatment at the hands of the world or those who oppress them. This interpretation makes the Fourth Beatitude a parallel passage of Ps. 72,4 "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." This interpretation is probably wrong because a person who is truly (πρωτός) and (πράϋς) as we interpret the passages above wouldn't be hungering and thirsting for retribution upon his oppressors nor for the release from his humility because he has this feeling of humility and this cringing before God and not before any man. Another reason for rejecting this interpretation is that in no other place in the Bible are the believers promised that they shall have a pleasant life here upon earth. They are continually told that they must through much tribulation enter into the kingdom of heaven and that God chasteneth him whom he loves.

Other interpreters hold that this righteousness is the imputed or forensic righteousness. In other words, they would pronounce a blessing upon those who desire to be declared righteous by God. This was the interpretation held by Calov, Melancthon and Chemnitz. It is true that (δικαιοσύνη) can be used in this sense and it often is, especially in the writings of Paul. However, we still feel that there is a certain logical development of thought in the Beatitudes. We interpreted the (πράϋς) of the Third Beatitude to refer to a humble trust in God which can

be compared to a child's trust in its father. If there is a logical development of thought, as we believe there is, this person who is truly (πραῶς) would already have this imputed righteousness of God. On the other hand, a person who does not have this imputed righteousness is still in his sins and therefore an enemy of God. Certainly such a person could not regard this imputed righteousness as something absolutely necessary for his life.

Another interpretation is that of Chrysostomus, Theophylact and Euthymius. They feel that this (δικαιοσύνη) is the just and fair payment for their sins. In other words, they would have this blessing pronounced upon those who desire to make a payment for their former evil deeds by doing some good works. They link this Beatitude with the Fifth Beatitude which speaks of showing mercy and therefore they maintain that this is merely the first step in making a payment for their former misdeeds. We feel that we must reject this interpretation because the Bible does not demand that a Christian make a payment for his evil deeds. This seems to be the beginning of the Catholic doctrine of penance, which is not based on scripture and we therefore reject this interpretation.

Luther was aware of the fact that this (δικαιοσύνη) probably did not refer to imputed or forensic righteousness. However, he thought that it couldn't be righteousness before God because that type of righteousness is the fruit of faith

and therefore could not be meant here. Therefore, he interpreted it as the righteousness towards our fellowmen. In other words, the thought presented by this righteousness is that we make an honest attempt to treat our fellowmen as real brethren.

This interpretation which Luther gave seems to be fairly close to the correct one. We agree that this (δικαιοσύνη) certainly includes a life of kindness and friendship to the people with whom the Christian comes into contact. At the same time, if we take the interpretation of (πιπυξέσ) and (ππαύς) as given above together with the whole context of the Beatitudes, we don't see why the whole idea of being right with God should be excluded. Therefore, we would agree with Zahn that this (δικαιοσύνη) includes the gamut of virtues which would be included under the general term of Christian piety. We would then interpret this hungering and thirsting after righteousness as the honest attempt of a Christian to improve in his Christian life as it is exemplified in his attitudes towards his fellowman and towards his God. The usual object of this hungering and thirsting in the material sense is nourishment to sustain physical life. This picture of a Christian longing for that type of Christian piety without which his Christianity would be dead and not a true living faith seems to be the sense of this passage. We have the same thought expressed in Gal. 5,5 "For we through the Spirit wait for the hope of righteousness (δικαιοσύνης)"

by faith." This interpretation also seems to agree with the promise that such people shall (χορτασθήσονται).

(χορτάζω) is a very strong and graphic word to show how completely this hunger and thirst will be satisfied. It was originally used for the feeding and fattening of animals in a stall.⁴² Later it was used for feeding of people at occasions such as feasts. In both cases there is no doubt but that they were given much more than needed to satisfy their hunger and thirst. In the New Testament it is used of the multitudes who were fed with the loaves and the fishes (Mt. 14,20; Mk.8,8; Lk.9,17). From the reading of these accounts we realize that there was an abundance of food beyond their needs. The same word is used for the birds who stuff themselves with the flesh of God's enemies.⁴³ When this word is transferred to the spiritual sense as it is here in this passage, it is quite evident that it refers to the complete satisfaction of their desire for strength to live a God-pleasing life. We might summarize this Fourth Beatitude by saying that it promises a blessing of happiness upon all those who hunger and thirst for the strength to live a life of sanctification. When they appeal to God for this strength He will give them much more than they desire.

42. "feed, fatten cattle (χορτάζω ἐλάκας βόας ἐξ ἑσθ' ἐόντας) Hes. Op. 452; (χορτάζω τὸν κάρβαρον) (the beetle being comically treated as a horse), Ar. Pax. 176." Liddell-Scott, A Greek-English Lexicon.

43. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled (ἐχορτάσθησαν) with their flesh." (Rev. 19,21).

FIFTH BEATITUDE

The Fifth Beatitude promises a blessing to the (ἐλεήμακτες). (ἐλεος) is the usual translation in the LXX for the Old Testament (חַנּוּן). In the LXX and also in later Judaism (ἐλεος) is generally reserved for God, and only seldom is it applied to man. It doesn't mean mercy in the narrow sense of the term, as of showing mercy to the poor by giving them alms. This narrower meaning is confined to the abstract noun (ἐλεημοσύνη)⁴⁴ (ἐλεος) is always used in a more general sense to show mercy towards someone or sympathize actively with some one.⁴⁵ Since this term is generally used to describe God, it is quite evident that true mercy is classified as one of the highest Christian virtues. It is

44. "Therefore when thou doest thine alms (ἐλεημοσύνη), do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of man. Verily I say unto you, They have their reward. But when thou doest alms (ἐλεημοσύνη) let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." (Mt. 6, 2-4).

"But rather give alms (ἐλεημοσύνη) of such things as ye have." (Lk. 11, 41).

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms (ἐλεημοσύνη) of them that entered into the temple." (Acts 3, 2)

A devout man, and one that feared God with all his house, which gave much alms (ἐλεημοσύνας) to the people, and prayed to God alway." (Acts 10, 2)

45. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful (ἐλεήμων) and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 3, 17).

probably used here to indicate the method in which the (δικαιοσύνη) of the Fourth Beatitude is to be exemplified in real life. We can interpret this mercy as the true feeling of sympathy for the fellow man which will enable the person to help his fellow man in every need.

This Beatitude promises a blessing to the merciful in that (ἐλεηθήσονται). This quite evidently refers to the mercy which God will show them for it is only very seldom that (ἔλεος) is used to describe man's attitudes. At the same time, we are aware of the fact that God doesn't promise that those Christians who show mercy to their fellow men shall be treated mercifully by their fellow men. This is evident from the eighth Beatitude where they are told that they will be persecuted (ἐνεκεν δικαιοσύνης). Therefore, this apparently means that those who do show mercy will receive mercy from God. This in turn does not mean that he will grant them a better life here on earth as far as material goods are concerned but that he will give them that inner spiritual peace which comes to a merciful man and that he will reward them in heaven for all the mercy which they have shown to their fellowman here on earth. This reward for showing mercy is especially illustrated by Christ's promise to his disciples, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever

shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Mt. 10,41-42).

This (ἐλεηθῆσονται) has particular meaning in the final judgement when Christ will show mercy to the Christians. This meaning is included here in this Beatitude.

SIXTH BEATITUDE

(καθαροί) was originally used of objects indicating that they were pure, clean, without stain, and without spot. In this sense it was used as synonymous with (ἀκραιός) clear.⁴⁶ Both of these terms were used in primitive religions for ceremonial purity. In these religions, holiness and cleanliness are generally closely associated.

The Old Testament used the idea of (καθαροί) in a spiritual sense. The idea of clean and unclean pervaded their entire system of rituals. They were continually warned to keep themselves pure or clean. The prophets applied this idea of cleanliness to the hearts of the people (Is. 1,15; Ps. 51,4; Jer. 33,8). This stress on the cleanliness of the heart prepared the way for Christ's teachings.

In the New Testament, this ritual or ceremonial cleanliness or purity was superseded by a stress on purity of morals, and a purity of life. In this Sixth Beatitude it is clearly given a moral sense by the fact that it is connected with (καρδία). (καρδία) is the dative with adjectives which has the meaning of "those whose hearts are pure".

The original meaning of (καρδία) of course, is the physical heart. However, already in the time of Plato it

^{46.} (ἀκραιός καὶ καθαρὸς ὁ νοῦς) Xen. Cyrop. 8,7,20.

was being used for the functions of the soul.⁴⁷ In the LXX, (καρσία) is used as an equivalent of (לב). Only in a few cases is (לב) translated with (διδραία), (ψυχή), or (φρένες). At the same time, it is very seldom that (καρσία) is used as a translation for (לב), (לב), or (לב). In other words, there can be very little doubt but that the translators of the LXX felt that (καρσία) was about the same as (לב). Then when we go on to see the meanings which they attached to (καρσία), we find that they always considered it to be the principle or organ of man's life, or the central focus of man's spiritual life.

When Christ used this term (καθαροὶ τῆ καρσία) he probably wished to retain some of the meaning of (καθαροὶ) from the LXX. We remember that the prophets had used it to express the idea of a heart being consecrated to God. This together with the picture of an unspotted sacrifice would give us the picture of a Christian whose heart was devoted to his God in an unalloyed manner. In other words, it presents the idea of a complete devotion not mingled with selfish interests. He continually emphasized the importance of a clean heart and a removal of the sin through the washing of baptism.

Three interpretations have been given for this purity of heart and each has been held by some commentators. One is

47. (δέσμευμένος τε ὑπὸ ἀλγεινότητος καὶ τὸ ἀλγεινότετον ὡν ἂν τις ἐσθθῆν - τῆς καρσίας γὰρ (ἢ ψυχῆς) ἢ ὅτι δεῖ αὐτὸ ἐκκαθαίρειν τε καὶ ἐσθθῆν ὑπὸ τῶν ἐκ φιλοσοφίας λόγων) Symp. 218 a.

to refer this to those who are pure in heart as far as their relationship to their God is concerned. The second is to refer this to those who are pure in heart as far as their relationship to their God is concerned. The third interpretation includes both the purity in heart as far as relationships with the fellowman and the relationships with God are concerned. We find it rather difficult to limit this expression because it seems quite obvious that if a person is truly pure in heart, he will be pure in heart in all his relationships whether this be to his fellow man or to his God. Therefore, we take this in the broadest possible sense. To summarize this first part, we would say that the (καταπαὶ τῆ καρδία) are those who have a love and spirit of devotion to their God which has been purified from all selfish considerations. This same spirit then shows itself by an attitude of love to one's fellow man.

These (καταπαὶ τῆ καρδία) are called blessed because (τὸν θεὸν ὄψονται). The Old Testament has a similar concept as is evident from (שְׂרַרְרָה-וְשָׂרָרָה שְׂרָרָה) Is. 66,18. The general meaning of (θεὸν ὄψονται) in the New Testament is to be close to God. In fact, it refers to the closest possible type of communion. In this Beatitude, it probably refers back to the promise of the first beatitude and has the meaning of the closest type of participation in the kingdom of God. Probably, the difference between our view of God and that which we will have in future life is

pointed out in the clearest manner by Paul's expression, "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." (1 Cor. 13,12). It is quite evident that in this sixth Beatitude the promise of the full beatific vision of God is a promise of eternal life. We noticed in the First Beatitude that these believers already have this eternal life but that they are not in full possession of it. The same line of thought probably carries over to the Sixth Beatitude. In other words, these people are in close communion with God at the present time but they shall not actually see him face to face until they have actually entered eternal life. This concept of "seeing God" is also used by John

to indicate eternal salvation, (ἀγαπατοί, κύκ τετρα θεού εσμεν, και οὕτω ἐφακρωθή τι εσόμεθα. οἱ εσμεν ὅτι ἐὰν φακρωθῆ ἔσονται αὐτῷ εσόμεθα, ὅτι ἀκούεθα αὐτὸν καθὼς ἐστιν)
(1 John 3,2)

We might summarize this Sixth Beatitude by saying that it pronounces absolute happiness upon those who are pure in heart in that they love God with all their heart. This seeing God, in turn, is the closest possible eternal communion with God which is the greatest blessing any man can receive.

SEVENTH BEATITUDE

The Seventh Beatitude promises happiness to the (εἰρηνοποιοί). The meaning of (εἰρηνοποιοί) is quite obvious. It merely refers to someone who makes peace or establishes peaceful relations between warring factions. Therefore, we will disagree with Wycliff who translated this phrase with "peaceable men". Tyndale was probably close to the actual meaning when he rendered it "Maintainers of peace." However, the active making or establishing of peace is still the preferred meaning. This is the only New Testament instance of the use of the word (εἰρηνοποιοί). A similar expression occurs in Eph. 2,15 "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace (ποιῶν εἰρήνην)." This passage explains the peace which Christ establishes between the Jew and the Gentiles by making them one according to the new man and is a confirmation of our interpretation of (εἰρηνοποιοί) as active makers of peace. We interpreted the (καταποιί) of the Sixth Beatitude as including the concept of love to one's fellow man. Therefore, it is quite possible that the thought has been advanced so that in this passage we have this love expressing itself through an active attempt on the part of the Christian to make peace among his fellowmen. After

we have adopted this interpretation, the next question is as to the method which these peacemakers can follow in establishing this peace. The other passage mentioned above (Eph.2,15) shows how peace has been established between the Jews and the Gentiles through the blood of Christ. This peace which results from a cleansing from sin through the blood of Christ. This peace which results from a cleansing from sin through the blood of Christ is the only type of peace which is true and lasting peace. Therefore, it is quite likely that the peacemakers referred to in the Seventh Beatitude are those who make peace through bringing others to a knowledge of their Savior. This making peace does not mean to merely keep the peace but includes the entire idea of restoring peace where it has been disrupted.

In this Beatitude, we notice that (αὐτοὶ) is suddenly omitted by some of the best manuscripts such as Δ C D and a number of others. The fact that two of the best manuscripts Δ and D omit it is almost conclusive evidence that this omission was original and that the (αὐτοὶ) was inserted by some scribes in the other manuscripts. This insertion by scribes is quite possible because of the fact that all the other beatitudes have (αὐτοὶ) and there probably was no apparent reason for omitting it here.

However, when we come to the conclusion that this omission was original, we must find some reason for its omission. The reason for the omission must be that the comparison in this

beatitude is not between those to whom the promise is given and the rest of the world but rather between the present and the future life.

The same line of thought is carried on by the verb (κληθήσονται) which doesn't show that they are not the sons of God now but will be in the future. It rather shows that they are not called the sons of God in this world because they are hated by the people of the world. However, in the future life, they will be recognized as the sons of God. This being called the sons of God in eternal life is very comforting because they will be called such by God himself which means that they are actually the sons of God.

As far as this (υἱὸν θεοῦ) is concerned we must first note that the LXX uses both (υἱός) and (τέκνα) to translate (בן). (בן) in turn is used to characterize the person with some particular individual quality. It also indicates the origin of that person to whom it is applied. For example, when the expression (בן יוסף) is used in Gen. 11,5 it is used for the purpose of qualifying or identifying the origin of the (בן) and is not merely a paraphrase. The same thing is true of a number of other Old Testament passages (Num. 23,19; Deut. 32,8; 1 Sam. 26,19; Job 31,33). The same use of (υἱός) with a noun has been carried over into the New Testament. This is indicated by expressions such as (οἱ υἱοὶ τοῦ ἀνθρώπου) Luke 16,8; 20,34. It is also used in the evil sense (υἱὲ διαβόλου) (Acts 13,10).

The point of all of these passages is that perhaps in this Seventh Beatitude, the (θεοῦ) is used to identify the source of the (υἱοὶ). This is true only in a special sense. Actually everyone is a son of God the Creator if we consider his source. However, we feel that this Beatitude wishes to refer this sonship to those especially who are sons of God in a special sense, in that their sins have been forgiven and they have entered the kingdom of God. This sonship of God then apparently includes more than the familiar concept of origin. It probably includes the idea of ownership in a very particular sense. The Christians are God's peculiar property. They are his adopted sons. We notice that in the majority of the cases where (υἱὸς θεοῦ) is used in the New Testament it refers to Christ, the only Begotten Son of God. Therefore, in those few places in which Christians are referred to as the sons of God, it is in the very special sense of closeness to God and of partaking of the blessings which God bestows upon His sons. This also shows their special relationship to Christ in that Christ is considered as the first born and the Christians as younger brethren. This fact of their special relationship to God is demonstrated by the (ἐπιπαρακαταί) in that they live an active life of service to God.

This Seventh Beatitude might be summarized by saying that the blessing is pronounced upon those who make peace here upon earth by helping to settle strife and spreading that true peace which can be obtained only through the hearing of the Word of God.

EIGHTH BEATITUDE

This Beatitude promises the blessing of the (βασιλεία
τῶν οὐρανῶν) to all those who are (δεδιωγμένοι
ἐνεκεν δικαιοσύνης). (δεδιωγμένοι) is the typical
word which is used throughout the New Testament for the unjust
type of persecution to which the Christians are subjected. The
only thing that we need note in this connection is that when
this word is used, it is almost continually used for that
type of persecution which is totally unwarranted. The word
itself has not connotations as to whether this persecution
is severe or merely a mild persecution.

The important phrase in this connection is the (ἐνεκεν
δικαιοσύνης). This (δικαιοσύνης) does not refer
to the imputed righteousness because no one can see this
imputed righteousness in anyone else and therefore it could
not be the cause of a persecution. It apparently retains
the meaning which it had in the Fourth Beatitude except that
in this Eighth Beatitude it is limited to the righteous living
which can easily be detected by the enemy. This blessing is
promised only to those Christians who suffer (ἐνεκεν ἐμοῦ)
for the sake of righteousness. It is only those persecutions
which they would be protected from if they denied their
Savior. This was a promise which should mean much to
Christ's followers because he assured them that "Remember

the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also." John 15,20.

Some comment has been caused by the fact of the perfect tense of (ἔστω) in this passage. This probably is written from the view point of the end of the Christian's life, when he can look back upon his life and see that he is being blessed for all of the persecutions which he suffered because of his Christian life.

As we mentioned in the introduction, the (βασιλεία τῶν οὐρανῶν) is the same as that in the First Beatitude. It is repeated here to show that the Eight Beatitudes form a unit, and also to indicate that all the blessings promised in the other beatitudes are included and consummated in this (βασιλεία). The Eighth Beatitude can be summarized in the following manner. Christ promises the blessing of perfect happiness to all of those who are persecuted not through any fault of their own but merely because they are Christians. These Christians should be happy because they realize that regardless of the amount of suffering which might result from the persecution or even if they are killed in the persecution, they still have this kingdom of God. This was given to them when they became Christians and they will attain full possession of it when they enter eternal life. The realization of this fact should enable them to rejoice in their persecution.

CONCLUSION

As we mentioned a number of times above, the fact that these eight beatitudes begin and end with the promise of the kingdom of heaven is an indication that they are to be considered as a unit. As we examined each of these beatitudes, we noticed a certain central thought which seemed to connect these beatitudes to each other.

Since the (Βασιλεία τῶν οὐρανῶν) indicates membership in the kingdom of heaven here upon earth and actual full possession of this kingdom after death, it is quite obvious that Christ is here presenting a complete picture of the trials and difficulties counterbalanced by the joys which the ideal Christian will experience. We recall that the First Beatitude indicated that a person must approach God in true humility in order to enter eternal life. He must come to God as a beggar in the spirit. This immediately excludes any personal pride which the Christian may feel when he experiences the joy of heaven.

This humility is further elaborated in the next beatitude which indicates that this humility should be so strong that the Christian will actually weep at the realization of his inadequacy and sinfulness in the sight of his Maker. This sorrow is done away with by the promise that the Christian shall be comforted in his sorrow.

The Third Beatitude then returns to the idea of humility and again urges the Christian to remain in an attitude of submissive trust towards his God. He should trust God as humbly as a child trusts its earthly father in true humility and absolute confidence. This type of trust and humble confidence will be rewarded by rich blessings for the humble Christian.

The Fourth Beatitude continues this idea of humility and unworthiness but takes the thought a step further and shows that the Christian should long to improve his Christianity in the same manner as he is hungry for food and desires drink for the body. The parallel between physical and spiritual nourishment is carried a step further by the fact that in the same manner as food is necessary to sustain physical life, just so a constant growth and activity in Christianity is necessary to sustain the spiritual life. This is the same thought as is emphasized in the second chapter of James where the importance of works for the Christian life is emphasized. Together with this stress on the necessity of improving the Christian life is the promise that God will more than satisfy our longing and will give us more strength to improve our life than we had asked for.

The Fifth Beatitude goes on to show how this Christian life should begin to show itself here upon earth. The first thing that the Christian must do is to practice his Christianity towards his fellowman by showing his love towards them

and assisting them in their difficulties. This type of activity has the promise of much greater blessings from God. We are immediately reminded of other passages in which Christ considers these acts of mercy as if though they were done to Christ himself and promises to reward them a hundredfold.

The Sixth Beatitude again warns against any sinful pride which the Christian might feel when he realizes that he is living an exemplary Christian life, it also points out that he must try to keep his heart pure from everything which would interfere with his love towards God. The picture alluded to here is the ceremonial cleanliness of the Old Testament. The Christian of the New Testament has been freed from the necessity of trying to maintain ceremonial cleanliness; instead he is urged to keep his inner spirit or heart clean instead of his hands. The promise given to the Christian here is that he shall see God, which is another way of saying that he shall enter eternal life and enjoy close communion with God throughout eternity.

The Seventh Beatitude elaborates on the life of sanctification. It goes further than merely showing love to those who feel that they need the Christian's help. It urges that the Christian go out of his way to settle difficulties between warring factions here on earth. As we pointed out above, the only way in which the Christian can bring true peace upon earth is through bringing Christ to men.

Therefore, this thought of preaching Christ to the world and of making active efforts to bring this peace of Christ to all the world is stressed here. The promise for this active attempt to bring peace to the world goes a little further than the promise in the Sixth Beatitude. The Sixth Beatitude promised that the Christian should see God. Here he is promised that he shall be the son of God. This is the title which is generally reserved for Christ himself. Here it means that the Christian shall be in the same relation to his God as to his Father.

The Eighth Beatitude gives the logical result of this active attempt to bring peace to the world. This is that those Christians who engage in this activity will probably be persecuted for their efforts. This persecution will not be for any sins which they committed but because of the fact that they try to bring peace to the world. Therefore, it is the persecution which comes because of the righteousness of the Christian. The promise here is the same as that of the humble approach of a beggar to God, namely, eternal life in heaven.

In conclusion, we must say that a study of the Beatitudes indicates that it is a jewel representing the Christian life with eighthfacets, indicating eight facets of the Christian's life. The Beatitudes constitute a poem in the Oriental manner. The poetry of the Oriental takes a certain thing as a whole and then views different sides of this unit individually.

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