

## "BLESSED" Greek Study Notes

### Blessed – Makarios

Blessed: makarioi - **to being esp. favored, blessed, fortunate, happy, privileged**<sup>1</sup> of humans *privileged recipient of divine favor*<sup>2</sup> ὁ blessed is the one who ... (2 Ch 9:7; Da 12:12; PsSol 4:23; ApcEsd 5:11) **Mt 5:3ff** (the transl. *O, the happiness of or hail to those, favored by some* [Zahn, Wlh., EKlostermann, JWeiss; KBornhäuser, Die Bergpredigt 1923, 24 al.]<sup>3</sup>

First found in Pindar is referred predominantly, at first, to the gods<sup>4</sup>

It denotes the transcendent happiness of a life beyond care, labour and death, Hom. Od., 5, 7.<sup>5</sup>

is then used of men to denote the state of godlike blessedness hereafter in the isles of the blessed<sup>6</sup>

the Ancient Greek **daimon** (δαίμων: "god", "godlike", "power", "fate"), which originally referred to a lesser deity or guiding spirit such as the daemons of [ancient Greek religion](#)

extols human happiness; possession and happiness are inseparably connected here<sup>7</sup> another synon. not known to Homer, strictly denotes one who has a good daemon; it thus looks to the

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<sup>1</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 611). Chicago: University of Chicago Press.

<sup>2</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 611). Chicago: University of Chicago Press.

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<sup>4</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

<sup>5</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

<sup>6</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

<sup>7</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

origin of happiness<sup>8</sup> it then means simply “rich.” It becomes a leading philosophical term for inner happiness<sup>9</sup>

the one who is provided or favoured with a happy destiny,”<sup>10</sup>

describes first the happy state of the gods above earthly sufferings and labours; it thus goes beyond mere makarios<sup>11</sup> it is then used for the dead who have attained to the supraterritorial life of the gods<sup>12</sup>

It is used to describe the social stratum of the wealthy who in virtue of their riches are above the normal cares and worries of lesser folk<sup>13</sup>

Aristot. (→ n. 4) differentiates between the two. He ascribes full blessedness only to the gods who live in *θεωρία*, conceding only relatively lesser *εὐδαιμονία* to men, who in accordance with their earthly nature necessarily live in earthly activity<sup>14</sup>

More rarely *μακάριος* is used of material things or states<sup>15</sup>

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<sup>10</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

<sup>11</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 362). Grand Rapids, MI: Eerdmans.

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“to declare to be blessed,” *geatulari*, corresponds in content to the various Gk. ideas of happiness<sup>16</sup> of one born under lucky stars:<sup>17</sup>

## Beatitudes

In content beatitudes, which are common in both poetry and prose throughout the centuries, reflect the sorrows and afflictions, the aspirations and ideals, of the Greeks.<sup>18</sup>

the Greek mind first draws its happiness from earthly goods and values<sup>19</sup>

Thus parents are extolled for fine children<sup>20</sup> the bridegroom for winning an excellent bride<sup>21</sup>

It is accorded also to the wealthy whose possessions give them a good position in life, but even more so to those who also have a good understanding or who are free from tribulations<sup>22</sup> he is extolled who has attained to fame, honour and manly virtue<sup>23</sup>

The righteous man is extolled for the outer and inner advantage conferred by piety, also the wise man for the blessing of the knowledge which accrues to him<sup>24</sup>

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<sup>21</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, pp. 363–364). Grand Rapids, MI: Eerdmans.

<sup>22</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

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The beatitude seems to have played an important role (for those called) blessed because of their distinctive and direct experience of God.<sup>25</sup>

## Blessedness Judaism

In the OT the beatitude always refers to a person, never a thing or state.<sup>26</sup>

Then all nations will call you blessed, for you will be a land of delight, says the LORD of hosts.<sup>27</sup>

#Blessed

Wisdom and piety are God's gift and the presupposition of all blessedness<sup>28</sup>

the keeping, of legal demands seems to be the basis of macarisms<sup>29</sup>

Blessed are they who observe justice,  
who do righteousness at all times!<sup>30</sup>

Blessedness is the state of the sons of Abraham

Blessed in poverty - blessed in prosperity

Blessed in promiscuity – purity -

Blessed in grief

Strength – Weakness – masculinity vs meekness

Religious – righteous

Achievement - merciful

War – peace – victorious or the virtuous

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<sup>27</sup> [The Holy Bible: English Standard Version](#). (2016). (Mal 3:12). Wheaton, IL: Crossway Bibles.

<sup>28</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 365). Grand Rapids, MI: Eerdmans.

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<sup>30</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 106:3). Wheaton, IL: Crossway Bibles.

Trouble free – troubled

### **Many mislead**

My people—infants are their oppressors,  
and women rule over them.

O my people, your guides mislead you  
and they have swallowed up the course of your paths.<sup>31</sup>

### **Malachi 3:13-15 New Revised Standard Version (NRSV)**

<sup>13</sup> You have spoken harsh words against me, says the LORD. Yet you say, “How have we spoken against you?” <sup>14</sup> You have said, “It is vain to serve God. What do we profit by keeping his command or by going about as mourners before the LORD of hosts? <sup>15</sup> Now we count the arrogant happy; evildoers not only prosper, but when they put God to the test they escape.”

### **Blessing for Israel was not provision but protection**

#### **Wisdom of Solomon 18:1**

But for your holy ones there was very great light.  
Their enemies heard their voices but did not see their forms,  
and counted them happy for not having suffered, <sup>32</sup>

#### **Blessing was also in revenge**

O daughter of Babylon, doomed to be destroyed,  
blessed shall he be who repays you  
with what you have done to us! <sup>33</sup>

Blessing is righteous, revenge, Redeemed, Rescued

### **Blessed are the Righteous**

**Psalm 112:1 New Revised Standard Version (NRSV)** Praise the LORD! Happy are those who fear the LORD, who greatly delight in his commandments.

Blessed are the Redeemed

**Psalm 32:1-2 New Revised Standard Version (NRSV)** Happy are those whose transgression is forgiven, whose sin is covered.<sup>2</sup> Happy are those to whom the LORD imputes no iniquity, and in whose spirit there is no deceit.

Blessed are the rescued

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<sup>31</sup> [The Holy Bible: English Standard Version](#). (2016). (Is 3:12). Wheaton, IL: Crossway Bibles.

<sup>32</sup> [The Holy Bible: New Revised Standard Version](#). (1989). (Wis 18:1). Nashville: Thomas Nelson Publishers.

<sup>33</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 137:8). Wheaton, IL: Crossway Bibles.

**Psalm 40:1-2 New Revised Standard Version (NRSV)** I waited patiently for the LORD; he inclined to me and heard my cry. <sup>2</sup>He drew me up from the desolate pit,<sup>[a]</sup> out of the miry bog and set my feet upon a rock, making my steps secure.

**Psalm 40:4 New Revised Standard Version (NRSV)** <sup>4</sup>Happy are those who make the LORD their trust who do not turn to the proud, to those who go astray after false gods.

- The blessing of Israel's rescue from Egypt was not their provision but protection

### **Wisdom of Solomon 18:1**

But for your holy ones there was very great light.

Their enemies heard their voices but did not see their forms,  
and counted them happy for not having suffered,<sup>34</sup>

Blessing in Philo and maccabees

In Philo the formal beatitude is not common, cf. Som., I, 50; Spec. Leg., IV, 115. The word almost always applies to a transcendental reality which impinges on the earthly sphere for the righteous. It is often used of God. Indeed, in the true sense blessedness belongs to Him alone<sup>35</sup>

Only as this nature invades creation do heavenly and earthly beings, including man, have a part in it, and therewith in the divine blessedness.<sup>36</sup>

In Philo, as in 4 Macc., one may discern Hellenistic influences. The effects of this shift from biblical<sup>37</sup>

### **The Greek Usage.**

First found in Pindar (5<sup>th</sup> century BC Greek Poet)... is referred predominantly, at first, to the gods<sup>38</sup>

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<sup>35</sup> Hauck, F., & Bertram, G. (1964–). [μακάριοι, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 366). Grand Rapids, MI: Eerdmans.

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It denotes the transcendent happiness of a life beyond care, labour and death (Homer, of Chios)<sup>39</sup>

used of men to denote the state of godlike blessedness hereafter in the isles of the blessed<sup>40</sup>

Isles of the blessed: a winterless earthly [paradise](#) inhabited by the [heroes](#) of [Greek mythology](#).

Glastonbury Tor was believed to be one of those mythical places of the blessed

State of Blessedness (Makarios) - human happiness; possession and happiness are inseparably connected here...

One who has a good daemon<sup>41</sup>

After the time of Homer "Makarios becomes a leading philosophical term for inner happiness"<sup>42</sup>

"the one who is provided or favoured with a happy destiny,"<sup>43</sup>

the happy state of the gods above earthly sufferings and labours<sup>44</sup>

it is (also) used for the dead who have attained to the supraterrrestrial life of the gods<sup>45</sup>

From the time of Aristototle it becomes a very common and much weaker everyday term, and it is thus avoided by poets <sup>46</sup>

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It is (then) used to describe the social stratum of the wealthy who in virtue of their riches are above the normal cares and worries of lesser folk<sup>47</sup>

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“to extol as blessed,” “to declare to be blessed,” *geatulari*, corresponds in content to the various Greek ideas of happiness<sup>49</sup>... of one born under lucky stars: ὑπὸ πολλῶν μακαρισθήσεται.<sup>50</sup>

The noun μακαρισμός, “extolling as happy,” is first found in Plato... of blessing on the basis of experienced fortune<sup>51</sup>

### The Stylistic Form of the Beatitude.<sup>52</sup>

From mere statements there obviously developed in Gk. a specific genre of beatitude to extol the fortune accruing to someone and to exalt this person on the basis or condition of the good fortune.<sup>53</sup>

Breaking forth at decisive points, it is often found in epitaphs of epinicia.<sup>54</sup>

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In content beatitudes, which are common in both poetry and prose throughout the centuries, reflect the sorrows and afflictions, the aspirations and ideals, of the Greeks.<sup>55</sup>

Practical Greek philosophy (thus)...Orient(s) to earth, the Greek mind first draws its happiness from earthly goods and values. Thus parents are extolled for fine children, mothers for admirable sons<sup>56</sup>... the bridegroom for winning an excellent bride. But the bachelor can also be lauded for remaining unmarried<sup>57</sup>... to those who have found the great happiness of love<sup>58</sup>

It is accorded also to the wealthy whose possessions give them a good position in life, but even more so to those who also have a good understanding or who are free from tribulations<sup>59</sup>... he is extolled who has attained to fame, honour and manly virtue<sup>60</sup>

The righteous man is extolled for the outer and inner advantage conferred by piety, also the wise man for the blessing of the knowledge which accrues to him<sup>61</sup>

The beatitude seems to have played an important role in the mystery rites, for initiates were called particularly blessed because of their distinctive and direct experience of God<sup>62</sup>

### **Makarios in the LXX and Judaism.**

Song of Songs 6:9 My dove, my perfect one, is the only one,  
the only one of her mother,  
pure to her who bore her.  
The young women saw her and called her blessed;

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<sup>55</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 363). Grand Rapids, MI: Eerdmans.

<sup>56</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 363). Grand Rapids, MI: Eerdmans.

<sup>57</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, pp. 363-364). Grand Rapids, MI: Eerdmans.

<sup>58</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

<sup>59</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

<sup>60</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

<sup>61</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

<sup>62</sup> Hauck, F., & Bertram, G. (1964-). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 364). Grand Rapids, MI: Eerdmans.

the queens and concubines also, and they praised her. <sup>63</sup>

4 Macc. 1:10 <sup>10</sup> On this anniversary it is fitting for me to praise for their virtues those who, with their mother, died for the sake of nobility and goodness, but I would also call them blessed for the honor in which they are held. <sup>64</sup>

Sircach 45:6 He exalted Aaron, a holy man like Moses  
who was his brother, of the tribe of Levi.

<sup>7</sup> He made an everlasting covenant with him,  
and gave him the priesthood of the people.  
He blessed him with stateliness,  
and put a glorious robe on him. <sup>65</sup>

### **Psalm 41:1**

Blessed is the one who considers the poor!  
In the day of trouble the LORD delivers him; <sup>66</sup>

### **Proverbs 31:28**

Her children rise up and call her blessed;  
her husband also, and he praises her: <sup>67</sup>

### **Genesis 30:13**

And Leah said, "Happy am I! For women have called me happy." So she called his name Asher. <sup>68</sup>

### **Psalm 144:12**

May our sons in their youth  
be like plants full grown,  
our daughters like corner pillars  
cut for the structure of a palace;  
<sup>13</sup> may our granaries be full,  
providing all kinds of produce;  
may our sheep bring forth thousands  
and ten thousands in our fields;  
<sup>14</sup> may our cattle be heavy with young,

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<sup>63</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (So 6:9). Wheaton, IL: Crossway Bibles.

<sup>64</sup> [\*The Holy Bible: New Revised Standard Version\*](#). (1989). (4 Mac 1:10). Nashville: Thomas Nelson Publishers.

<sup>65</sup> [\*The Holy Bible: New Revised Standard Version\*](#). (1989). (Sir 45:6–7). Nashville: Thomas Nelson Publishers.

<sup>66</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Ps 41:1). Wheaton, IL: Crossway Bibles.

<sup>67</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Pr 31:28). Wheaton, IL: Crossway Bibles.

<sup>68</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Ge 30:13). Wheaton, IL: Crossway Bibles.

suffering no mishap or failure in bearing;  
may there be no cry of distress in our streets!  
15 Blessed are the people to whom such blessings fall!  
Blessed are the people whose God is the LORD!<sup>69</sup>

Sirach 25: 7 I can think of nine whom I would call blessed,  
and a tenth my tongue proclaims:  
a man who can rejoice in his children;  
a man who lives to see the downfall of his foes.<sup>70</sup>

Proverbs 20:7 The righteous who walks in his integrity—  
blessed are his children after him!<sup>71</sup>  
Sirach 25:7-10 I can think of nine whom I would call blessed,  
and a tenth my tongue proclaims:  
a man who can rejoice in his children;  
a man who lives to see the downfall of his foes.  
8 Happy the man who lives with a sensible wife,  
and the one who does not plow with ox and ass together.  
Happy is the one who does not sin with the tongue,  
and the one who has not served an inferior.  
9 Happy is the one who finds a friend,  
and the one who speaks to attentive listeners.  
10 How great is the one who finds wisdom!  
But none is superior to the one who fears the Lord<sup>72</sup>

Blessedness is fulness of life; it relates first to earthly blessings, a wife (Sir. 25:8; 26:1), children (Gn. 30:13; 4 Macc. 16:9; 18:9; ψ 126:5; Sir. 25:7), beauty (Cant. 6:9 [8]), earthly well-being, riches, honour, wisdom (Job 29:10, 11, cf. also Is. 32:20).<sup>73</sup>

Thus the blessing of the Israelites by the Egyptians when they went into the desert is to be explained subjectively by the fact that they had been spared the terrible experience of the plagues (Wis. 18:1), and the blessing of ψ 136:8, 9 flows from the human heart in its desire for revenge.<sup>74</sup>

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<sup>69</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 144:12–15). Wheaton, IL: Crossway Bibles.

<sup>70</sup> [The Holy Bible: New Revised Standard Version](#). (1989). (Sir 25:7). Nashville: Thomas Nelson Publishers.

<sup>71</sup> [The Holy Bible: English Standard Version](#). (2016). (Pr 20:7). Wheaton, IL: Crossway Bibles.

<sup>72</sup> [The Holy Bible: New Revised Standard Version](#). (1989). (Sir 25:7–10). Nashville: Thomas Nelson Publishers.

<sup>73</sup> Hauck, F., & Bertram, G. (1964–). [μακάριοι, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 365). Grand Rapids, MI: Eerdmans.

<sup>74</sup> Hauck, F., & Bertram, G. (1964–). [μακάριοι, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 365). Grand Rapids, MI: Eerdmans.

Here the word εὐτυχής stands for fleeting earthly happiness.<sup>75</sup>

Happy are those whose sins are forgiven, ψ 31:1, 2, and also those who are protected against specific sins, or particularly dangerous sins, Sir. 14:1, 2; 25:8; 28:19. Blessed is the righteous even in suffering, Da. 12:12<sup>76</sup>

Martyrdom is ultimate blessedness, 4 Macc. 7:15; 10:15; 12:1; also 18:13.<sup>77</sup>

In Philo the formal beatitude is not common, cf. Som., I, 50; Spec. Leg., IV, 115. The word almost always applies to a transcendental reality which impinges on the earthly sphere for the righteous.<sup>78</sup>

### **The Word Group in the New Testament.**<sup>79</sup>

The special feature of the group μακάριος, μακαρίζειν, μακαρισμός in the NT is that it refers overwhelmingly to the distinctive religious joy which accrues to man from his share in the salvation of the kingdom of God.<sup>80</sup>

In general the NT macarisms are in the 3rd person (cf. the Heb. אֲשֶׁר־י). As distinct from those of the OT, they are not part of practical wisdom but come in the context of eschatological proclamation<sup>81</sup>

In keeping with the tension into which the dawn of the age of salvation sets the soul, the NT beatitudes have great emotional force (Mt. 13:16; Rev. 19:9).<sup>82</sup>

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<sup>75</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 366). Grand Rapids, MI: Eerdmans.

<sup>76</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 366). Grand Rapids, MI: Eerdmans.

<sup>77</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 366). Grand Rapids, MI: Eerdmans.

<sup>78</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 366). Grand Rapids, MI: Eerdmans.

<sup>79</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 367). Grand Rapids, MI: Eerdmans.

<sup>80</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 367). Grand Rapids, MI: Eerdmans.

<sup>81</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 367). Grand Rapids, MI: Eerdmans.

<sup>82</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

### Matthew 13:16 New Revised Standard Version (NRSV)

<sup>16</sup> But blessed are your eyes, for they see, and your ears, for they hear.

### Revelation 19:9 New Revised Standard Version (NRSV)

<sup>9</sup> And the angel said<sup>[a]</sup> to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God."

A clear difference from the Gk. beatitudes is that all secular goods and values are now completely subsidiary to the one supreme good, the kingdom of God, whether it be that the righteous man may hope for this, is certain of it, has a title to it, or already has a part in it<sup>83</sup>

The predominating estimation of the kingdom of God carries with it a reversal of all customary evaluations.<sup>84</sup>

Thus the NT beatitudes often contain sacred paradoxes (Mt. 5:3 ff.; Lk. 6:20–22; 1 Pt. 3:14; 4:14; Rev. 14:13)<sup>85</sup>

### Matthew 5:3-11

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> "Blessed are those who mourn, for they will be comforted.

<sup>5</sup> "Blessed are the meek, for they will inherit the earth.

<sup>6</sup> "Blessed are those who hunger and thirst for righteousness, for they will be filled.

<sup>7</sup> "Blessed are the merciful, for they will receive mercy.

<sup>8</sup> "Blessed are the pure in heart, for they will see God.

<sup>9</sup> "Blessed are the peacemakers, for they will be called children of God.

<sup>10</sup> "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you. <sup>86</sup>

### Luke 6:20-22

<sup>20</sup> Then he looked up at his disciples and said:

"Blessed are you who are poor,  
for yours is the kingdom of God.

<sup>21</sup> "Blessed are you who are hungry now,

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<sup>83</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>84</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>85</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>86</sup> [The Holy Bible: New Revised Standard Version](#). (1989). (Mt 5:3–12). Nashville: Thomas Nelson Publishers.

for you will be filled.

“Blessed are you who weep now,  
for you will laugh.

<sup>22</sup> “Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. <sup>23</sup> Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. <sup>87</sup>

In the impressive form of beatitudes basic statements are here made about those who may regard themselves as citizens of the kingdom of God. The power of the statements lies in their reversal of all human values. <sup>88</sup>

the poor, the hungry, the weeping, the hated, are promised the blessings of the kingdom of God. <sup>89</sup>

The self-conscious and impenitent rich, and the proud and self-righteous models of piety, are their antithesis, Lk. 18:9<sup>90</sup>

*Blessings cross referenced in Matthew 5*

#### **Psalm 24:4-6**

He who has clean hands and a pure heart,  
who does not lift up his soul to what is false  
and does not swear deceitfully.  
<sup>5</sup> He will receive blessing from the LORD  
and righteousness from the God of his salvation.  
<sup>6</sup> Such is the generation of those who seek him,  
who seek the face of the God of Jacob. *Selah* <sup>91</sup>

#### **Psalm 14:6**

You would shame the plans of the poor,  
but the LORD is his refuge. <sup>92</sup>

#### **Psalm 18:27**

For you save a humble people,  
but the haughty eyes you bring down. <sup>93</sup>

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<sup>87</sup> [The Holy Bible: New Revised Standard Version](#). (1989). (Lk 6:20–23). Nashville: Thomas Nelson Publishers.

<sup>88</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>89</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>90</sup> Hauck, F., & Bertram, G. (1964–). [μακάριος, μακαρίζω, μακαρισμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 368). Grand Rapids, MI: Eerdmans.

<sup>91</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 24:4–6). Wheaton, IL: Crossway Bibles.

<sup>92</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 14:6). Wheaton, IL: Crossway Bibles.

<sup>93</sup> [The Holy Bible: English Standard Version](#). (2016). (Ps 18:27). Wheaton, IL: Crossway Bibles.

**Isaiah 55:1**

Come, everyone who thirsts,  
come to the waters;  
and he who has no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without price<sup>94</sup>

**Isaiah 61:2**

to proclaim the year of the LORD's favor,  
and the day of vengeance of our God;  
to comfort all who mourn;<sup>95</sup>

**Psalms 31:1-2**

Blessed is the one whose transgression is forgiven,  
whose sin is covered.

<sup>2</sup> Blessed is the man against whom the LORD counts no iniquity,  
and in whose spirit there is no deceit.<sup>96</sup>

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<sup>94</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Is 55:1). Wheaton, IL: Crossway Bibles.

<sup>95</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Is 61:2). Wheaton, IL: Crossway Bibles.

<sup>96</sup> [\*The Holy Bible: English Standard Version\*](#). (2016). (Ps 32:1–2). Wheaton, IL: Crossway Bibles.