I press for this meaning of $\delta\ \epsilon\iota\varsigma$, believing it to be the simplest and best. And if it restores to Judas the place from which 'he by transgression fell', we must see in it the method of divine working. This interpretation also gives force and meaning to several other passages, as I have shewn.

- A. WRIGHT.

‘BLESSED ARE THE POOR IN SPIRIT’, MATT. v 3;
cf. LUKE vi 20.

IN the *Expositor* of July 1916 Dr Selwyn maintains that the first Beatitude should read ‘*Blessed are the poor, by the spirit*’, i. e. ‘*Blessed are the poor—even so saith the spirit*’.

This interpretation is based, partly upon linguistic, partly upon exegetical, considerations. Let us examine each in turn.

First, then, he contends that $\text{o}\acute{\iota}\ \pi\omega\chi\text{o}\acute{\iota}\ \tau\omega\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\iota$ cannot mean *the spiritually poor*, because that would be $\text{o}\acute{\iota}\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\iota\ \pi\omega\chi\text{o}\acute{\iota}$. This would seem to be one of the many instances of a critic being misled by applying to the language of the N. T. the canons of classical Greek. Just below in v. 8 we have $\text{Μακάριοι}\ \text{o}\acute{\iota}\ \kappa\alpha\theta\alpha\rho\acute{o}\iota\ \tau\eta\ \kappa\alpha\rho\delta\acute{\iota}\alpha$. No one can doubt that this is correctly rendered ‘*Blessed are the pure in heart*’, and could not mean ‘*Blessed are the pure, by the heart*’. If further instances were needed, we have Acts xviii 25 $\zeta\acute{\epsilon}\omega\text{n}\ \tau\omega\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\iota$, *fervent in spirit*, 1 Cor. vii 34 $\acute{\alpha}\gamma\iota\alpha\ \kappa\alpha\iota\ \tau\omega\ \sigma\acute{o}\mu\alpha\tau\iota\ \kappa\alpha\iota\ \tau\omega\ \pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\iota$, *holy both in body and in spirit*, and closest of all Matt. xi 29 $\pi\rho\alpha\acute{\upsilon}\varsigma\ \epsilon\acute{\iota}\mu\iota\ \kappa\alpha\iota\ \tau\alpha\pi\epsilon\iota\nu\acute{o}\varsigma\ \tau\eta\ \kappa\alpha\rho\delta\acute{\iota}\alpha$, *I am meek and humble-minded*. There seems, therefore, to be no doubt that the rendering *Blessed are the poor in spirit* is quite in accordance with Hellenistic usage.

Passing to the second argument, Dr Selwyn interprets *poor in spirit* to mean *beggarly in spirit*, and rejects this (rightly enough) as ‘an unworthy travesty’. He then seeks (again rightly) for a parallel passage in the O. T., and finds it in Isa. lxi 1 $\Pi\acute{\nu}\epsilon\upsilon\mu\alpha\ \kappa\upsilon\rho\acute{\iota}\omega\text{n}\ \epsilon\pi'\ \epsilon\acute{\mu}\epsilon\ ,\ \sigma\acute{\upsilon}\ \epsilon\acute{\iota}\nu\epsilon\kappa\epsilon\text{n}\ \epsilon\chi\rho\acute{\iota}\sigma\acute{\epsilon}\ \mu\epsilon\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\sigma\alpha\sigma\theta\alpha\iota\ \pi\omega\chi\acute{o}\iota\varsigma\ \dots$, upon which he bases his interpretation above quoted.

The parallel, however, does not seem very close, nor the conclusion drawn from it at all convincing.

The first point to determine is the meaning of $\pi\omega\chi\acute{o}\varsigma$, as used in the LXX.

Prof. Driver¹ tells us that the Hebrew word most commonly rendered by *πτωχός* means literally 'humbled, especially by oppression', that it is closely akin to the adjective usually translated in A. V. and R. V. 'meek',² and to the substantive 'affliction'.³ He adds (s.v. *poor*): 'The idea of *humbled* or *afflicted* must always have been felt to be present in the word; and sometimes it seems to predominate so much that it has been so rendered: see. Ps. xviii 27, xxii 24, xxv 16, lxxxviii 15, &c.'

As this term is constantly used, especially in the Psalms, to designate the true servants of Jehovah, it acquired the wider connotation of 'pious',⁴ and then because most of the 'humbled and oppressed' would naturally belong to the poorer classes, the conception of 'poverty' in our sense of the term became attached to it also; but this extension of signification seems to have been incidental in origin and seldom becomes the dominant idea in its use.⁵ This is further shewn by the fact that the same Hebrew word is sometimes rendered in the LXX by *πτωχός*, sometimes by *ταπεινός*; cf. Ps. ix 18 and xvii 27. Bearing this in mind, let us turn to Ps. xxxiv 18. (xxxiii 19 LXX), ἐγγὺς κύριος τοῖς συντρυμμένοις τὴν καρδίαν, καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει, rendered by Driver *The Lord is nigh unto the broken in heart; and he saveth them that are crushed in spirit*. This seems to give the key to the passage in question and provides a simple explanation of the discrepancy between Matt. v 3 and Luke vi 20. The latter, with his Gentile associations, naturally enough interpreted the ambiguous term translated 'poor' as referring to poverty in worldly goods, and so placed in contrast to it '*Woe unto you that are rich*', v. 24. St Matthew, the Jew, understood it in the sense of the Psalms, and to make the meaning clear added τῷ πνεύματι.

That this is a true interpretation there can be little doubt. At the very beginning of his address our Lord strikes the note of encouragement which is so conspicuous throughout the N. T., e. g. *In the world ye shall have tribulation, but be of good cheer, I have overcome the world*, John xvi 33. His words in this Beatitude and in the very close parallel of v. 10 bear an even richer promise; afflicted, heart-broken, persecuted, his disciples might sometimes be, but they must not despair, for theirs is the Kingdom of Heaven.

A. SLOMAN.

¹ See notes in the 'Parallel Psalter' upon '*poor, humble, and needy*' (Glossary I), also Allen's note on Matt. v 3 in the International Critical Commentary.

² e. g. Ps. xxii 26, xxv 9, xxxvii 11, lxxvi 9, cxlvii 6, cxlix 4.

³ e. g. Ps. xxv 18, xlv 24, cvii 41; &c.

⁴ e. g. Ps. xxxiv 6, xxxv 10, xl. 17, lxxviii 10, lxxii 12, lxxxvi 1, 2, &c.

⁵ This is indicated by the frequent conjunction of *poor* and *needy*, e. g. Ps. xxxv 10, xxxvii 14, xl 17, lxx 5, lxxii 4, 12, 13, &c.