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Syntactic Thinking of Matthew's Beatitudes through the Digital Humanities: An Experiment For Suggesting A Literature-Based Non-Confessional Religious Education in Korea

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ABSTRACT

The Bible is a religious canon but a good literature as well. Concerning the biblical ambiguity, can literature support or criticize theology? What is questioned is all about the academic role and influence of the English language and literature, and further about the literary criticism. Applying the syntactic thinking to contrasting a variety of sentences and the major words, this microscopic case study is to try to find more criticism to the structure, meaning and background of Matthew's Beatitudes in the Sermon on the Mount of the English Bible. My version of Matthew's Beatitudes, the extracted findings by the syntactic thinking for the questions raised, and eventually the induced conclusion about the above issues are ventured to pursue a kind of proposition. The analysis shows many syntactic findings resulting in the conclusion that concerning the biblical ambiguity literature independently precedes and thus can support or criticize theology. In such a way that this case study proves mostly through the digital humanities as a methodology, this approach to the English Bible by the English language and literature is strongly commendable for a literature-based non-confessional religious education particularly in Korea where it is very rare but fair. This literary research further insinuates that it would be also further induced other than just only from the Bible up to a more generalized theory applied to all kinds of religious canons including Confucianism, Buddhism, etc. So strongly recommended is such a policy of practical religious education for the Ministry of Education in Korea.

Keywords: Beatitudes, Bible, digital humanities, literature, religious education, syntactic thinking.

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1. Introduction

The Bible is a religious canon but a good literature as well. There are many ways to approach the Bible such as the historical, cultural, theological, and literary approaches. But most people misunderstand this as the theological one is the only way to the Bible or studying the Bible in school

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automatically should mean theological. Absolutely that is a prejudiced misapprehension. Even in an educational situation in a middle or high school or further in a university, however, mostly no available way is given except the theological one even very rare. Worse is that this misconception firmly obstructs the religious education even in the non-confessional environment encompassing all the subjects of education. Even majoring in English language and literature in high school or university does not mean to be free from this restriction either. Some hot controversies or legal disputes over the Bible with no strict clarification make this worse even in the United States; absolutely fair, legal, and even constitutional is to study and teach the Bible in any way except the confessional pursuits.² So is the literary study of the Bible. This thesis tries to show a cut of such literary case studies of which the confidence to apply in the real situation of a school is enough to be able to come out. Particularly it focuses firstly on the role of the literary study that can further secondarily affect theology whether supported or criticized.

As for methodology, a stream line runs throughout this thesis as follows. This case study follows a full process to study the Bible by a non-confessional approach, which means to be able to be naturally applied to the real education as a sample module. Some foregoing researches and theses³ are partly helpful but not perfectly satisfy the purpose of this thesis. So the other way is necessary to be more practical. To search the findings and to establish the solutions, frequently exchanging the ideas mostly with the electronic versions of the biblical databases, this research shows an experimental model pursuing digital humanities. Through this research, the Bible hub [Biblehub 2019] at the website www.biblehub.com quite an informative database as is known is a main tool for this organizational analysis but some additional materials come from other databases like the Bible Gateway [Bible Gateway 2019], the Online Etymology Dictionary [Online Etymology Dictionary 2019], the Wikipedia [Wikipedia 2019], many credible webpages, web dictionaries, etc. That the Biblehub is one model of the most powerful engines grounded on a comprehensive database and optimized for studying the Bible whether for the confessional or for the non-confessional analysis. Linguistic access to the Bible in Hebrew, Greek as well as English including each etymology and historical changing is another factor seriously considered for more trans-cultural and diachronic understanding in depth. All the results, however, is not simply automatically from them but only from the research's struggling with creativity by this well-organized microscopic process.

This thesis, after the introduction, goes to the Beatitudes of the English Bible, and then raises some categorized questions following the syntactic thinking on the basis of the primary question: Concerning the biblical ambiguity, can literature support or criticize theology? And it tries to extract the findings through the literary approach mostly with the digital humanities, and thus reaching the findings and conclusion. First the Beatitudes from the Bible are brought up for an experimental case study. Matthew's version extracted from the King James version is first introduced, and then there comes in raising some categorized questions on a variety of views through syntactic thinking concerning this. Then to solve these questions, a variety of other versions' classifications come in to

2 There were two important and related Supreme Court rulings in the 1960s that were pivotal in defining the role of religion in public education. In *Engel v. Vitale* (1962) it was decided that government should not sponsor prayers in public schools. In *Abington v. Schempp* (1963) the Supreme Court ruled that the government should not sponsor Bible reading for devotional purposes and recitation of the Lord's Prayer in public schools. While many hailed these rulings as a strong endorsement of the separation of church and state and thus an affirmation of pluralism, others felt that they signaled the demise of a common moral foundation that served to unite all Americans amidst our diversity. These same tensions persist today, and many trace the roots of contemporary conflicts regarding religion in the public sphere to these rulings. Though the heart of these decisions addressed what was not permissible in public education, there was an important affirmation in *Abington v. Schempp* regarding what was allowed in the intersection of religion and the schools. As Justice Thomas C. Clark wrote:

It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment. This important articulation has often been overlooked in the history of how the separation of church and state in the schools has been interpreted. Though there has been a slight shift over the past decade, most Americans since the 1960s believe that the separation of church and state that is affirmed in the rulings cited above meant that religion in all forms was banned. As Justice Clark's comments above clearly indicate, this is not at all the case. Indeed, some have argued that it may be a violation of the First Amendment when the study of religion is not included in public school curricula. Though it is clear that teaching about religion is acceptable, how to do so in a constitutionally sound and intellectually responsibly manner is a more complex undertaking. [AAR 2010]

3 There are some researches in Korea but the results mostly show that the non-confessional as well as the confessional religious education as an elective is essential for the public schools yet generally impossible in reality.

make abundant contrasts. Not only by translational but also by synoptic difference do many Bible versions make syntactic contrasts with one another. On top of which a multilingual analysis is added for more sophistication. This research also reviews how the New Testament's Beatitudes are connected with the Old Testament's. Some major words like 'blessed', 'shall', 'will' and further 'God' follow to show more synchronic or diachronic analysis in depth. Multi-religious aspects including the Korean syncretic concept of blessing and the Beatitudes of Buddhism are simply added for more meaningful contrasts.

Eventually this successfully makes available my version of the Beatitudes presenting the meaningful findings on the basis of this discussion. In such a way that proves this case study, the literature-based approach to the Bible is strongly commendable particularly to the Korean students who have not enough chances to take a religious education even in a non-confessional way. This method, of course, can be applied to other cases in the Bible. From a more worldwide interfaith perspective, furthermore, this successful result insinuates that a more generalized literary theory to all kinds of religious canons could be induced as well. In terms of educational policy, therefore, this study gives a good insight to the Ministry of Education in Korea. This research strongly suggests that the policy of the more generalized religious education should be adopted. Practicing that education is quite close to a well-developed global standard. Intrinsically, it also goes well with the human rights of the learners as well as the teachers concerned.

2. The beatitudes from the English Bible

First of all, here are the Beatitudes from the English Bible. The King James version⁴ comes as a standard to go to make more sophisticated contrasts with other versions. Also there are many versions in the synoptic gospels like in Luke, Mark or even in Thomas' version away from the canon. The Old Testament as well as the New Testament also has the Beatitudes. But here Matthew's version goes first and the later other versions to make more contrasts. Nine sentences with the word 'blessed' come as an initial part of the Sermon on the Mount. Among which the fourth sentence "Blessed are they which do hunger and thirst after righteousness: for they shall be filled [Biblehub KJV Matthew 5:3-11 2019]." is selected to make more contrasts in depth with other gospels' versions. To be initially noticed is that this is neither from the original text nor from the original narrative. The truth is that nothing is found as the original Aramaic Logion by Jesus. So Matthew's version can be also guessed just as it may have complicatedly come down by the allegedly theologically saying process of inspiration, inscription,

4 Hereinafter the KJV stands for the King James version 1987.

The reign of Queen Elizabeth I (1558–1603) succeeded in imposing a high degree of uniformity upon the Church of England. Protestantism was reinstated as the official religion of England after the short reign of Mary I (1553–58), who had attempted to restore Roman Catholicism in the country. In 1604, soon after James's coronation as king of England, a conference of churchmen requested that the English Bible be revised because existing translations "were corrupt and not answerable to the truth of the original." The Great Bible that had been authorized by Henry VIII (1538) enjoyed some popularity, but its successive editions contained several inconsistencies. The Bishops' Bible (1568) was well regarded by the clergy but failed to gain wide acceptance or the official authorization of Elizabeth. The most popular English translation was the Geneva Bible (1557; first published in England in 1576), which had been made in Geneva by English Protestants living in exile during Mary's persecutions. Never authorized by the crown, it was particularly popular among Puritans but not among many more-conservative clergymen. Given the perceived need for a new authorized translation, James was quick to appreciate the broader value of the proposal and at once made the project his own. By June 30, 1604, James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organized into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. Richard Bancroft (1544–1610), archbishop of Canterbury, served as overseer and established doctrinal conventions for the translators. The new Bible was published in 1611. Not since the Septuagint—the Greek-language version of the Hebrew Scriptures (Old Testament) produced between the 3rd and the 2nd centuries BCE—had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure the translation's scholarly and nonpartisan character. In contrast to earlier practice, the new version was to use vulgar forms of proper names (e.g., "Jonas" or "Jonah" for the Hebrew "Yonah"), in keeping with its aim to make the Scriptures popular and familiar. The translators used not only extant English-language translations, including the partial translation by William Tyndale (c. 1490–1536), but also Jewish commentaries to guide their work. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the original Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in their translation of the Hebrew Scriptures. The literary style of the English New Testament actually turned out to be superior to that of its Greek original. Two editions were printed in 1611, later distinguished as the "He" and "She" Bibles because of the variant readings "he" and "she" in the final clause of Ruth 3:15 ("and he went into the city"). Some errors in subsequent editions have become famous. Perhaps the most notorious example is the so-called "Wicked Bible" (1631), whose by name derives from the omission of "not" in the injunction against adultery in the Ten Commandments ("Thou shalt commit adultery"). The printers were fined £300 for the error. [Encyclopedia Britannica 2019]

canonization, transmission, and translation in its given condition. As to this process, however, the source or redaction criticism is discussed in the later part of this thesis to make a more literature-based non-confessional approach.

Matthew 5:3-11

The Beatitudes

(Psalm 1:1-6; Luke 6:20-23⁵)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

[Biblehub KJV Matthew 5:3-11 2019]

3. Raising questions through syntactic thinking

The primary question of this thesis is: Concerning the biblical ambiguity, can literature support or criticize theology? In relation with beginning this case study through syntactic thinking⁶, raising some literary questions is to be the next setup for where and how to go. So here is a summary of the categorized questions that can be brought up. The first question "Is the word 'blessed' holding a passive ambiguity?" contains the question about voice whether passive, active or even stative. The next question "Can the auxiliary verb 'shall' be substituted by 'will'?" deals with syntactic, lexical, or semantic sides. Further the canonical point of view is also considered. Then "Why does not the word 'God' take the definite article 'the'?" throws the basic question between the grammar and theology to a syntactic thinking. The next one "Is it possible for the VP (verb phrase) to be moved to the left and the NP (noun phrase) to the right?" is about syntactic analysis. For this, more sample sentences holding similar structure are presented. The questions "Where is this poetic structure from?" and "Is syntactic thinking isolated or embedded?" come from the point of view overarching the entire Bible throughout the Old or the New Testament. And finally two questions "Where is the solution of biblical ambiguity?" and "Is this methodology reasonable?" are for trying to make a final solution for this thesis. These questions can lead us to make available what it really means to approach the Bible as literature. The form of all the contents of the Bible is to be noticed as well as its meaning at each question. These questions also lead to the naturally adapted literary analysis and discussion of the Bible in depth through syntactic thinking. Here is a well-selected summary for that. But more additionally, the substitutions or the sophisticated adjustments are also possible for each question depending on the final objective from the beginning. In the classroom environment later discussed, these questions would provide the students a very good reasoning process; thinking goes with language or vice versa. On the basis of these questions, a well-organized research structure would go on struggling with many issues. Eventually the findings and the conclusion appear trying to be as much perfectly answered to each and every single question as can be.

Is the word 'blessed' holding a passive ambiguity?

⁵ This refers the parallels containing the intertextuality or contextuality with the Beatitudes. They are adopted and discussed later in this thesis for more contrasts.

⁶ The analytical approach throughout this thesis is based on the syntactic thinking which is referred from the Liliane Haegeman's book [Haegeman, Liliane 2006] Though quite different from this book's contents with no biblical approach, this author's idea gives good insight to all this research frames of this thesis. And the John B. Gable and et al.'s book [Gable John B et al 2019] gives the combined idea with the former for this thesis as well.

Is 'blessed' an adjective, a verb or a noun?
 Is this protasis a stative, active, passive, or middle voice?
 Is 'blessed' a dynamic or stative passive?
 Is 'blessed' a past participle or present or existential?
 Is a passive interchangeable with an active without any limit?
 Is the adjectival passive different from the structural passive?
 Is this a divine passive as a kind of general grammar?

Can the auxiliary verb 'shall' be substituted by 'will'?

Can 'shall' be substituted or merged by 'will'?
 Does 'shall' have the same meaning as 'will'?
 If so, does it contain a syntactic, lexical, canonical or semantic change?
 Does 'shall' or 'will' carry the passive or active meaning?
 Where does each authority come from?

Although it is just almost substituted by 'will', why does not the auxiliary verb 'shall' disappear in English?

Why does not the word 'God' take the definite article 'the'?

Why is only this 'God' different from the other nouns with the definite article still the one and only?

Is it from syntactic thinking or theological thinking?

Where does this idea come from?

Is there any relation with the word 'the Lord', 'the LORD', 'our God', or some other combined words in the Bible?

Is it possible for the VP (verb phrase) to be moved to the left and the NP (noun phrase) to the right?

Can apodosis as well as protasis make this movement?

Why is the apodosis different from the protasis concerning the movement in the Beatitudes?

Can the same form of other examples be applied to the Beatitudes?

Other examples⁷ are as follows.

Speaking at today's early breakfast would be your local Congressman, but would not be a Mayor.

Staring at the twilights over the beach were two beady little eyes.

Shot by the fundamentalist guerrillas were twelve entirely innocent immigrants from Syria.

Enclosed is the banker's check for the gross amount due.

There are spoken in the world today some three thousand different languages.

Where is this poetic structure from?

Why the structures in Matthew, Luke, and Thomas are different?

Why, where, when, and to whom are the Beatitudes to be preached?

Why do Mark and John have no account about this?

Didn't they hear this good news?

Is it a metaphor, paradox, irony or metonym⁸?

Is this from the anaphoric couplet of the Old Testament's structure?

Are the blessings in the New Testament same as in the Old Testament?

Is it the same archetype as the Ten Commandments showing other syntax?

Is syntactic thinking isolated or embedded?

⁷ These samples are picked up on internet and a little modified. In all these sample sentences the VP are well done by the left movement and the NP by the right movement.

⁸ a word or expression that refers to something using the name of one of its qualities or features:

The High Street is a metonym for the primary business street of towns or cities.

She artfully uses metaphors and metonyms to conjure entirely fresh ways of seeing the world.

"Wheels" for "car" is a metonym.

Today, the term "rice and beans" is used as a metonym for basic needs of food.

Metonyms do not point anywhere but to the thing of which they are a part.

Supporting a faintly hopeless football team is turned into a metonym for life's uphill struggle.

[Cambridge Advanced Learner's Dictionary & Thesaurus 2019]

Is the English key word from Hebrew, Aramaic, Greek, or Latin?

Is it with pragmatics and semantics in linguistics?

Is it with history and culture in and out of the Script?

Is it with philosophy, hermeneutics, and theology?

Where is the solution for the biblical ambiguity?

Is it technically in literature or theology?

Does theology share a literary method with literature?

What is the definition and scope of literary criticism to the Bible?

Is the literary criticism to the Bible compatible with theology?

Does a part of Martin Luther's 95 Theses come from a controversy of the biblical ambiguity? e.g.

88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?" [Martin Luther's 95 Theses 1517]

Is this methodology reasonable?

Is it possible to establish a literature-based Bible study for a non-confessional religious education?

Is a methodology through the digital humanities helpful to solve these questions?

Is the Bible a canon, a literature, a classic, a myth or all of them?

Can this method be applied to other cases in the Bible to make it more generalized?

Can it be generalized for all the other religious canons as the sutras of Buddhism, four Classics and five Books of Confucianism, etc.?

If so, is the blessing a common ultimatum to all religions?

4. Literary findings through the digital humanities

In consideration of the above mentioned questions, some more versions are necessary to make a contrast with Matthew's full version or a selected sentence such as Matthew 5:6. First for a syntactic contrast, a passive with inversion, a passive without inversion, an active (or stative) with inversion, and an active version without inversion are the main criteria to select the other versions. From many English versions of the Bible, the main point is the prominent distinction from the others. Some English Bible versions' historical backgrounds are footnoted for more information. The changing trend from the passive inversion to the active inversion is also brought to prove by some versions or vice versa. And then for the lexical concordance contrast, the version of Greek vs. English New Testament is followed by the version of Hebrew vs. English Old Testament. In this section, a particularly morphological contrast is given additionally, which says that it is not the same in each language. Additionally, the next contrast with a trilingual concordance shows the diversity of form and meaning up to each key word in depth, which allows a wide range for lexical review. Some words are selected like the word 'blessed', "shall" and 'will' which is followed by the word analysis of 'God' for more in depth study. Additional etymological analysis gives more abundant insight cross-cultural and diachronic. In this way from the Hebrew tradition via the Greek ideas up to the new English changes, the Old and New Testament is also found again. Through this process, the findings of this research eventually come out of the interconnected relations. Then for synoptic contrast, Luke, Mark, John, and the apocryphal Thomas gospel which is not a part of the Bible come in. The synoptic contrasts go further to show more differences between the Old and the New Testament as well as in the New Testament. Finally, inter-religious contrast is searched and suggested something from other religions which also have very similar types of their own Beatitudes. So all twelve contrasts are prepared for a better comparative understanding. This microscopic contrast shows that neither one form nor meaning is the same as another.

The literary approach is the main one for all these contrasts. Most materials come from accessing the digital humanities. All the digital sources are given as in-text description with more detailed endnotes. No theological or confessional things do not come in even though there exist some with connotation. The linguistic analysis of English etymology for etymological examination and word analysis are followed by the literary findings which are eventually induced. More details are presented

in each chapter. All the findings are summarized in the end for a more compact understanding in consideration of all the connected relations of each and every analysis. Here are those selections.

4.1 Syntactic contrast of Matthew 5:6

Passive with inversion (Contrast 1)

Blessed be they that hunger and thirst rightwiseness, for they shall be fulfilled [for they shall be filled] (WYC⁹: from Latin Vulgate)

[Bible Gateway WYC Matthew 5:6 2019]

Blessed are those who hunger and thirst for righteousness, for they will be filled.

[Biblehub NIV¹⁰ Matthew 5:6 2019]

Passive without inversion (Contrast 2)

Those who hunger and thirst for righteousness are blessed,
for they will be filled.

[Bible Gateway HCSB¹¹ Matthew 5:6 2019]

Active (or stative) with inversion (Contrast 3)

Happy are those who long to be just and good, for they shall be completely satisfied.

[Bible Gateway TLB¹² Matthew 5:6 2019]

Blessed and fortunate and happy and spiritually prosperous (in that state in which the born-again child of God enjoys His favor and salvation) are those who hunger and thirst for righteousness (uprightness and right standing with God), for they shall be completely satisfied!

[Bible Gateway AMPC¹³ Matthew 5:6 2019]

Ashrey are the ones hungering and thirsting for Tzidkat Hashem (Tzedek Olamim, Everlasting Righteousness, Daniel 9:24), for they will be satisfied.

[Biblehub OJB¹⁴ Matthew 5:6 2019]

Active without inversion (Contrast 4)

9 It stands for the John Wycliffe Version 1380.

The Wycliffe Bible is the only Bible here that was not translated from the Textus Receptus. Its inclusion here is for the Bible's historic value and for comparison in the English language. John Wycliffe, an Oxford professor produced the first hand-written English language Bible manuscripts in the 1380's. While it is doubtful Wycliffe himself translated the versions that bear his name, he certainly can be considered the driving force behind the project. He strongly believed in having the scriptures available to the people. Wycliffe, was well-known throughout Europe for his opposition to the teaching of the organized Church, which he believed to be contrary to the Bible. With the help of his followers (called Lollards), Wycliffe produced dozens of English language manuscript copies of the scriptures. They were translated out of the Latin Vulgate, which was the only source text available to Wycliffe. The Pope was so infuriated by his teachings and his translation of the Bible into English, that 44 years after Wycliffe died, he ordered the bones to be dug-up, crushed, and scattered in the river. [Textus Receptus Bibles 2019]

10 It stands for the New International Version 1978.

11 It stands for the Holman Christian Standard Bible 2004.

12 It stands for the Living Bible 1971.

13 It stands for the Amplified Bible Classic Edition 1987.

The Amplified Bible Classic Edition (AMPC) was the first Bible project of The Lockman Foundation. It attempts to take both word meaning and context into account to accurately translate the original text from one language into another. The AMPC does this through the use of explanatory alternate readings and amplifications to assist the reader in understanding what Scripture really says. Multiple English word equivalents to each key Hebrew and Greek word clarify and amplify meanings that may otherwise have been concealed by the traditional translation method. The first edition was published in 1965. The AMPC is based on the American Standard Version of 1901, Rudolph Kittel's Biblia Hebraica, the Greek text of Westcott and Hort, and the 23rd edition of the Nestle Greek New Testament as well as the best Hebrew and Greek lexicons available at the time. Cognate languages, the Dead Sea Scrolls, and other Greek works were also consulted. The Septuagint and other versions were compared for interpretation of textual differences. In completing the AMPC, translators made a determined effort to keep, as far as possible, the familiar wording of the earlier versions, and especially the feeling of the ancient Book. The AMPC present on Bible Gateway matches the 1987 printing. [Bible Gateway AMPC 2019]

14 It stands for the Orthodox Jewish Bible 2002.

The Orthodox Jewish Bible, completed by Phillip Goble in 2002, is an English language version that applies Yiddish and Hasidic cultural expressions to the Messianic Bible. [Bible Gateway Orthodox Jewish Bible 2019]

They are not the same as Jewish English Bible translations, although they are often translated by Jewish Christian scholars. They are often not standard straight English translations of the Christian Bible, but are translations which specifically incorporate Jewish elements for a Jewish audience. These elements include, but are not limited to, the use of the Hebrew names for all books, the Hebrew Bible (Tanakh) ordering for the books of the Old Testament, both testaments being named their Hebrew names (Tanakh and Brit Cadasha). This approach also includes the New Testament being translated with the preference of spelling names (people, concepts and place names) in transliterated Hebrew rather than directly translated from Greek into English. Some Sacred Name Bibles such as the Hallelujah Scriptures, conform to these elements and are therefore may be considered Messianic Bibles as well. [Wikipedia Messianic Bible translations 2019]

God blesses those who hunger and thirst for justice,
for they will be satisfied.

[Bible Gateway NLT¹⁵ Matthew 5:6 2019]

Those who want to do right more than anything else are happy.

God will fully satisfy them.

[Bible Gateway ICB¹⁶ Matthew 5:6 2019]

4.2 Lexical concordance contrast

Matthew 5:6 in Greek vs. English (Contrast 5)

This Figure 1. English-Greek Text Analysis shows a bilingual contrast in Greek vs. English in Matthew 5:6 [Biblehub Greek Matthew 5:6 2019]. Though not introduced all here, the bilingual dictionary in the Bible hub contains tons of more information about Greek words' etymology and usage like this one that can help modern bilingual understanding. This also shows morphological contrasts. To be noticed is that no morphology automatically matches with each other. About this, the abbreviated characters' meaning in the morphology column is shown on the electronic version. The Strong's Lexicon is below the table. By these contents, one example shows this. The Greek word 'μακάριοι (makarioi)' for the English word 'blessed' is an adjective of the nominative masculine plural but 'χορτασθήσονται (chortasthēsontai)' for the English word 'filled' is a future indicative passive verb of the third person plural. Two English words 'blessed' and 'filled' have no common morphology, so no matching can be found in Greek regardless of the common English form.

Strong's	Greek	English	Morphology
3107 [e]	Μακάριοι makarioi	Blessed [are]	Adj-NMP
3588 [e]	οἱ hoi	those	Art-NMP
3983 [e]	πεινῶντες peinōntes	hungering	V-PPA-NMP
2532 [e]	καὶ kai	and	Conj
1372 [e]	διψῶντες dipsōntes	thirsting for	V-PPA-NMP
3588 [e]	τὴν tēn	-	Art-AFS
1343 [e]	δικαιοσύνην, dikaiosynēn	righteousness;	N-AFS
3754 [e]	Ὅτι hoti	for	Conj
846 [e]	αὐτοὶ autoi	they	PPro-NM3P
5526 [e]	χορτασθήσονται. chortasthēsontai	will be filled.	V-FIP-3P

Figure 1. English-Greek Text Analysis Matthew 5:6
[Biblehub NIV Greek TA Matthew 5:6 2019]

¹⁵ It stands for the New Living Translation 2015. The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next. On the other hand, the NLT translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader's understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful. More than 90 Bible scholars, along with a group of accomplished English stylists, worked toward that goal. In the end, the NLT is the result of precise scholarship conveyed in living language. [Bible Study Tools New Living Translation 2019]

¹⁶ It stands for the International Children's Bible 1989.

◀Matthew 5:6▶

Strong's Lexicon

Blessed[are]

Μακάριοι ([Makaríoi](#))

Adjective Nominative Masculine Plural

[Strong's Greek 3107](#): Happy, blessed, to be envied. A prolonged form of the poetical makar; supremely blest; by extension, fortunate, well off.

those

οἱ ([hoi](#))

Article - Nominative Masculine Plural

[Strong's Greek 3588](#): The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.

who hunger

πεινῶντες ([peinōntes](#))

Verb - Present Participle Active - Nominative Masculine Plural

[Strong's Greek 3983](#): To be hungry, needy, desire earnestly. From the same as penes; to famish; figuratively, to crave.

and

καὶ ([kai](#))

Conjunction

[Strong's Greek 2532](#): And, even, also, namely.

thirst

διψῶντες ([dipsōntes](#))

Verb - Present Participle Active - Nominative Masculine Plural

[Strong's Greek 1372](#): To thirst for, desire earnestly. From a variation of dipsos; to thirst for.

for

τὴν ([tēn](#))

Article - Accusative Feminine Singular

[Strong's Greek 3588](#): The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.

righteousness,

δικαιοσύνην ([dikaiosynēn](#))

Noun - Accusative Feminine Singular

[Strong's Greek 1343](#): From dikaios; equity; specially justification.

for

ὅτι ([Hoti](#))

Conjunction

[Strong's Greek 3754](#): Neuter of hostis as conjunction; demonstrative, that; causative, because.

they

αὐτοὶ ([autoi](#))

Personal / Possessive Pronoun - Nominative Masculine 3rd Person Plural

[Strong's Greek 846](#): He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.

will be filled.

χορτασθήσονται ([chortasthēsontai](#))

Verb - Future Indicative Passive - 3rd Person Plural

[Strong's Greek 5526](#): To feed, satisfy, fatten. From chortos; to fodder, i.e. to gorge.

[[Strong's Lexicon English-Greek Matthew 5:6 2019](#)]

Psalm1:1 in Hebrew vs. English (Contrast 6)

This Figure 2. English-Hebrew Text Analysis with the Strong's lexicon shows bilingual contrast in Hebrew vs. English in Psalm 1:1. "Blessed is the man that walketh not in the counsel of the ungodly, nor

standeth in the way of sinners, nor sitteth in the seat of the scornful” [Biblehub KJV Psalm 1:1 2019]. This can be called one Beatitude of the Old Testament’s version. The search by key word shows that this type of expression like “Blessed are...” or “Blessed is...” appears so many times in the Old Testament as well as the New Testament. So this type of the words and structure of the Old Testament almost match well with the New Testament, which insinuates both intertextuality and contextuality between them. So the form and structure of the Beatitudes in the New Testament is not new but is thought to come from the Hebrew tradition. Though not explained all here, the bilingual dictionary in the Bible hub contains a large amount of information about Hebrew words’ etymology and usage that can help modern trilingual understanding on how the Hebrew tradition goes via Greek ideas up to the old and modern English. The trilingual analysis shows that the word ‘bless’ in English also has other meanings ‘kneel’ in Hebrew and ‘eulogize’ in Greek. And not only God but a man can bless. This will be discussed later. Another Beatitude Psalm 33:12 shows the same type of expression: “Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance [Biblehub KJV Psalm 33:12 2019].” But one more big issue is the word “God” that also appears in Matthew’s Beatitudes. A little confusing this word will occupy another chapter later also contrasting with some words like “LORD”.

Strong's	Hebrew	English	Morphology
835 [e]	בֵּרַךְ 'aš-rê-	Blessed [is]	Interjection
376 [e]	הָאִישׁ hā-'îš,	the man	Art N-ms
834 [e]	אֲשֶׁר 'ă-šer	who	Pro-r
3808 [e]	לֹא lō	not	Adv-NegPrt
1980 [e]	הֹלֵךְ hā-lak	does walk	V-Qal-Perf-3ms
6098 [e]	בְּעֵצָה ba-'ă-sat	in the counsel	Prep-b N-fsc
7563 [e]	רְשָׁעִים rə-šā-'îm	of the ungodly	Adj-mp
1870 [e]	וּבְדֶרֶךְ û-bə-de-rek	and in the path	Conj-w, Prep-b N-csc
2400 [e]	מִטְּאִים hat-tā-'îm	of the sinful	Adj-mp
3808 [e]	לֹא lō	nor	Adv-NegPrt
5975 [e]	עֹמֵד 'ā-mād;	stands	V-Qal-Perf-3ms
4186 [e]	וּבִמְוֶשֶׁב û-bə-mō-wō-šab	and in the seat	Conj-w, Prep-b N-msc
3887 [e]	לְצִיִּים lê-šîm,	of the scornful	V-Qal-Prtcpl-mp
3808 [e]	לֹא lō	nor	Adv-NegPrt
3427 [e]	יָשָׁב: yā-šāb.	sits	V-Qal-Perf-3ms

Figure 2. English-Hebrew Text Analysis Psalm 1:1
[Biblehub KJV Hebrew TA Psalm 1:1 2019]

◀Psalm 1:1▶

Blessed

אַשְׁרֵי (‘aš·rê-)

Interjection

[Strong's Hebrew 835](#): 1) happiness, blessedness 1a) often used as interjection 1b) blessed are**[is] the man**

הָאִישׁ (hā·’îš)

Article | Noun - masculine singular

[Strong's Hebrew 376](#): 1) man 1a) man, male (in contrast to woman, female) 1b) husband 1c) human being, person (in contrast to God) 1d) servant 1e) mankind 1f) champion 1g) great man 2) whosoever 3) each (adjective)**who**

אֲשֶׁר (‘ā·šer)

Pronoun - relative

[Strong's Hebrew 834](#): 1) (relative part.) 1a) which, who 1b) that which 2) (conj) 2a) that (in obj clause) 2b) when 2c) since 2d) as 2e) conditional if**does not**

לֹא (lō)

Adverb - Negative particle

[Strong's Hebrew 3808](#): 1) not, no 1a) not (with verb-absolute prohibition) 1b) not (with modifier-negation) 1c) nothing (subst) 1d) without (with particle) 1e) before (of time)**walk**

הָלַךְ (hā·lak)

Verb - Qal - Perfect - third person masculine singular

[Strong's Hebrew 1980](#): 1) to go, walk, come 1a) (Qal) 1a1) to go, walk, come, depart, proceed, move, go away 1a2) to die, live, manner of life (fig.) 1b) (Piel) 1b1) to walk 1b2) to walk (fig.) 1c) (Hithpael) 1c1) to traverse 1c2) to walk about 1d) (Niphal) to lead, bring, lead away, carry, cause to walk**in the counsel**

בְּעֵצָה (ba·‘ā·sāt)

Preposition-b | Noun - feminine singular construct

[Strong's Hebrew 6098](#): 1) counsel, advice, purpose**of the wicked,**

רְשָׁעִים (rə·šā·‘îm)

Adjective - masculine plural

[Strong's Hebrew 7563](#): 1) wicked, criminal 1a) guilty one, one guilty of crime (subst) 1b) wicked (hostile to God) 1c) wicked, guilty of sin (against God or man)**or**

לֹא (lō)

Adverb - Negative particle

[Strong's Hebrew 3808](#): 1) not, no 1a) not (with verb-absolute prohibition) 1b) not (with modifier-negation) 1c) nothing (subst) 1d) without (with particle) 1e) before (of time)**set foot**

עָמַד (‘ā·mād)

Verb - Qal - Perfect - third person masculine singular

[Strong's Hebrew 5975](#): 1) to stand, remain, endure, take one's stand 1a) (Qal) 1a1) to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of 1a2) to stand still, stop (moving or doing), cease 1a3) to tarry, delay, remain, continue, abide, endure, persist, be steadfast 1a4) to make a stand, hold one's ground 1a5) to stand upright, remain standing, stand up, rise, be erect, be upright 1a6) to arise, appear, come on the scene, stand forth, appear, rise up or against 1a7) to stand with, take one's stand, be appointed, grow flat, grow insipid 1b) (Hiphil) 1b1) to station, set 1b2) to cause to stand firm, maintain 1b3) to cause to stand up, cause to set up, erect 1b4) to present (one) before (king) 1b5) to appoint, ordain, establish 1c) (Hophal) to be presented, be caused to stand, be stood before**on the path**

וּבְדֶרֶךְ (ū·bə·de·rek)

Conjunctive waw, Preposition-b | Noun - common singular construct

[Strong's Hebrew 1870](#): 1) way, road, distance, journey, manner 1a) road, way, path 1b) journey 1c) direction 1d) manner, habit, way 1e) of course of life (fig.) 1f) of moral character (fig.)

of sinners,

חַטָּאִים ([hat·tā·'im](#))

Adjective - masculine plural

[Strong's Hebrew 2400](#): n m 1) sinners adj 2) sinful 3) exposed to condemnation, reckoned as offenders

or

לֹא ([lō](#))

Adverb - Negative particle

[Strong's Hebrew 3808](#): 1) not, no 1a) not (with verb-absolute prohibition) 1b) not (with modifier-negation) 1c) nothing (subst) 1d) without (with particle) 1e) before (of time)

sit

יָשָׁב ([yā·šāb](#))

Verb - Qal - Perfect - third person masculine singular

[Strong's Hebrew 3427](#): 1) to dwell, remain, sit, abide 1a) (Qal) 1a1) to sit, sit down 1a2) to be set 1a3) to remain, stay 1a4) to dwell, have one's abode 1b) (Niphal) to be inhabited 1c) (Piel) to set, place 1d) (Hiphil) 1d1) to cause to sit 1d2) to cause to abide, set 1d3) to cause to dwell 1d4) to cause (cities) to be inhabited 1d5) to marry (give an dwelling to) 1e) (Hophal) 1e1) to be inhabited 1e2) to make to dwell

in the seat

בֵּית־שֵׁבֶט ([ū·bē·mō·wō·šab](#))

Conjunctive waw, Preposition-b | Noun - masculine singular construct

[Strong's Hebrew 4186](#): 1) seat, assembly, dwelling-place, dwelling, dwellers 1a) seat, sitting, those sitting, sitting company or assembly 1b) dwelling place, dwelling 1c) situation, location 1d) time of dwelling 1e) those dwelling, dweller

of mockers.

לְעִיִּים ([lē·šim](#))

Verb - Qal - Participle - masculine plural

[Strong's Hebrew 3887](#): 1) to scorn, make mouths at, talk arrogantly 1a) (Qal) 1a1) to boast 1a2) to scorn 1b) (Hiphil) 1b1) to mock, deride 1b2) to interpret (language) 1b2a) interpreter (participle) 1b2b) ambassador (fig.) 1c) (Hithpalpel) to be inflated, scoff, act as a scorner, show oneself a mocker

[[Strong's Lexicon English-Hebrew Psalm 1:1 2019](#)]

4.3 Synoptic contrast

Luke 6:20-23 (KJV) Beatitudes (Contrast 8)

Luke has a more simplified form than Matthew, which strongly suggests Matthew came out later than Luke as has been allegedly argued. This also supports the Q hypothesis¹⁷ that is discussed in a later chapter. Why is Matthew's version more sophisticated than Luke's, further than all the synoptic gospels then? That is a good question for reviewing the Beatitudes. It is going to be discussed more and induced after presenting one more of Luke's versions but this time about the woe not about the blessing.

Luke 6:20-23

And he lifted up his eyes on his disciples, and said,
Blessed be ye poor: for yours is the kingdom of God.
Blessed are ye that hunger now: for ye shall be filled.
Blessed are ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

[Biblehub KJV Luke 6:20-23 2019]

¹⁷ The Q source (also called Q document, Q Gospel, or Q from German: Quelle, meaning "source") is a hypothetical written collection of primarily Jesus' sayings (logia). Q is part of the common material found in the Gospels of Matthew and Luke but not in the Gospel of Mark. According to this hypothesis, this material was drawn from the early Church's oral tradition. Some of the more notable portions of the New Testament like the Beatitudes are believed to have been first recorded in Q. [[Wikipedia Q source 2019](#)]

But Luke goes to the woes next, just right after these Beatitudes' phrases. Also in a later part, it parallels with Luke 11:42-54 as follows. That is a dramatic contrast with other versions. So Luke focuses more on the woes than the blessings. That makes an internal contrast within Luke as well as an external one with other versions. But to be noticed is that the woes are described the same as the blessings which already have come. That is a unique good matching point only through the window of Luke. Then we can say that Matthew's version is mild and Luke's version is more aggressively reproaching. Matthew is more indirectly persuasive or educational but on the contrary Luke is rather more directly shaking or demanding.

Luke 6:24-26

Woes

(Amos 6:1-7)

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

[Biblehub KJV Luke 6:24-26 2019]

Luke 11:42-54

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore, also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

[Biblehub KJV Luke 11:42-54 2019]

There still be a big contrast between the Old and New Testament. The Deuteronomy in the Old Testament shows absolutely different blessings and curses from the Luke in the New Testament. Luke's form of expression comes from the Old Testament but its contents are a kind of paradox from the Old Testament.¹⁸ The poor, hungry, weeping, morning, etc. that are curses in the Old Testament are not curses any more, rather a blessing in the New Testament. So the blessings in the Old Testament are changed to curses in the New Testament and vice versa. It is a dramatic change from the Old to the New Testament. And as is shown below at Figure 3. English-Hebrew Text Analysis Deuteronomy 28:3, the word 'blessed' comes from different Hebrew word 'בָּרַךְ (bā-rūḵ)' which means to kneel or bless. It is same in English but in Hebrew different from the word 'אַשְׁרֵי ('aš•rê-)' in Psalm 1:1 as above explained. So understanding the Beatitudes in the New Testament needs to understand the backdrop that is in the Old Testament. To be noticed is that Luke shows it very well with a better structured paradoxical contrast of blessings and woes. So the conclusion says that Luke inherits the form of the Deuteronomy's tradition making a paradoxical contrast. All the other versions as well as Matthew's version are to be understood by this contrast as well.

Deuteronomy 28:1-6

The Blessings of Obedience

(Leviticus 25:18-22; Deuteronomy 4:1-14; Deuteronomy 11:1-7)

¹⁸ This refers to the Brant Pitre's lecture in the YouTube video [[Pitre Brant 2019](#)].

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

[Biblehub KJV Deuteronomy 28:1-6 2019]

Deuteronomy 28:15-19

The Curses of Disobedience

(Leviticus 20:1-9; Leviticus 26:14-39; 1 Samuel 15:1-9; 1 Kings 13:11-34)

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

[Biblehub KJV Deuteronomy 28:15-19 2019]

Strong's	Hebrew	English	Morphology
1288 [e]	בָּרַךְ bā-rūk	Blessed [shall be]	V-Qal-QalPassPrtcpl-ms
859 [e]	אַתָּה 'at-tāh	you	Pro-2ms
5892 [e]	בְּעִיר bā-'îr;	in the city	Prep-b, Art N-fs
1288 [e]	וּבְרַךְ ū-bā-rūk	and blessed [shall be]	Conj-w V-Qal-QalPassPrtcpl-ms
859 [e]	אַתָּה 'at-tāh	you	Pro-2ms
7704 [e]	בְּשָׂדֶה baś-śā-deh.	in the country	Prep-b, Art N-ms

Figure 3. English-Hebrew Text Analysis Deuteronomy 28:3
[[Biblehub KJV Hebrew TA Deuteronomy 28:3 2019](#)]

◀ 1288. barak ▶

Strong's Concordance

barak: to kneel, bless

Original Word: בָּרַךְ

Part of Speech: Verb

Transliteration: barak

Phonetic Spelling: (baw-rak')

Definition: to kneel, bless

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to kneel, bless

[Strong's Lexicon English-Hebrew Deuteronomy 28:3 2019]

Mark and John (Contrast 9)

None is found in Mark, and John even though they belong to the synoptic gospels which means they have a common view. So the question comes up about the common things in the synoptic gospel which Mark and John ignore or never give attention to. The other source has been supposed as the Q hypothesis. Because as of then lingua franca Aramaic was the original narrative of the Beatitudes whose source was lost as of now. Criticized as a gnostic and thus not included in the canon by authorization in the Catholic tradition, the Thomas gospel also holding a synoptic view may belong to a part of the Q hypothesis as for this thesis. Why Thomas is outcast from the canon is one but what Thomas' gospel contains in its own Beatitudes is another. Then what is Mark and John's attitude to the Q gospel? That point also makes a good contrast among the three different groups. As long as the Beatitudes are concerned, there is no criteria to identify as canon. If one group is Mattheans and another Lukeans, the other ones are Johannines and Markians. Never to be ignored would be Thomasians located outside the canon of the Bible. Why each group has its own color is a quite interesting question induced from this classification. What is construed is that their social level or condition belongs to make a difference. Partly disputable, but the argument only, by geographical distance does not satisfy all the questions from this difference among the groups.¹⁹

Thomas

There are two versions of Thomas' gospel which are classified as apocryphal and have not been accepted as canon. In some classification it belongs to the Pseudepigrapha.²⁰ But the Gospel of Thomas

¹⁹ The more is omitted but the main idea is referred from the dissertation about the Matthean Beatitudes. [Timothy Dale Howell 2011]

²⁰ Actually this is usually classified as 4 categories. As with the Old Testament, the fourfold classification of the New Testament includes the same categories. Some books of canon also belong to the Antilegomena (books disputed by some). And the Gospel of Thomas actually falls under the category of the Pseudepigrapha (books rejected by all) by this classification. Still it is disputable. Refer to the following for more.

As with the Old Testament the following fourfold classification of the New Testament includes:

1. The Homologoumena (books accepted by all) Twenty of the twenty-seven books of the New Testament had no serious questions about their inspiration. This includes all of the books from Matthew through Philemon, plus 1 Peter and 1 John.

2. The Antilegomena (books disputed by some):

Seven books of the New Testament were disputed in regard to their canonicity.

A. Hebrews: This book was questioned because of its anonymity. In the East, where it was believed to be written by Paul, it was readily accepted. The church in the West was more slow to accept it because of questions about its authorship. Through the influence of Jerome and Augustine in the fourth century, the West finally accepted Hebrews as canonical.

B. James: James was slow to be accepted by the church because of its statements on the relationship of faith and works which seemed to differ from Paul's epistles. Luther questioned its canonicity on this basis. Eusebius, Jerome and Augustine and the rest of the church, however, finally recognized its complementary nature to Paul's letters and hence its canonical status.

C. 2 Peter: 2 Peter was the most disputed book in the New Testament. Its dissimilarity with 1 Peter and the claim that it was a second century work have caused many to doubt its authenticity. These objections, though, were overcome and the testimony of Origen, Eusebius, Jerome and Augustine on its authenticity won out.

D. 2 and 3 John: These books were questioned because of their limited circulation and private nature. They simply did not enjoy the wider circulation of the other books of the New Testament. The strong similarities with 1 John, though, gave strong testimony that these letters were written by John the apostle.

E. Jude: Jude's authority was questioned mainly because of its references to the pseudepigraphic work, Enoch. Quotation, however, of a secular source does not make a book noncanonical. F. Revelation: This book was clearly accepted in the early church but became questioned later because of its teaching of a millennium. This, however, was an interpretation matter, not an inspiration matter.

3. The Pseudepigrapha (books rejected by all):

The first few centuries of the Christian era saw the production of numerous fanciful and heretical works that were neither genuine or valuable. "These books indicate the heretical teaching of gnostic, docetic, and ascetic groups, as well as the exaggerated fancy of religious lore in the early church" (Geisler and Nix, p. 301). It has been estimated that there were about three hundred books of this nature. The following are well-known pseudepigraphic works:

A. The Gospel of Thomas (early second century) This gnostic gospel is a mixture of authentic sayings of Jesus and Gnostic teachings which only the enlightened few are supposed to be able understand. In this gospel Jesus fashioned twelve sparrows from clay and made them fly. He also cursed a young boy who withered like a tree. Eusebius (c. 260-340) said that this work should be "cast aside as absurd and impious" because its style and content clearly show it not to be apostolic ("Books That Almost Made It," in Christian History, issue 43, p. 31).

B. The Gospel of the Ebionites (second century) Made by a Jewish sect of Christians who stressed the law of Moses, the Gospel of the Ebionites teaches that Jesus was a mere man who God adopted at His baptism.

C. The Gospel of Peter (second century) This docetic work denied the humanity of Christ.

4. The Apocrypha (books accepted by some) None of these works are in modern versions of the Bible but they were sometimes quoted by the Fathers and appeared in some Bible translations.

A. Epistle of Pseudo-Barnabas (c. A. D. 70-130) Quoted as Scripture by Origen and Clement of Alexandria, this work parallels Hebrews in style but is allegorical and mystical in nature.

B. Shepherd of Hermas (c. A. D. 115-140) This work was the most popular of all the noncanonical books. It is a picturesque allegory about a shepherd (Jesus) who gives moral guidance through visions and mandates to a man named Hermas. It was considered Scripture by Irenaeus and Clement of Alexandria (See "Books that Almost Made It," p. 30).

69 holds a more natural description than other synoptic gospels. So the canonical classification does not perfectly match with the canonicity in case of the Beatitudes. So for a literary approach, Thomas can be accepted as a model of the different views. Particularly very impressive is the Gospel of Thomas 69 which explains very simply with concrete words like 'hungry' with 'belly'. That makes a good contrast with others and even with the Acts of Thomas 94 that is more complicated. Even the Acts of Thomas 94 quite shorter than Luke and rather more physical than Matthew's version. More intriguing is that like Matthew's complicated version from the Luke's simple one, Thomas' versions also have both simple and complicated versions; both of which on one side strongly suggests a developmental change and on the other side does another kind of redaction.

The Acts of Thomas 94 (Contrast 10)

And Mygdonia hearing this said unto the apostle: In truth, my lord, I have received the seed of thy words, and I will bear fruit like unto such seed. The apostle saith: Our souls give praise and thanks unto thee, O Lord, for they are thine: our bodies give thanks unto thee, which thou hast accounted worthy to become the dwelling-place of thy heavenly gift. And he said also to them that stood by: Blessed are the holy, whose souls have never condemned them, for they have gained them and are not divided against themselves: blessed are the spirits of the pure, and they that have received the heavenly crown whole from the world (age) which hath been appointed them: blessed are the bodies of the holy, for they have been made worthy to become temples of God, that Christ may dwell in them: blessed are ye, for ye have power to forgive sins: blessed are ye if ye lose not that which is committed unto you, but rejoicing and departing bear it away with you: blessed are ye the holy, for unto you it is given to ask and receive: blessed are ye meek for you hath God counted worthy to become heirs of the heavenly kingdom. Blessed are ye meek, for ye are they that have overcome the enemy: blessed are ye meek, for ye shall see the face of the Lord. Blessed are ye that hunger for the Lord's sake for you is rest laid up, and your souls rejoice from henceforth. Blessed are ye that are quiet, (for ye have been counted worthy) to be set free from sin [and from the exchange of clean and unclean beasts]. And when the apostle had said these things in the hearing of all the multitude, Mygdonia was the more confirmed in the faith and glory and greatness of Christ.

[The Acts of Thomas 1924]

The Gospel of Thomas 69 (Contrast 11)

Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."

[The Gospel of Thomas 2019]

4.4 Multi-religious contrast (Contrast 12)

More than interesting is that some other types yet very similar kinds of beatitudes are found in other religious traditions. The Book of Mormon, the Bahá'í Lawḥ-i-Aqdas, the Qur'an, the Bhagavad Gita, and the traditional writings of Buddhism are known to have a very similar expression as the biblical Beatitudes [Wikipedia Beatitudes 2019]. When it comes to the Korean culture, many Korean traditional accounts of stories have the same word embedded in the Korean word 'Bok (복)' equivalent to the key word 'blessed' of the Beatitudes, which has widely ranged throughout Korean cultural and religious history. Particularly such 'Bok' related Korean cultural traditions hold multi-religious accounts mixed with Shamanism, Confucianism, Daoism, Buddhism, Christianity, etc. So the Korean word 'Bok (복)' has been a core of syncretism of Korean multicultural religious tradition. These other religious contents cannot be directly contrasted with the Beatitudes in the Bible in the here and now.

But just the Mangala Sutta, one sutra of Buddhism, is introduced here for showing an example. Repeatedly saying by an active voice "this is the greatest blessing" is quite impressive in connection with the passive voice "blessed are ..." in the Beatitudes of the Bible, showing each different syntactic

C. Didache (c. A. D. 100-120) This work was held in high regard by the early church and gives the opinion of the early church of the second century on the essential truths of Christianity.

D. Apocalypse of Peter (c. A. D. 150) This apocalypse gives picturesque descriptions of heaven and hell.

E. The Acts of Paul (A. D. 170) This is the story of the conversion and testimony of an Iconian lady, Thelca, based on Acts 14:1-7.

F. The Gospel According to the Hebrews (A. D. 65-100)

G. The Epistle of Polycarp to the Philipppians (c. A. D. 108).

[Mike Vlach 1999]

structure though. More intriguing is that both hold the background of the Indo-European language. Then the old tradition of interfaith is enough to be construed as a multi-culture for further study. For this, establishing one hypothesis is possible. That means the basic spiritual root of the Beatitudes in English can be traced via the Greek tradition in the New Testament back to the Hebrew tradition in the Old Testament through which it can reach all the old religious traditions connected by this type of cross-cultural understanding. That would be another good point of why this is to be a curriculum of modern religious education. So suggested here is one more hypothesis that the Beatitudes are construed to be concerned with the concept of an ultimatum from the beginning to all the religions. So I would like to leave it to further research. That is also expected to be researched soon.

Mangala Sutta: Blessings

Thus have I heard. On one occasion the Exalted One was dwelling at Anathapindika's monastery, in Jeta's Grove, near Savatthi. Now when the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:

"Many deities and men, yearning after good, have pondered on blessings. Pray, tell me the greatest blessing!"

[The Buddha:]

"Not to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor — this is the greatest blessing.

To reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course — this is the greatest blessing.

To have much learning, to be skillful in handicraft, well-trained in discipline, and to be of good speech — this is the greatest blessing.

To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation — this is the greatest blessing.

To be generous in giving, to be righteous in conduct, to help one's relatives, and to be blameless in action — this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants, and to be steadfast in virtue — this is the greatest blessing.

To be respectful, humble, contented and grateful; and to listen to the Dhamma on due occasions — this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions — this is the greatest blessing.

Self-restraint, a holy and chaste life, the perception of the Noble Truths and the realisation of Nibbana — this is the greatest blessing.

A mind unruffled by the vagaries of fortune, from sorrow freed, from defilements cleansed, from fear liberated — this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings."

[Mangala Sutta 1994]

4.5 Linguistic analysis of English word by etymology

This is kind of a linguistic approach. This chapter's analysis is done with some words to understand their synchronic or diachronic form and meaning in English. For English history, Latin is also partly adopted here, which makes possible the real understanding of the linguistic adaptation in history. These are the words 'blessed', 'shall', and 'will' selected as the sample cases. Those words are thought to deliver some key concepts of the sentence but are partly ambiguous. So it is good to select and review. This also shows the roots of the words and further the change of each form and meaning whether ameliorated or deteriorated. For a more microscopic view to the word 'blessed', its derivatives like 'bless', 'bliss', and 'blessing' are also added. Some dictionaries are referred to and partly doubled for finding the more sophisticated variations. Here shows the result. More than very impressive is the meaning difference between 'shall' and 'will' stating "so complicated that those who are not to the manner born can hardly acquire it" [Wikipedia Will 2019] as stated below citing The King's English by

Fowler [Wikipedia Will 2019]. Some dictionaries are well selected, adopted, and later interpreted at the findings for this niche's purpose. The modern trend that changes 'shall' to 'will' is reviewed including why then 'shall' does not disappear. That the reason is that the very Bible affects the word I propose as one of this research's conclusion.

bless (v.)

Old English bletsian, bledsian, Northumbrian bloedsian "to consecrate, make holy, give thanks," from Proto-Germanic *blodison "hallow with blood, mark with blood," from *blotham "blood" (see blood (n.)). Originally a blood sprinkling on pagan altars. This word was chosen in Old English bibles to translate Latin benedicere and Greek eulogein, both of which have a ground sense of "to speak well of, to praise," but were used in Scripture to translate Hebrew brk "to bend (the knee), worship, praise, invoke blessings." L.R. Palmer ("The Latin Language") writes, "There is nothing surprising in the semantic development of a word denoting originally a special ritual act into the more generalized meanings to 'sacrifice,' 'worship,' 'bless,'" and compares Latin immolare (see immolate). Meaning shifted in late Old English toward "pronounce or make happy," by resemblance to unrelated bliss. No cognates in other languages. Related: Blessed; blessing.

blessed (adj.)

late 12c., "supremely happy," also "consecrated" (c. 1200), past participle adjective from bless (v.). Reversed or ironic sense of "cursed, damned" is recorded from 1806. Related: Blessedly; blessedness.

blessing (n.)

Old English bletsunga, bledsunge; see bless. Meaning "gift from God" is from mid-14c. In sense of "religious invocation before a meal" it is recorded from 1738. Phrase blessing in disguise is recorded from 1746.

bliss (n.)

Old English blis, also bliðs "bliss, merriment, happiness, grace, favor," from Proto-Germanic *blithsjo (cognates: Old Saxon blidsea, blizza), from *blithiz "gentle, kind" +*-tjo noun suffix. Originally mostly of earthly happiness; influenced by association with bless and blithe.

[Online Etymology Dictionary Blessed 2019]

shall (v.)

Old English sceal, Northumbrian scule "I owe/he owes, will have to, ought to, must" (infinitive sculan, past tense sceolde), a common Germanic preterite-present verb (along with can, may, will), from Proto-Germanic *skal- (cognates: Old Saxon sculan, Old Frisian skil, Old Norse and Swedish skola, Middle Dutch sullen, Old High German solan, German sollen, Gothic skulan "to owe, be under obligation;" related via past tense form to Old English scyld "guilt," German Schuld "guilt, debt;" also Old Norse Skuld, name of one of the Norns), from PIE root *skel- (2) "to be under an obligation." Ground sense of the Germanic word probably is "I owe," hence "I ought." The sense shifted in Middle English from a notion of "obligation" to include "futura." Its past tense form has become should (q.v.). Cognates outside Germanic are Lithuanian skeleti "to be guilty," skilti "to get into debt;" Old Prussian skallisnan "duty," skellants "guilty."

[Online Etymology Dictionary Shall 2019]

shall

1) (v. i. & auxiliary.) To owe; to be under obligation for.
2) (v. i. & auxiliary.) To be obliged; must.
3) (v. i. & auxiliary.) As an auxiliary, shall indicates a duty or necessity whose obligation is derived from the person speaking; as, you shall go; he shall go; that is, I order or promise your going. It thus ordinarily expresses, in the second and third persons, a command, a threat, or a promise. If the auxiliary be emphasized, the command is made more imperative, the promise or that more positive and sure. It is also employed in the language of prophecy; as, the day shall come when . . . , since a promise or threat and an authoritative prophecy nearly coincide in significance. In shall with the first person, the necessity of the action is sometimes implied as residing elsewhere than in the speaker.

[Noah Webster Shall 1913]

will (v.1)

Old English *willan, wyllan "to wish, desire; be willing; be used to; be about to" (past tense wolde), from Proto-Germanic *willjan (cognates: Old Saxon willian, Old Norse vilja, Old Frisian willa, Dutch willen, Old High German wellan, German wollen, Gothic wiljan "to will, wish, desire," Gothic waljan "to choose"). The Germanic words are from PIE root *wel- (2) "to wish, will" (cognates: Sanskrit vrnoti "chooses, prefers," varyah "to be chosen, eligible, excellent," varanam "choosing;" Avestan verenav- "to wish, will, choose;" Greek elpis "hope;" Latin volo, velle "to wish, will, desire;" Old Church Slavonic voljo, voliti "to will," veljo, veleti "to command;" Lithuanian velyti "to wish, favor," pa-velmi "I will," viliuos "I hope;" Welsh gwell "better"). Compare also Old English wel "well," literally "according to one's wish;" wela "well-being, riches." The use as a future auxiliary was already developing in Old English. The implication of intention or volition distinguishes it from shall, which expresses or implies obligation or necessity. Contracted forms, especially after pronouns, began to appear 16c., as in sheele for "she will." The form with an apostrophe is from 17c.

[Online Etymology Dictionary Will 2019]

will

Regarding the rules for using shall vs. will, the comment "the idiomatic use, while it comes by nature to southern Englishmen ... is so complicated that those who are not to the manner born can hardly acquire it"(Fowler, The King's English)

[Wikipedia Will 2019]

God

With the reference of one website [Logos The Names of God 2019] the word 'God' is discussed here. In the Hebrew tradition the word 'Elohim (אֱלֹהִים [el-oh-heem]:)' which means "Creator, Mighty and Strong" turned into the word 'God' in English. So Elohim is to be understood. El(אֱלֹהִים) Eloah(אלוה [el, el-oh-ah]) which means God "mighty, strong, prominent" also turns into the word "God" in English. So is Elah (Aramaic: אֱלָהָה; pl. "elim") the Aramaic word for God used in Ezra and Nehemiah. These words make more complicated. But God, furthermore, has two more kinds of the additional background not etymological root with the word 'Lord' (Adonai אֲדֹנָי [ædɔːnaɪ; ah-daw-nahy]) and 'LORD' (יהוה / YAHWEH / JEHOVAH יהוה [yah-way / ji-hoh-veh]). Searching shows that 'the Lord' and 'the LORD' are used many times in the Bible but 'the God', "GOD", or 'the GOD' is never used. 'God' is the only way to express this. YAHWEH-Elohim (אֱלֹהִים יהוה [yah-way-el-oh-him]) meaning "LORD God" is also used like "the LORD our God" at the Psalm 99:5. Then the conclusion is that the word 'Lord' and 'LORD' can have a definite article but 'God' cannot in the Bible. Of course 'the god' as a generic term is always possible to take the definite article. Then the question is why 'our God' is possible but 'the God' is not possible? That is the unique special point of God. This criterion is thought to hold a theological point of view that is the natural concept of monotheism which never allows two gods. That makes the word 'God' not need the definite article 'the' because it is already embedded in the concept of the word 'God'. But there is no syntactic matching with this idea. So this is one of the phenomenon that semantics which is based on theology through cultural dominance controls English syntax. I, however, also argue and challenge this point. My suggestion goes; as 'their God' or 'your God' is possible out of this circle or out of the Bible, so is 'the God'. Citing same as above, the summarized version of all the names of God is presented here for more. Particularly I added some details for such related words as YHWH, Elohim, Ehyeh asher ehyeh, El, Adonai, etc. to make more contrasts of the real meaning of God. Although speaking many types of expressions about God, this is also by literary analysis not by any theological one.

YHWH יהוה / YAHWEH / JEHOVAH (Hebrew: יהוה) [yah-way / ji-hoh-veh]: "LORD" Deuteronomy 6:4; Daniel 9:14. Strictly speaking, the only proper name for God. Translated in English Bibles "LORD" (all capitals) to distinguish it from Adonai, "Lord." The revelation of the name is given to Moses "I Am who I Am" (Exodus 3:14). This name specifies an immediacy, a presence. Yahweh is present, accessible, near to those who call on Him for deliverance (Psalm 107:13), forgiveness (Psalm 25:11) and guidance (Psalm 31:3). Some combined words are: YAHWEH-Jireh יהוה יִרְאֶה [yah-way-ji-reh]: "The Lord Will Provide" Genesis 22:14, YAHWEH-Rapha יהוה רָפָא [yah-way-raw-faw]: "The Lord Who Heals" Exodus 15:26, YAHWEH-Nissi יהוה נִסִּי [yah-way-nee-see]: "The Lord Our Banner" Exodus 17:15, YAHWEH-M'Kaddesh יהוה מְקַדֵּשׁ [yah-way-meh-kad-esh]: "The Lord Who Sanctifies, Makes Holy" Leviticus 20:8; Ezekiel 37:28, YAHWEH-Shalom יהוה שְׁלוֹם [yah-way-shah-lohm]: "The Lord Our Peace" Judges 6:24, YAHWEH-Elohim יהוה אֱלֹהִים [yah-way-el-oh-him]: "LORD God" Genesis 2:4; Psalm 59:5 Lord of Lords,

YAHWEH-Tsidkenu ידקנו יוה [yah-way-tzid-kay-noo]: "The Lord Our Righteousness" Jeremiah 33:16, 2 Corinthians 5:21, YAHWEH-Rohi רעי יהוה [yah-way-roh-hee]: "The Lord Our Shepherd" Psalm 23:1, YAHWEH-Shammah שמה יהוה [yah-way-sham-mahw]: "The Lord Is There" Ezekiel 48:35 (Hb. אלהינו יהוה. Htr. Yahweh Elōhēnu Eng. Yahweh Elohenu, "Yahweh our God"), YAHWEH-Sabaoth צבאות [yah-way-sah-bah-ohth]: "The Lord of Hosts" Isaiah 1:24; Psalm 46:7 "the LORD our God" Psalm 99:5 KJV, "O LORD our God:" Psalm 99:8 KJV (Hb. שפט יהוה. Htr. Yahweh Shāphat Eng. Yahweh Shaphat "Yahweh the judge", Judges 11:27).

Ehyeh asher ehyeh (Hebrew: אֲהִיָּה אֲשֶׁר אֲהִיָּה) is the first of three responses given to Moses when he asks for God's name in the Book of Exodus. The King James version of the Bible translates the Hebrew as "I Am that I Am" and uses it as a proper name for God. The Aramaic Targum Onkelos leaves the phrase untranslated and is so quoted in the Talmud. Ehyeh is the first-person singular imperfect form of hayah, "to be". Ehyeh is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with thee."). Asher is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where". Although Ehyeh asher ehyeh is generally rendered in English "I am that I am", better renderings might be "I will be what I will be" or "I will be who I will be", or "I shall prove to be whatsoever I shall prove to be" or even "I will be because I will be". Other renderings include: Leeser, "I Will Be that I Will Be"; Rotherham, "I Will Become whatsoever I please", New World Translation (2013 Edition): "I Will Become What I Choose to Become." Greek, Ego eimi ho on (ἐγώ εἰμι ὁ ὢν), "I am The Being" in the Septuagint, and Philo, and Revelation or, "I am The Existing One"; Lat., ego sum qui sum, "I am Who I am."

Elohim (Hebrew: אֱלֹהִים) [el-oh-heem]: God "Creator, Mighty and Strong" Genesis 17:7; Jeremiah 31:33. The plural form of Eloah, which accommodates the doctrine of the Trinity. From the Bible's first sentence, the superlative nature of God's power is evident as God (Elohim) speaks the world into existence (Genesis 1:1). A common name of God in the Hebrew Bible is Elohim (Hebrew: אלהים). Despite the -im ending common to many plural nouns in Hebrew, the word Elohim when referring to God is grammatically singular, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of el meaning gods or magistrates, and is cognate to the 'lhm found in Ugaritic, where it is used for the pantheon of Canaanite gods, the children of El and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew Bible uses elohim not in reference to God, it is plural (for example, Exodus 20:2). There are a few other uses in Hebrew, for example Behemoth. In Modern Hebrew, the singular word ba'alim ("owner", "lord", or "husband") looks plural, but likewise takes a singular verb.

El appears in Ugaritic, Phoenician and other 2nd and 1st millennium bce texts both as generic "god" and as the head of the divine pantheon. In the Hebrew Bible El (**Hebrew: אל**) appears very occasionally alone (e.g. Genesis 33:20, el elohe yisrael, "El the God of Israel", and Genesis 46:3, ha'el elohe abika, "El the God of thy father"), but usually with some epithet or attribute attached (e.g. El Elyon, "Most High El", El Shaddai, "El of Shaddai", El 'Olam "Everlasting El", El Hai, "Living El", El Ro'i "El my Shepherd", and El Gibbor "El of Strength"), in which cases it can be understood as the generic "god". In theophoric names such as Gabriel ("Strength of God"), Michael ("Who is like God?"), Raphael ("God's medicine"), Ariel ("God's lion"), Daniel ("God's Judgment"), Israel ("one who has struggled with God"), Immanuel ("God is with us"), and Ishmael ("God Hears"/"God Listens") it is usually interpreted and translated as "God", but it is not clear whether these "el"s refer to the deity in general or to the god El in particular.

El אל, Eloah אלוה [el, el-oh-ah]: God "mighty, strong, prominent" Nehemiah 9:17; Psalm 139:19 etymologically, El appears to mean "power" and "might" (Genesis 31:29). El is associated with other qualities, such as integrity (Numbers 23:19), jealousy (Deuteronomy 5:9), and compassion (Nehemiah 9:31), but the root idea of "might" remains. El Shaddai אֱלֹהֵי שַׁדַּי [el-shah-dahy]: "God Almighty," "The Mighty One of Jacob" Genesis 49:24; Psalm 132:2,5. El Elyon עליון [el-el-yohn]: "Most High" Deuteronomy 26:19 El Roi אל ראי [el-roh-ee]: "God of Seeing" Genesis 16:13 El-Olam עולם [el-oh-lahm]: "Everlasting God" Psalm 90:1-3 El-Gibhor אל גיבור [el-ghee-bohr]: "Mighty God" Isaiah 9:6

Elah (Aramaic: אֱלָה; pl. "elim") is the Aramaic word for God. The origin of the word is uncertain and it may be related to a root word, meaning "reverence". Elah is found in the Tanakh in the books of

Ezra, Jeremiah (Jer 10:11, the only verse in the entire book written in Aramaic), and Daniel. Elah is used to describe both pagan gods and the Jews' God. The word 'Elah - ʾֵלֹהִים' is also an Arabic word which means god. The name is etymologically related to Allah الله used by Muslims. Elah Yisrael, God of Israel (Ezra 5:1) Elah Yerushalem, God of Jerusalem (Ezra 7:19) Elah Shemaya, God of Heaven (Ezra 7:23) Elah-Avahati, God of my fathers, (Daniel 2:23) Elah Elahin, God of gods (Daniel 2:47)

Adonai אֲדֹנָי [ædɒˈnaɪ; ah-daw-nahy]: "My Lord" Genesis 15:2; Judges 6:15 used in place of YHWH, which was thought by the Jews to be too sacred to be uttered by sinful men. In the Old Testament, YHWH is more often used in God's dealings with His people, while Adonai is used more when He deals with the Gentiles. **Adonai (אֲדֹנָי, lit. "My Lords")** is the plural form of adon ("Lord") along with the first-person singular pronoun enclitic.[n 3] As with Elohim, Adonai's grammatical form is usually explained as a plural of majesty. In the Hebrew Bible, it is nearly always used to refer to God (approximately 450 occurrences).

YAHWEH-Elohim יְהוָה אֱלֹהִים [yah-way-el-oh-him]: "LORD God" Genesis 2:4; Psalm 59:5. A combination of God's unique name YHWH and the generic "Lord," signifying that He is the Lord of Lords.

** Hb. יְהוָה אֱלֹהֵינוּ Htr. Yahweh Elōhēnu Eng. Yahweh Elohenu. This is literally "Yahweh our God", and is translated "the LORD our God," (Psalm 99:5 KJV), and "O LORD our God:" (Psalm 99:8 KJV) in most Bibles. This name was fulfilled by Jesus in the following scriptures:

[Logos The Names of God 2019]

4.6 Findings

In consideration of those contrasts above, etymological information, dictionaries and their combinational analysis further with some arguments, I bring here a conclusion of my Beatitudes in advance. I can conclusively propose my own version of the Beatitudes by a laboratorial experiment of practical literary study. I especially use the word 'blissful' other than 'blessed'. Because the active or stative adjective is more equivalent than the passive one or the like showing no ambiguity. Still staying in the inversion, VP to the left and NP to the right movement is also applied to all in protasis and apodosis. The word 'the God' is used because this is a literary approach not theological and further this is for the readers who do not know what the Beatitudes are as a speech-act theory brings about. So is the word 'shall' not substituted by the word 'will' because 'shall' matches well with the original concept both in Hebrew and English. And all above literary approaches give the findings below that is not theological but rather literary. Syntactic findings, intertextual and contextual findings, and methodological findings all searched and classified by the questions initially raised are as much thoroughly answered as can be. Accordingly, the later coming research with more largely investigated details for this is also quite expected to show up soon. Each category well classified, however, tries to match with giving the very answer to the detailed questions raised above; which can reach the final conclusion for the basic question raised in the beginning. It is very noticeable that all that has been found here comes just through the literary approach with no consideration of theology or a confessional approach sometimes against it though. So this perfectly shows one module of religious education by the non-confessional humanities not by a confessional approach. So the experimental case study proves to be very successful as intended rendering the conclusion to be a more abundant one. Here is the extracted summary but we can have more latent discussions in the classroom of religious education yet neither denoted nor delivered here though.

My version of Matthew's Beatitudes

Blissful are the poor in spirit,
for theirs is the reign of heaven.
Blissful are they who mourn,
for comforted shall be they.
Blissful are the meek,
for the earth they shall inherit.
Blissful are they who hunger and thirst for righteousness,
for filled shall be they.
Blissful are the merciful,
for mercy they shall receive.

Blissful are the pure in heart,
for the God they shall see.
Blissful are the peacemakers,
for called the children of the God shall be they.
Blissful are they who are persecuted for righteousness' sake,
for the reign of heaven is theirs.
Blissful are you, when you they insult and persecute,
and all kinds of evil they say against you falsely, for my sake.

4.6.1 Syntactic findings

(1) Reverse is a major theme throughout the Beatitudes. That matches well with the writing style that is a kind of an intensifying method that is prevalent throughout the Bible. This reverse is far better focused with the repeated couplet-typed chiasmus. In this case, accordingly, the word 'blessed' is mainly intensified and repeatedly focused by the reverse with the couplet-typed chiasmus. (2) 'Blessed' is a lexical passive of an adjective as well as a structural stative with copular 'be'. That means the word holds ambiguity. So the Hebrew or Greek tradition gives more information what it should be and how we can accept it. What should be the very focus is whether the blessing is conditionally given toward the future or naturally already given for now. The slightly slipped nuance between the two makes a big difference. But Greek or Hebrew has no meaning of passive, so the passive style in the English version is to be reconsidered to avoid being ambiguous. (3) Passive and active meanings are precisely different, not automatically interchangeable. It depends on the translators' accounts of protasis and apodosis at each version. Passive literally means passive, so no voluntary power reaches the readers by a receptive attitude. But an active voice comes out of an active attitude from the very actors. (4) The VP can be moved to the left and the NP to the right, which has not been applied coherently throughout the English Bible. Actually this type of movement is quite a good intensifying method but extremely rare in general use. Particularly the Bible reminds the readers of a good literary insight concerning this. (5) The Greek future passive can absorb the English divine meaning from the word 'shall' plus the divine passive meaning. It does function in translation but may be a cultural English translation over syntactic thinking. If so, changing from the word 'shall' in the KJV to the word 'will' in the NIV is still controversial. Because 'shall' has its own conventional meaning of theoretical prophecy or providence not to be automatically absorbed by 'will'. (6) The English meanings of the word 'blessed' and 'shall' have been changed by the very biblical meaning. Thinking affects words; the word 'bless' has more Greek and Hebrew meanings to eulogize or to kneel with no matching in English. It also has a cognate of the word 'blood' tracing back to the ritual meaning. Further, 'shall' has been gradually generally changed to 'will' but the reason why 'shall' does not disappear has not been clarified by the scholars. Then I suggest here; that it is because of a religious concept embedded in the English word 'shall' and just this study proves it well. So sure is that the word 'shall' must be running through the future never being perished as long as the Beatitudes or more broadly the Bible keeps it. So to speak, the word 'shall' is an auxiliary verb that God has created not to be perished beyond any consideration in theology. That is one of the most important findings of this thesis as well. (7) The word 'God' also has an ambiguity. Where to see the Bible affects. Out of the Bible the word 'the God' is also possible other than being mostly used in the Bible though. Genesis 33:20, *el elohe yisrael*, "El the God of Israel", and Genesis 46:3, *ha'el elohe abika*, "El the God of thy father" can be referred to this as is extremely exceptional though. But the biblical general view of the word 'God' is also to be respected for the believers in and out of the Bible as well. (8) Matthew's version is rather additional or educational in terms of the synoptic contrasts with Luke, Mark, John, Thomas and Q. That supports the Q hypothesis and thus Matthew's version might be guessed to be edited for a better education, so reserving the original is not its own purpose. This view can guess that it may affect the structure of each sentence as well.

4.6.2 Intertextual and contextual findings

(1) The structure of the sentence "Blessed are..." or "Blessed is..." is used so many times in the Old Testament as well as in the New Testament. So this style of expression is guessed to come from the old Hebrew tradition or the earlier one not just from Greek or Latin. Still there is a big paradox of

blessings and curses between the Old and New Testament. The poor, hungry, mourning, weeping, etc. that are curses in the Old Testament are not curses any more, rather blessings in the New Testament. This dramatic change is to be understood to understand the Beatitudes in the New Testament. (2) Regardless of the passive feeling from the word ‘blessed’, the Sermon on the Mount has a good contrast of the stative Beatitudes and the following active statements containing light, salt, etc. (3) Despite each different syntax, there is the same archetypical view in Matthew’s Sermon on the Mount as the Ten Commandments like “You shall not...”. That can be interpreted as a kind of Matthew’s slightly changed adaptation from the Old Testament as well. (4) From the point of the Beatitudes’ view, there is no simple criteria to identify it as canon. There are many groups in the Bible. If one is Mattheans or Lukeans who hold the account of the Beatitudes, the other is Johannines or Markians not holding it. Another would be Thomasians’ account located out of the biblical canon. Why each group has its unique color is quite an interesting question induced from this syntactic and literary approach. That is just construed as what their social level or condition belongs to makes a big difference over the geographic difference. Each content partly contextually shows this. (5) As it is not in a vacuum, the literary approach with syntactic thinking corresponds with pragmatics, semantics and further with history, culture, philosophy, theology, etc. The history of the word ‘shall’, ‘will’ or ‘God’ well proves this. The combined bilingual and etymological analysis as a methodology can prove well like some combined diachronic analysis of form and meaning. The cutting edge digital humanities well established concentrically in English makes this possible as is shown in this case study. No other matching languages come to be compatible for now. For example, by the Korean language instead of English it is impossible. (8) In translation, formal correspondence as for syntactic thinking is to be as much prior to dynamic equivalence for meaning as can be despite an incoherent morphology. That should be one of the main focus of the literary approach to the English Bible as well. (7) For a cross-cultural translation from the multi-linguistic texts like Hebrew, Aramaic, Greek, and Latin, intertextuality and contextuality is to be examined throughout the Scripture plus diachronic English for an English version. Further the Classics of the Korean cultural version for the Korean translated word ‘bless’ or ‘blessed’ each originally coming from the traditional word a noun ‘Bok (복)’ or a verb ‘Bokbatda (복받다)’ should be another one when it comes to doing it for the Korean people. Typically, the wide ranged syncretism of the multi-religious Korean culture about the blessing can be made to contrast with the Beatitudes in the Bible. (8) The Beatitudes first preached by Jesus sounded on a hill near the Sea of Galilee. The original preaching language was Aramaic not Hebrew. Then we have to trace back by a linguistic chain English-Latin-Greek-Hebrew-Aramaic. Not only the difference among the languages or their changes but their cultural differences embedded in their own languages make it more difficult. So still we cannot access the very original Jesus’ language but just reached only translated and adapted ones coming from the blurred site. Even so, understanding what we have now is very important to go another mile. In this way we can humbly accept what we have and do not have. Further we can search more who preached why, when, where and to whom.

4.6.3 Methodological findings

(1) The literary approach including syntactic thinking is a universal platform of hermeneutics to find the true meaning for what the author intended. A variety of contrasts and concordances allow us to interpret the Bible by the Bible concerning the ambiguities. (2) The English Bible including its research foundation is well organized as a thesaurus for the English Language and Literature. The literary approach to the Bible is a universal platform to be shared with theology. The Aramaic Q or Hebrew JEPD²¹ hypothesis is just such an example resulted from it. Particularly modern electronic

²¹ The JEPD Theory of the Torah

The JEPD Theory, or Documentary Hypothesis, is taught in many university Bible courses today. It was developed in the 19th century by Julius Wellhausen and others, when scholars thought few could write in Moses’ time. It claims the Bible’s first five books (as well as Joshua) were oral tradition written down many centuries after Moses, by at least four or five different authors. Jehovist source (c.850 B.C.) for passages where the divine name is used, such as Gen 1-2:3; 7:2-3.

Elohist source (c.750 B.C.) where the word Elohim is used for God, such as Genesis 2:4-3:3.

Priestly source (c.450 B.C.) for verses pertaining to the temple, such as Leviticus and Gen 6:19-20.

Deuteronomist source (c.622 B.C.) for most of the book of Deuteronomy.

Holiness source (575 B.C.) for Leviticus 17-20 is a variation on the JEPD theory.

versions help it to go with an unprecedented brand new approach for the digital humanities. (3) Led neither by philosophy nor theology but by a literary interpretation with syntactic thinking, we can further challenge either biblical ambiguities or misunderstandings for not being superstitious as well as for literature: e.g. curse, spirit, poor, right, priest, tithe, meditate, revelation, salvation, heaven, repent, guilt, etc. Further it would be proved by Martin Luther's 95 Theses [Martin Luther's 95 Theses 1517] as a case of literary approach to the Bible, which partly hold a similar literary account struggling as in the above examples, mostly theological though: e.g. 12 questions from 80 to 91²² of Martin Luther's 95 Theses. Whether denoted or connoted, it can be interpreted so. Further, the more the better it would have been. So it is possible to as of now escape from any stubborn theology such as causing the Reform in the Middle Age as of then. (4) The Beatitudes are preached not for what the people who gather at the Galilean level and hillside²³ (<Picture 1> The Galilean level and hillside and <Picture 2> Map of the Sermon on the Mount are attached as an appendix) want but for that they lack what the Beatitudes say. This well keeps up with the speech act theory.²⁴ (5) This exemplary literary approach to the Bible is strongly commendable to all the students for a non-confessional religious education. Not only the traditional texts but there are a variety of electronic versions of materials already ready to go including audio²⁵-visual, dictionary, bilingual, geographical, archeological, historical information in one comprehensive database homepage like the Biblehub, Bible Gateway, etc. This research shows a kind of experimental model pursuing the digital humanities. That Biblehub is one model of the most powerful engine grounded on a comprehensive database and optimized for studying the Bible whether for the confessional or for the non-confessional case. About this, English as a modern lingua franca on the internet already appears as a major language for the Bible as well. English in which most of the biblical databases is constructed more than any other language versions plays a pivotal role to study the Bible.

In general, the JEPD theory used to teach that the Bible misrepresents itself and the Torah was edited into the form we have today about 200 B.C. However, we have a copy of Exodus and Leviticus from the Dead Sea scrolls dated 250 B.C. [[Historycart JEPD 2019](#)]

22 80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.

81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.

82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.

83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"

84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"

85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"

86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"

87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"

88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"

89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"

90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.

91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.

[Martin Luther's 95 Theses 1517]

23 It does not look like a mount but a plain. For more geographical understanding, the picture and the map are attached as appendix.

24 Speech-act theory is a subfield of pragmatics concerned with the ways in which words can be used not only to present information but also to carry out actions. As introduced by Oxford philosopher J.L. Austin (*How to Do Things With Words*, 1962) and further developed by American philosopher J.R. Searle, speech-act theory considers the levels of action at which utterances are said to perform: Locutionary acts, Illocutionary acts, Perlocutionary acts "Since 1970 speech-act theory has influenced in conspicuous and varied ways the practice of literary criticism. When applied to the analysis of direct discourse by a character within a literary work, it provides a systematic but sometimes cumbersome framework for identifying the unspoken presuppositions, implications, and effects of speech acts which competent readers and critics have always taken into account, subtly though unsystematically. (See discourse analysis.) Speech-act theory has also been used in a more radical way, however, as a model on which to recast the theory of literature in general, and especially the theory of prose narratives. What the author of a fictional work—or else what the author's invented narrator—narrates is held to constitute a 'pretended' set of assertions, which are intended by the author, and understood by the competent reader, to be free from a speaker's ordinary commitment to the truth of what he or she asserts. Within the frame of the fictional world that the narrative thus sets up, however, the utterances of the fictional characters—whether these are assertions or promises or marital vows—are held to be responsible to ordinary illocutionary commitments." (M.H. Abrams and Geoffrey Galt Harpham, *A Glossary of Literary Terms*, 8th ed. Wadsworth, 2005) [[ThoughtCo Speech-Act Theory 2019](#)]

25 The Bible Gateway provides many audio versions of the Bible.

So in consideration of the aspect that the second language acquisition is concerned, the bilingual or immersion method with the English Bible is guessed to be able to be more efficient than the monolingual one particularly for the Korean students. This can be also generalized to all kinds of non-confessional religious education for other religions like Buddhism, Islam, Confucianism, Daoism, even Korean traditional religions, etc. (6) In consideration of other religious traditions, the trans-cultural or multi-religious Beatitudes can be induced. When in the classroom in a non-confessional religious education, this would be a good subject for all the students as well. After studying the Beatitudes, like what I have done in the thesis, they can create their own Beatitudes for the world as well, which can also have the students make good progress for ethical and multicultural achievement by this type of reflective education. Regardless of their religion or belief, this can be applied for all of them on the basis of a literature-based non-confessional approach. Of course, this type of educational contents should be classified by the objectives or the students' grade and level. (7) There is no criteria of the canon as long as the Beatitudes are concerned. So the literary approach can deal with the Apocrypha or the Pseudepigrapha same as the other canons. That is a grave difference between literature and theology, which adds another additional point for the brand new criteria repeatedly questioning whether literature independently precedes and thus can support or criticize theology.

5. Conclusion

Selecting Matthew's version of the Beatitudes, all twelve contrasts deal with a variety of versions. Whether or not with inversion or passive, no fixed form exists. This trilingual analysis ranging from the Old to New Testament and up to modern English gives a rather cross-cultural and diachronic view over synchronic understanding. Doing so, how we got the present biblical forms and meanings gives a good insight of how we can see the Bible. To search the findings and to establish the solutions, exchanging the ideas mostly with the electronic versions of the biblical databases, this research shows an experimental model pursuing digital humanities. Through this research the Biblehub at the website www.biblehub.com that I know of is quite an informative database whether for the confessional or for the non-confessional approach is a main tool for this organizational analysis, but some additional materials come from other databases.

The above brand new version of my Beatitudes and more finding leads this thesis to a clear conclusion. The first basic question raised can have the very answer as follows: Concerning the biblical ambiguity, literature independently precedes and thus can support or criticize theology. So this laboratorial case of the literary study of the Bible proves itself in that it gives a great amount of understanding, avoiding misconceptions, a fluent freedom of religion and further escaping from any stubborn theology such as causing Reform in the Middle Age; a part of Martin Luther's 95 Theses as a case of literary approach to the Bible could also prove this theory. A dramatic paradox of the Beatitudes between the Old and the New Testament is a crucial point to understand how it connects with each other and why it should be. This study also shows the basic spiritual root of the Beatitudes in English can be traced via the Greek tradition in the New Testament back to the Hebrew tradition in the Old Testament through which it can reach all the old religious traditions connected by this type of cross-cultural understanding. That would be a good point of why this is to be a curriculum of modern religious education. This also strongly commends the literary approach in school from the elementary to the university, which is possible more than enough in non-confessional environments. All this research process, of course, can be provided to the students as a model case as well. The students, then, can do another study like this type of experimental case or creating their own Beatitudes by themselves in a course for more practice. Particularly for Korean students this means English plus the Korean bilingualism or the English immersion method in a real situation by content based instruction so called the abbreviated term CBI, which means learning the second language intensively focusing on the contents. So it is more than efficient and no more excuse is available. As is shown in the findings above, there are far more things than to be taught as it has been through this type of new education which also has multiple factors: literature, creativity, second language acquisition, digital humanities, ethical tradition, etc. as well as religious education. Further this type of education can support the students for the well balanced choice of a belief or theology throughout their life. In such a way this case study proves a literature-based approach to the Bible is strongly commendable for a non-confessional

religious education. This also demonstrates that a more generalized literary theory to all kinds of religious canons in other religions like Buddhism, Confucianism, Daoism, Islam, even Korean traditional religions etc. is also possible other than the Bible. Particularly I leave here an interfaith and multi-religious study of the Beatitudes for further research and especially the students' task in this type of non-confessional literature-based religious class. As the theological education in public school is an unconstitutional problem, so is no religious education yet non-confessional. All the students have the right to learn and all the teachers have the right to teach. This study is definitely within them.

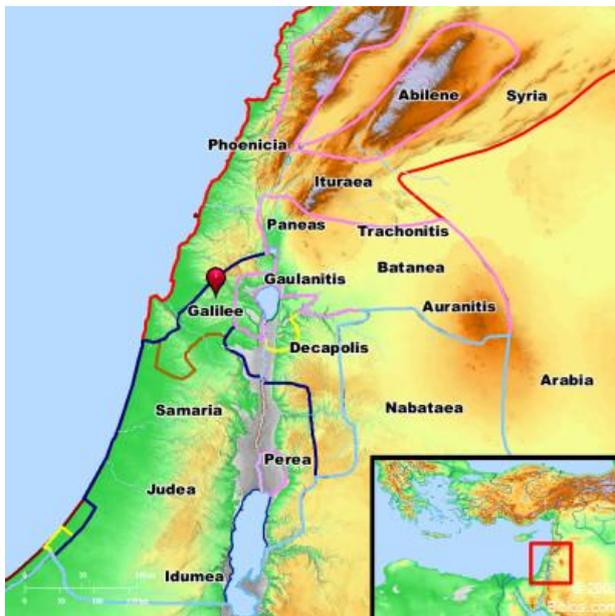
In terms of educational policy, this study gives a good insight to the Ministry of Education in Korea. This research strongly suggests that the policy of the more generalized religious education should be adopted. Practicing that education is quite close to a well-developed global standard. Intrinsically, it also goes well with the human rights, more specifically the right to learning of the learners as well as to teaching of the teachers concerned.



Figure 1. The Galilean level and hillside²⁶



Figure 2. Map of the Sermon on the Mount²⁷



The so-called "Sermon on the Mount" is recorded in Matthew 5-7 and Luke 6. The alleged discrepancy between Matthew's version being on a hill and Luke's being on a level place is easily reconciled with observation of many level places on the Galilean hillsides. Scripture gives no indication of the exact location of this event, but the Byzantines built a church to commemorate it at the bottom of the hill. Some of Napoleon's men placed it on the nearby Arbel mountain.

[Biblehub Atlas 2019]

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²⁶ This picture is cited from the Biblepace.com. [Bibleplace 2019]

²⁷ This map and text is cited from the Biblehub. [Biblehub Atlas 2019]

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