

**The Beatitudes  
Matthew 5:1-12**

# **Koiné Greek II**

**by Thor F. Carden**

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

**Koiné Greek II**

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**This course is dedicated to**  
**Ron Scarlata**  
**who believed in me when I needed him to**  
**and to his wonderful daughter**  
**Belinda Vatany**  
**who encouraged me to develop this course**

----- PRICE INFORMATION -----

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## Matthew 5:1-12 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

**Matthew 5:1** Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ, (προσηλθὼν OR προσήλθαν) {Note 151} αὐτῶ οἱ μαθηταὶ αὐτοῦ,

**Parsing** {Notes 101 & 102}

| Greek      | Lexical Form | Some possible meanings         | Grammar                       |
|------------|--------------|--------------------------------|-------------------------------|
| ἰδὼν       | ὁράω         | see, observe, notice, perceive | Verb Aorist Act Prt Nom Sng M |
| δὲ         | δέ           | but, to the contrary, rather   | Conjunction                   |
| ὄχλους     | ὄχλος        | multitude, crowd               | Noun Acc Plu M                |
| ἀνέβη      | ἀναβαίνω     | arise, ascend, climb up        | Verb 3rd Aorist Act Ind Sng   |
| εἰς        | εἰς          | into, to, in, among, unto, for | Preposition                   |
| ὄρος       | ὄρος         | a mountain, hill               | Noun Acc Sng N                |
| καθίσαντος | καθίζω       | set, sit down, tarry           | Verb Aorist Act Prt Gen Sng M |
| αὐτοῦ      | αὐτός        | he, she, it                    | Pronoun Gen Sng M             |
| προσηλθων  | προσέρχομαι  | approach, come to              | Verb 3rd Aorist Act Ind Plu   |
| προσηλθων  | προσέρχομαι  | approach, come to              | Verb 3rd Aorist Act Ind Plu   |
| αὐτῶ       | αὐτός        | he, she, it                    | Pronoun Dat Sng M             |
| μαθηταὶ    | μαθητής      | disciple                       | Noun Nom Plu M                |
| αὐτοῦ      | αὐτός        | he, she, it                    | Pronoun Gen Sng M             |

**Rendering** Create a rendering chart for each of the four verbs. {Note 103}

Put the verb ἰδὼν in the center using the past tense since it is Aorist and the helping verb having to make it a participle in English {Notes 901, 911}

The post positive δὲ goes in the Vocative slot. {Note 106}

τοὺς ὄχλους “The crowds” is accusative so it goes in the third column. At first I needed to consider if it went with the next verb, but glancing down I can see it has an accusative of its own. {Note 108a} {New clause because Note 125k }

|      |             |            |
|------|-------------|------------|
| Then | having seen | the crowds |
|      |             |            |

Participial phrase in the nominative case so it will modify or be the subject of a verb to come later. {Note 907}

ἀνέβη “go up” becomes “went up” in the Aorist. {Notes 604, 606, 607, 638}

εἰς τὸ ὄρος is a preposition phrase. εἰς always takes accusative so that doesn’t help but since both the verb and “mountain” suggest going up onto, or on, onto seems best.

{Note 109a}

“He” comes from the 3<sup>rd</sup> person of the verb. We can sometimes use the participial phrase above in this situation, but without the “he” it doesn’t sound right in English. {Note 240}

{New clause because Note 125e & g}

|    |         |                 |
|----|---------|-----------------|
|    | went up |                 |
| He |         | on the mountain |

καὶ goes in the intro/vocative slot. {Note 106}

καθίσαντος is a participle in the genitive case, so I’m looking for some noun for it to modify or classify. I use “sat down” since it is Aorist and add “having” because it is a participle. {Notes 907, 911, 913}

αὐτοῦ genitive singular usually gives us “His” but in this case it is the subject of the participle so “he” {Note 902} We can leave it out in English since we already have a “he” in the previous clause. {New clause because Note 125k }

|     |                 |  |
|-----|-----------------|--|
| and | having sat down |  |
| he  |                 |  |

προση̃λθαν or προση̃λθον the textual difference is one without a distinction in meaning or grammar. My guess it was similar to “a” and “an” in English. They just used whichever one sounded better. So “came” {Notes 151, 604, 606}

αὐτῷ him and the indirect object because it is dative {Note 109a}

οἱ μαθηταὶ The disciples will be the subject because it is nominative {Note 107}

αὐτοῦ so His, modifying disciples {Note 201b}

|               |      |        |
|---------------|------|--------|
|               | came |        |
| His disciples |      | To him |

**My translation:**

Matthew 5:1 Then having seen the crowds, He went up on the mountain, and having sat down, His disciples came to him.

**Comparison to the Experts** {Note 104} I see no significant differences.

KJV And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

NKJV And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

NLT One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him,

NIV Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him,

NASB When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.

YLT And having seen the multitudes, he went up to the mount, and he having sat down, his disciples came to him,

It should be noted that sitting was the typical posture for a teacher or rabbi. The students typically stood around him. By going to a mountain He allowed a greater number of students to participate.

## Matthew 5:2

καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,

### Parsing

| Greek     | Lexical Form | Some possible meanings        | Grammar                               |
|-----------|--------------|-------------------------------|---------------------------------------|
| ἀνοίξας   | ἀνοίγω       | open                          | Verb Aorist Act Participle Nom Sng M  |
| στόμα     | στόμα        | mouth                         | Noun Acc Sng N                        |
| αὐτοῦ     | αὐτός        | he, she, it, same             | Pronoun Gen Sng M                     |
| ἐδίδασκεν | διδάσκω      | teach, instruct, train        | Verb 3rd Imperfect Act Ind Sng        |
| αὐτοὺς    | ἑαυτοῦ       | herself, himself, itself      | Reflexive Pronoun Acc Plu M           |
| λέγων     | λέγω         | say, speak, tell, call, claim | Verb Present Act Participle Nom Sng M |

### Rendering

Create a rendering chart for each of the three verbs.

καὶ and goes in the vocative slot

ἀνοίξας aorist so opened, participle so add having

τὸ στόμα the mouth is accusative so it goes in the direct object slot

αὐτοῦ, modifies mouth or teaching. His mouth seems to make more since so I try it.

|     |               |           |
|-----|---------------|-----------|
| and | having opened | his mouth |
|     |               |           |

ἐδίδασκεν imperfect so teaching, and a helper pronoun for the subject, and a helper verb for the sound of it.

αὐτοὺς, reflexive pronoun, accusative plural “themselves” in the direct object spot?

|    |              |            |
|----|--------------|------------|
|    | was teaching | themselves |
| he |              |            |

λέγων present participle, so speaking,

|  |          |  |
|--|----------|--|
|  | speaking |  |
|  |          |  |

**My Translation:** Matthew 5:2 And having opened his mouth, he was teaching themselves speaking. That doesn't make sense. I need to see what the experts did with it.

**Comparison to the Experts**

KJV And he opened his mouth, and taught them, saying,

NKJV Then He opened His mouth and taught them, saying:

NLT and he began to teach them.

NIV and he began to teach them. He said:

NASB He opened His mouth and began to teach them, saying,

YLT and having opened his mouth, he was teaching them, saying:

None of them, even YLT, did anything to show the reflexive pronoun. They just translated it as "them." Perhaps I parsed it incorrectly, but I can't find that I did. Maybe they changed it to make it make sense in English. That leaves me wondering if there was something more meant in the Greek that I'm missing.

I like my "was teaching" better than their "began to teach." Imperfect is clearly linear in aspect as I have it, not punctiliar as they do.

They all went with "saying" instead of "speaking" which when you look at the context of the next verse is clearly much better.

**Matthew 5:3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

**Parsing:**

| Greek    | Lexical Form | Some possible meanings      | Grammar                             |
|----------|--------------|-----------------------------|-------------------------------------|
| Μακάριοι | μακάριος     | blessed, happy              | Adjective Nom Plu M                 |
| πτωχοὶ   | πτωχός       | beggar, poor                | Adjective Nom Plu M                 |
| πνεύματι | πνεῦμα       | spirit, ghost               | Noun Dat Sng N                      |
| ὅτι      | ὅτι          | that, so that, because, for | Conjunction                         |
| αὐτῶν    | αὐτός        | he, she, it, same           | Pronoun Gen Plu M                   |
| ἐστὶν    | εἰμί         | are, belong, call,          | <b>Verb</b> 3rd Present Act Ind Sng |
| βασιλεία | βασιλεία     | kingdom, reign              | Noun Nom Sng F                      |
| οὐρανῶν  | οὐρανός      | air, heaven, sky            | Noun Gen Plu M                      |

**Rendering:**

Create a rendering chart for the verb, but being familiar with the passage I know I’ve got a problem. I’ve only got one “is” but I know there are supposed to be two as I recall.

Μακάριοι Blessed is nominative so it goes in the subject slot  
 οἱ πτωχοὶ the poor, not just poor as in reduced circumstances, but wretched without anything at all. Devoid of any resources. It is also nominative and I have “is” for a verb, but I can glance down and see I have some more nominative case words to go. I guess there is some kind of “is” understood rather than an appositive construction, so I go ahead and supply an extra one. {Note 883}  
 τῷ πνεύματι, the spirit is in dative case but I have no preposition for it, and no verb for it to be an indirect object. I remember reading somewhere that in ancient Greek, before Koine Greek, there were almost no prepositions and that the idea expressed by them was done with the case of the noun rather than a helpful preposition. But what preposition do I use for the dative case? I don’t know how that is decided but being familiar with the passage I use “in” assuming the locative case is meant from the case chart in the reference materials for Introduction to Koine Greek.

|         |    |                    |
|---------|----|--------------------|
|         | is | the poor in spirit |
| Blessed |    |                    |

ὅτι because, based on familiarity with the passage, in the intro because it is a conjunction  
 αὐτῶν possessive plural so theirs don’t know where it goes  
 ἐστὶν renders as is in the verb slot  
 ἡ βασιλεία the kingdom is nominative so it is the subject  
 τῶν οὐρανῶν the heaven, but genitive so of heaven modifying kingdom; subject is full so dangling possessive pronoun because the predicate adjective

|                       |    |        |
|-----------------------|----|--------|
| because               | is |        |
| the kingdom of heaven |    | theirs |



**My Translation:** “Blessed is the poor in spirit, because the kingdom of heaven is theirs,” sounds funny and I realize “poor” is plural so the first “is” should be “are” giving me Matthew 5:3 “Blessed are the poor in spirit, because the kingdom of heaven is theirs.”

**Comparison to the Experts:** Most chose “for” for οτι instead of “because.” I don’t see a significant difference.

Most chose to preserve the Greek word order by making “theirs” the subject of the second clause and Kingdom of Heaven the predicate nominative. I like doing that better than what I did.

All in all, I’m satisfied with my translation.

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

NKJV “Blessed are the poor in spirit, For theirs is the kingdom of heaven.

NLT “God blesses those who are poor and realize their need for him,for the Kingdom of Heaven is theirs.

NIV “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

NASB “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

YLT 'Happy the poor in spirit -- because theirs is the reign of the heavens.

YLT captured the plural of “heavens” correctly and the rest of us missed that.

**Matthew 5:4** Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται

**Parsing:**

| Greek           | Lexical Form | Some possible meanings      | Grammar                               |
|-----------------|--------------|-----------------------------|---------------------------------------|
| μακάριοι        | μακάριος     | blessed, happy              | Adjective Nom Plu M                   |
| πενθοῦντες      | πενθέω       | mourn, bewail               | <b>Verb</b> Present Act Prt Nom Plu M |
| ὅτι             | ὅτι          | that, so that, because, for | Conjunction                           |
| αὐτοὶ           | αὐτός        | he, she, it                 | Personal Pronoun Nom Plu M            |
| παρακληθήσονται | παρακαλέω    | beseech, call for, urge     | <b>Verb</b> 3rd Future Pass Ind Plu   |

**Rendering:** Two charts, one for each verb.

Μακάριοι Blessed – nominative so subject

οἱ Nominative “the” modifying the participle mourn? Made it “those” which is in the range of sense

πενθοῦντες, mourning, it is a participle. Added an “are” to make it sound better in English.

|         |                    |  |
|---------|--------------------|--|
|         | are those mourning |  |
| Blessed |                    |  |

ὅτι “because”, conjunction goes in the vocative slot

αὐτοὶ Masculine plural nominative is “they”

παρακληθήσονται “will be called”. I know the experts are going to go with “comforted” so I looked deeper into the range of sense. Not only is “comfort” in the range of sense, but it is a form of the word “comforter” used to describe the Holy Spirit. It also usually translated as “comfort” in the New Testament. Another word is usually translated “called” as in Romans 8:28.

|         |                   |  |
|---------|-------------------|--|
| because | will be comforted |  |
| they    |                   |  |

**My Translation:** Matthew 5:4 “Blessed are those mourning, because they will be comforted.”

**Comparison to the Experts:**

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

NLT God blesses those who mourn, for they will be comforted.

NIV Blessed are those who mourn, for they will be comforted.

NASB “Blessed are those who mourn, for they shall be comforted.

There are no significant differences, but I prefer my “mourning” the experts “mourn” because present tense is linear not punctiliar as they have it.

I found it very interesting the close association between “being called” and “being comforted.” I’m not sure, but I believe it adds a dimension to how we should think about the role of the Holy Spirit.

## Matthew 5:5 Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν

### Parsing:

| Greek           | Lexical Form | Some possible meanings      | Grammar                     |
|-----------------|--------------|-----------------------------|-----------------------------|
| μακάριοι        | μακάριος     | blessed, happy              | Adjective Nom Plu M         |
| πραεῖς          | πραύς        | mEEK                        | Adjective Nom Plu M         |
| ὅτι             | ὅτι          | that, so that, because, for | Conjunction                 |
| αὐτοὶ           | αὐτός        | he, she, it                 | Pers Pron Nom Plu M         |
| κληρονομήσουσιν | κληρονομέω   | to inherit                  | Verb 3rd Future Act Ind Plu |
| γῆν             | γῆ           | ground, land, world         | Noun Acc Sng F              |

**Rendering:** One rendering chart for the verb, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous two verses. Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise) οἱ πραεῖς, the meek

|         |     |          |
|---------|-----|----------|
|         | are | the meek |
| Blessed |     |          |

ὅτι because  
αὐτοὶ they  
κληρονομήσουσιν will inherit  
τὴν γῆν the land

|         |              |          |
|---------|--------------|----------|
| because | will inherit | the land |
| they    |              |          |

**My Translation:** Matthew 5:5 “Blessed are the meek, because they will inherit the land.”

**Comparison to the Experts:** Substantial agreement.

Nothing particularly remarkable here in the grammar, but a word study of “meek” and “land” would probably yield some interesting results.

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

NKJV Blessed are the meek, For they shall inherit the earth.

NLT God blesses those who are humble, for they will inherit the whole earth.

NIV Blessed are the meek, for they will inherit the earth.

NASB “Blessed are the [fn]gentle, for they shall inherit the earth.

YLT 'Happy the meek -- because they shall inherit the land.

**Matthew 5:6** Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται

**Parsing:**

| Greek          | Lexical Form | Some possible meanings | Grammar                               |
|----------------|--------------|------------------------|---------------------------------------|
| μακάριοι       | μακάριος     | blessed, happy         | Adjective Nom Plu M                   |
| πεινῶντες      | πεινάω       | be hungry              | <b>Verb</b> Present Act Prt Nom Plu M |
| καὶ            | καί          | and, also, both, even  | Conjunction                           |
| διψῶντες       | διψάω        | be thirsty             | <b>Verb</b> Present Act Prt Nom Plu M |
| δικαιοσύνην    | δικαιοσύνη   | righteousness          | Noun Acc Sng F                        |
| ὅτι            | ὅτι          | that, because, for     | Conjunction                           |
| αὐτοὶ          | αὐτός        | he, she, it            | Personal Pronoun Nom Plu M            |
| χορτασθήσονται | χορτάζω      | feed, fill, satisfy    | <b>Verb</b> 3rd Future Pass Ind Plu   |

**Rendering:** Three rendering charts for the verbs, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous verses. Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise)

|         |     |  |
|---------|-----|--|
|         | are | (the next two participial phrases go here) |
| Blessed |     |  |

οἱ πεινῶντες those hungering, linear for present tense of the participle

|       |           |  |
|-------|-----------|--|
| those | hungering |  |
|       |           |  |

καὶ and

διψῶντες thirsting, linear for the present tense of the participle

τὴν δικαιοσύνην, the righteous in accusative, it is the object of the two participles, I add a “for” to make it more understandable in English

|     |           |                   |
|-----|-----------|-------------------|
| and | thirsting | for righteousness |
|     |           |                   |

ὅτι because

αὐτοὶ they

χορτασθήσονται will be fed, satisfied, or filled. I chose filled because of my bias that it is talking about the filling of the Holy Spirit that gives us His righteousness.

|         |                |  |
|---------|----------------|--|
| because | will be filled |  |
| they    |                |  |

**My Translation:** Matt 5:6 Blessed are those hungering and thirsting for righteousness because they will be filled.

**Comparison to the Experts:** No significant differences.

I prefer mine and the Young's Literal because it captures the on-going idea of the thirst and hunger. I don't think it is enough to just want to be righteous now and then, I think it has to be something you have some passion about.

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

NKJV Blessed are those who hunger and thirst for righteousness, For they shall be filled.

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

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

NASB "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

YLT 'Happy those hungering and thirsting for righteousness -- because they shall be filled.

**Matthew 5:7** Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται

**Parsing:**

| Greek        | Lexical Form | Some possible meanings      | Grammar                      |
|--------------|--------------|-----------------------------|------------------------------|
| μακάριοι     | μακάριος     | blessed, happy              | Adjective Nom Plu M          |
| ἐλεήμονες    | ἐλεήμων      | merciful                    | Adjective Nom Plu M          |
| ὅτι          | ὅτι          | that, so that, because, for | Conjunction                  |
| αὐτοὶ        | αὐτός        | he, she, it                 | Pers Pron Nom Plu M          |
| ἐλεηθήσονται | ἐλεάω        | have compassion, show mercy | Verb 3rd Future Pass Ind Plu |

**Rendering:** One rendering chart for the verb, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous verses.

Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise)  
οἱ ἐλεήμονες, the merciful

|         |     |              |
|---------|-----|--------------|
|         | are |              |
| Blessed |     | the merciful |

ὅτι because

αὐτοὶ they

ἐλεηθήσονται will have mercy (will have because it is passive future) I think it is interesting that in Greek the concept of mercy is built into the verb, but in English we have no such verb. We have to combine a form of the verb “show” with the noun “mercy” in order to translate the concept from Greek into English.

|         |                     |  |
|---------|---------------------|--|
| because | will be shown mercy |  |
| they    |                     |  |

**My Translation:** Matthew 5:7 “Blessed are the merciful because they will be shown mercy.”

**Comparison to the Experts:** No significant differences.

KJV Blessed are the merciful: for they shall obtain mercy.

NKJV Blessed are the merciful, For they shall obtain mercy.

NLT God blesses those who are merciful, for they will be shown mercy.

NIV Blessed are the merciful, for they will be shown mercy.

NASB “Blessed are the merciful, for they shall receive mercy.

YLT 'Happy the kind -- because they shall find kindness.

**Matthew 5:8** Μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται

**Parsing:**

| Greek    | Lexical Form | Some possible meanings           | Grammar                     |
|----------|--------------|----------------------------------|-----------------------------|
| μακάριοι | μακάριος     | blessed, happy                   | Adjective Nom Plu M         |
| καθαροὶ  | καθαρός      | clean, clear, pure               | Adjective Nom Plu M         |
| καρδία   | καρδία       | the heart, thoughts, feelings    | Noun Dat Sng F              |
| ὅτι      | ὅτι          | that, so that, because, for      | Conjunction                 |
| αὐτοὶ    | αὐτός        | he, she, it                      | Pers Pron Nom Plu M         |
| θεὸν     | θεός         | the supreme Divinity, God, godly | Noun Acc Sng M              |
| ὄψονται  | ὄραω         | appear, look, see                | Verb 3rd Future Mid Ind Plu |

**Rendering:** One rendering chart for the verb, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous verses.  
 Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise)  
 οἱ καθαροὶ the pure  
 τῆ καρδία, there is no transitive verb for this to be indirect object of, or preposition, so it must be locative case, “in heart” modifying “pure”

|         |     |                   |
|---------|-----|-------------------|
|         | are | the pure in heart |
| Blessed |     |                   |

ὅτι because  
 αὐτοὶ they  
 τὸν Θεὸν the God object of the verb “see”  
 ὄψονται will see

|         |          |     |
|---------|----------|-----|
| because | will see | God |
| they    |          |     |

**My Translation:** Matthew 5:8 “Blessed are the pure in heart because they will see God.”

**Comparison to the Experts:** Substantial agreement. No issues.

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

NKJV Blessed are the pure in heart, For they shall see God.

NLT God blesses those whose hearts are pure, for they will see God.

NIV Blessed are the pure in heart, for they will see God.

NASB “Blessed are the pure in heart, for they shall see God.

YLT 'Happy the clean in heart -- because they shall see God.

**Matthew 5:9** Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται

**Parsing:**

| Greek       | Lexical Form | Some possible meanings        | Grammar                      |
|-------------|--------------|-------------------------------|------------------------------|
| μακάριοι    | μακάριος     | blessed, happy                | Adjective Nom Plu M          |
| εἰρηνοποιοί | εἰρηνοποιός  | peacemaker                    | Adjective Nom Plu M          |
| ὅτι         | ὅτι          | that, so that, because, for   | Conjunction                  |
| [αὐτοὶ]     | αὐτός        | he, she, it                   | Pers Pron Nom Plu M          |
| υἱοὶ        | υἱός         | son, child, foal              | Noun Nom Plu M               |
| θεοῦ        | θεός         | supreme Divinity, God, godly  | Noun Gen Sng M               |
| κληθήσονται | καλέω        | bid, call forth, name, invite | Verb 3rd Future Pass Ind Plu |

**Rendering:** One rendering chart for the verb, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous verses. Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise) οἱ εἰρηνοποιοί, the peacemakers (this is an adjective in Greek. I think the “the” οἱ makes it usable as a noun.)

|         |     |                 |
|---------|-----|-----------------|
|         | are | the peacemakers |
| Blessed |     |                 |

ὅτι because  
αὐτοὶ “they” subject of the verb  
υἱοὶ “children” nominative so it is part of the subject as well  
θεοῦ “of God” modifying children  
κληθήσονται will be called

|                       |                |  |
|-----------------------|----------------|--|
| because               | will be called |  |
| children of God, they |                |  |

Although understandable, this is awkward so I am going to change “children” into the objective case in English.

**My Translation:** Matthew 5:9 “Blessed are the peacemakers because they will be called children of God.”

**Comparison to the Experts:** Substantial agreement. No issues.

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

NKJV Blessed are the peacemakers, For they shall be called sons of God.

NLT God blesses those who work for peace, for they will be called the children of God.

NIV Blessed are the peacemakers, for they will be called children of God.

NASB “Blessed are the peacemakers, for they shall be called sons of God.

YLT 'Happy the peacemakers -- because they shall be called Sons of God.



**Matthew 5:10** Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

**Parsing:**

| Greek       | Lexical Form | Some possible meanings     | Grammar                         |
|-------------|--------------|----------------------------|---------------------------------|
| μακάριοι    | μακάριος     | blessed, happy             | Adjective Nom Plu M             |
| δεδιωγμένοι | διώκω        | follow after, persecute    | Verb Perfect Pass Prt Nom Plu M |
| ἕνεκεν      | ἕνεκεν       | because, wherefore         | Preposition                     |
| δικαιοσύνης | δικαιοσύνη   | righteousness, uprightness | Noun Gen Sng F                  |
| ὅτι         | ὅτι          | that, because, for, since  | Conjunction                     |
| αὐτῶν       | αὐτός        | he, she, it                | Personal Pron Gen Plu M         |
| ἐστὶν       | εἰμί         | be, am, are, is, was, were | Verb 3rd Present Act Ind Sng    |
| βασιλεία    | βασιλεία     | kingdom, reign             | Noun Nom Sng F                  |
| οὐρανῶν     | οὐρανός      | air, heaven, sky           | Noun Gen Plu M                  |

**Rendering:** Two rendering charts for the verbs, and another because this verse repeats the pattern of juxtaposed nominatives needing the verb “to be” in English of the previous verses. Μακάριοι Blessed are (just as in previous verses, unless I find reason to do otherwise)

|         |     |  |
|---------|-----|--|
|         | are | [Following participial phrase becomes the predicate nominative here] |
| Blessed |     |  |

οἱ δεδιωγμένοι the persecuted

ἕνεκεν for – prepositional phrase modifying the participle

δικαιοσύνης, righteousness

“the persecuted for righteousness”

ὅτι because

αὐτῶν theirs – notice the genitive plural

ἐστὶν present singular third person – “is” even though the subject appears plural because “theirs” is acting as a singular collective pronoun

ἡ βασιλεία kingdom

τῶν οὐρανῶν of heaven

|         |    |                       |
|---------|----|-----------------------|
| because | is | the kingdom of heaven |
| theirs  |    |                       |

**My Translation:** Matthew 5:10 “Blessed are the persecuted for righteousness, because theirs is the kingdom of heaven.”

**Comparison to the Experts:** Substantial agreement except the experts (except for Young’s) went with a longer English phrase for the participial phrase. It is true “the persecuted for righteousness” is a little terse and perhaps awkward in English, but I like the extra punch the brevity gives it.

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

NKJV Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

NLT God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.

NIV Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

NASB “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

YLT 'Happy those persecuted for righteousness' sake -- because theirs is the reign of the heavens.

**Matthew 5:11** Μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἴπωσιν πᾶν πονηρὸν (ῥῆμα) καθ' ὑμῶν (ψευδόμενοι), ἕνεκεν ἐμοῦ

**Parsing:**

| Greek        | Lexical Form | Some possible meanings          | Grammar                        |
|--------------|--------------|---------------------------------|--------------------------------|
| μακάριοι     | μακάριος     | blessed, happy                  | Adjective Nom Plu M            |
| ἐστε         | εἰμί         | be, am, are, is, was, were      | Verb 2nd Present Act Ind Plu   |
| ὅταν         | ὅταν         | when, as often as, whenever     | Conjunction                    |
| ὀνειδίσωσιν  | ὀνειδίζω     | defame, reproach, revile        | Verb 3rd Aorist Act Subj Plu   |
| ὑμᾶς         | σύ           | you, your, yours, to you        | Personal Pronoun Acc Plu       |
| διώξωσιν     | διώκω        | Follow, persecute               | Verb 3rd Aorist Act Subj Plu   |
| εἴπωσιν      | λέγω         | say, speak, tell, call, affirm  | Verb 3rd Aorist Act Subj Plu   |
| πᾶν          | πᾶς          | All with art and each w/o       | Adjective Acc Sng N            |
| πονηρὸν      | πονηρός      | bad, evil, troubled, difficult, | Adjective Acc Sng N            |
| (ῥῆμα)       | ῥῆμα         | saying, word                    | Noun Acc Sng N                 |
| καθ'         | κατά         | after, against, down from       | Preposition                    |
| ὑμῶν         | σύ           | you, your, yours, to you        | Personal Pronoun Gen Plu       |
| (ψευδόμενοι) | ψεύδομαι     | lie, deceive, be false          | Verb Present Mid Prt Nom Plu M |
| ἕνεκεν       | ἕνεκεν       | because, for sake, wherefore    | Preposition                    |
| ἐμοῦ         | ἐγώ          | my, mine                        | Personal Pronoun Gen Sng       |

**Rendering:** Five rendering charts for the verbs, and this time the “blessed” comes with an explicit verb, so no extra chart this time. There are two textual difficulties and several other complications here.

Μακάριοι Blessed has to go in the predicate adjective spot because the subject of the verb is 2<sup>nd</sup> person.

ἐστε are

|                                |     |         |
|--------------------------------|-----|---------|
|                                | are | blessed |
| You (y'all since it is plural) |     |         |

To make it sound more like the previous verses I'm going with “Blessed are y'all ...”

ὅταν when

they goes with the person of the verb. These are the blessed ones mentioned above, but the person changes from 2<sup>nd</sup> to 3<sup>rd</sup> making it sound awkward in English

ὀνειδίσωσιν reviled

ὑμᾶς you

|      |         |                                |
|------|---------|--------------------------------|
| when | reviled | you (y'all since it is plural) |
| they |         |                                |

καὶ and

διώξωσιν, persecuted

|      |            |  |
|------|------------|--|
| and  | persecuted |  |
| they |            |  |

This looks like a compound verb so I going to change the last two rendering charts to:

|      |             |      |
|------|-------------|------|
| when | reviled and | them |
| they | persecuted  |      |

“... when they reviled and persecuted y'all ...”

καὶ and  
 εἶπωσιν spoke  
 πᾶν each  
 πονηρὸν evil  
 ῥῆμα words (this word is not in all the ancient Greek texts, but it is hard to see how this makes sense without it, unless the other textual problem, ψευδόμενοι, replaces it.  
 καθ’ against  
 ὑμῶν them

|     |       |                              |
|-----|-------|------------------------------|
| and | spoke | each evil word against y’all |
|     |       |                              |

This sounds very awkward in English so I’m going with “and spoke all kinds of evil words against them” Or it could be “all kinds of lies against them” if you use the participle ψευδόμενοι as a noun phrase.

ψευδόμενοι, lying  
 ἕνεκεν because  
 ἐμοῦ me

|  |                          |  |
|--|--------------------------|--|
|  | speaking lies because of |  |
|  | me                       |  |

This changes the participial phrase into a clause so we would have to add a conjunction to get it into the sentence, “and speaking lies because of me.”

**My Translation:** Without more information about the textual difficulties I choose to use the one that is most grammatically consistent – Matthew 5:11 “Blessed are y’all when they reviled and persecuted y’all and spoke all kinds of lies against y’all because of Me.”

**Comparison to the Experts:** It looks like the experts went with ψευδόμενοι instead of ῥῆμα for the textual variant. They probably had good reasons for doing that, and clearly trying to put in both would be problematical, but in the end the core meaning is pretty much the same – we are blessed to be verbally mistreated for the sake of Jesus Christ.

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

NKJV “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

NIV “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

NASB “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.

YLT 'Happy are ye whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for my sake --

This is the first time in the chapter that we got the εἰμι specifying the person of its subject. The other ones were simply understood to be there because of the juxtaposition of the nominative nouns and pronouns. We might be justified in going back and supplying 2<sup>nd</sup> person pronouns in the previous verses, but I wonder how the original audience would have understood it. My guess is that they would have understood that Jesus was speaking in the general 3<sup>rd</sup> person, until he uttered these words. Then all of a sudden they realize he is talking to them personally, not just in general terms.

**Matthew 5:12** χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς  
οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν

**Parsing:**

| Greek      | Lexical Form | Some possible meanings       | Grammar                             |
|------------|--------------|------------------------------|-------------------------------------|
| χαίρετε    | χαίρω        | farewell, be glad, rejoice   | <b>Verb</b> 2nd Present Act Imp Plu |
| ἀγαλλιᾶσθε | ἀγαλλιάω     | rejoice greatly              | <b>Verb</b> 2nd Present Mid Imp Plu |
| ὅτι        | ὅτι          | that, because, for, since    | Conjunction                         |
| μισθὸς     | μισθός       | reward, wages                | Noun Nom Sng M                      |
| ὑμῶν       | σύ           | you, your, yours             | Personal Pronoun Gen Plu            |
| πολὺς      | πολύς        | much, many, great, plentiful | Adjective Nom Sng M                 |
| ἐν         | ἐν           | before, in front of          | Preposition                         |
| οὐρανοῖς   | οὐρανός      | air, heaven, sky             | Noun Dat Plu M                      |
| οὕτως      | οὕτω(ς)      | so, thus, even so, likewise  | Adverb                              |
| γὰρ        | γάρ          | for, since, then, though     | Conjunction                         |
| ἐδίωξαν    | διώκω        | follow, persecute            | <b>Verb</b> 3rd Aorist Act Ind Plu  |
| προφήτας   | προφήτης     | prophet                      | Noun Acc Plu M                      |
| πρὸ        | πρό          | before, prior to, ago        | Preposition                         |
| ὑμῶν       | σύ           | you, your, yours             | Personal Pronoun Gen Plu            |

**Rendering:** Three rendering charts because there are three verbs.

χαίρετε Rejoice

|  |         |  |
|--|---------|--|
|  | rejoice |  |
|  |         |  |

καὶ and

ἀγαλλιᾶσθε, rejoice greatly

|     |                 |  |
|-----|-----------------|--|
| and | rejoice greatly |  |
|     |                 |  |

ὅτι because

ὁ μισθὸς reward (subject of some verb, but since it is not here and I have following nominative phrase I need the verb “to be” – added a rendering chart)

ὑμῶν your

πολὺς plentiful

ἐν in

τοῖς οὐρανοῖς heaven

|             |    |                     |
|-------------|----|---------------------|
| because     | is | plentiful in heaven |
| your reward |    |                     |

οὕτως in this way

γὰρ for

ἐδίωξαν they (3<sup>rd</sup> Plu) persecuted

τοὺς προφῆτας the prophets

τοὺς the (I have no idea what to do with this extra article. We'll see what the experts did.

πρὸ before

ὕμῶν you – prepositional phrase adverbially modifying the noun

|                 |                       |              |
|-----------------|-----------------------|--------------|
| for in this way | persecuted before you | the prophets |
| they            |                       |              |

**My Translation:** “Rejoice and rejoice greatly, because your reward is plentiful in heaven, for in this way they persecuted before you the prophets.” Sounds a little awkward so I adjusted the word order a tad yielding: Matthew 5:12 “Rejoice and rejoice greatly, because your reward in heaven is plentiful, for in this way they persecuted the prophets before you.”

**Comparison to the Experts:** There is substantial agreement except the experts used the article I ignored as a pronoun. (I bolded it below.)

KJV Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets **which** were before you.

NKJV “Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets **who** were before you.

NLT Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.

NIV Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets **who** were before you.

NASB “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets **who** were before you.

YLT rejoice ye and be glad, because your reward is great in the heavens, for thus did they persecute the prophets **who** were before you.

They all did it so it must be a something about Greek they understand and I do not.

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