

Matt. 5:3-10 mws

V. 3

Μακάριοι

pertaining to being especially favored, blessed, fortunate, happy, privileged, from a transcendent perspective, of humans, privileged recipient of divine favor, 'blessed is the one who...'
pertaining to being happy, with the implication of enjoying favorable circumstances, happy

πτωχοὶ

lacking in spiritual worth, figurative extension of 'poor'
idiom lit. 'poor in spirit' pertaining to one who is humble with regard to his own capacities, this humility is in relationship to God, to be humble, 'happy are those who are humble before God'

πνεύματι

a part of human personality, spirit, as the source and seat of insight, feeling, and will, generally as the representative part of human inner life, the sense is probably 'those who are poor in their inner life, because they do not have a misdirected pride in their own spiritual riches'
idiom lit. 'poor in spirit' pertaining to one who is humble with regard to his own capacities, this humility is in relationship to God, to be humble, 'happy are those who are humble before God'

ὅτι

marker of causality, because, since
marker of cause or reason, based on evident fact, because, since, for, in view of the fact that

βασιλεία

the act of ruling, kingship, royal power, royal rule, especially of God's rule, the royal reign of God, a chiefly eschatological concept, cf. v. 10, 19
to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

οὐρανῶν

transcendent abode, heaven, as the dwelling-place (or throne) of God, an indirect reference to God, God, Kingdom of heaven 'has essentially the same meaning as Kingdom of God since Israelites used οὐρανοῦς as well as other circumlocutions for θεοῦ, may also emphasize the heavenly origin and nature of the reign'

V. 4

μακάριοι
see above

πενθοῦντες PAPTcpMPN fr. πεινθεω
to experience sadness as the result of some condition or circumstance, be sad, grieve, mourn, mourn not for their own sins, but because of the power of the wicked, who oppress the righteous to experience sadness or grief as the result of depressing circumstances or the condition of persons, to be sad, to grieve for, to weep for, sorrow, grief, ‘happy are those who grieve’ the reference is not to grieving or mourning for the dead but rather sadness and grief because of wickedness and oppression

ὅτι
see above

παρακληθήσονται FPI3pl fr. παρακαλεω
to instill someone with courage or cheer, comfort, encourage, cheer up, passive – be comforted, receive comfort through words, or a favorable change in the situation
to cause someone to be encouraged or consoled, either by verbal or non-verbal means, to encourage, to console, encouragement

V. 5

μακάριοι
see above

πραεῖς
pertaining to not being overly impressed by a sense of one’s self-importance, gentle, humble, considerate, meek in the older favorable sense, quoting Psa. 37:11, cf. 11:29, 21:5
pertaining to being gentle and mild, mild, gentle, meek

ὅτι
see above

κληρονομήσουσιν FAI3pl fr. κληρονομεω
acquire, obtain, come into possession of something, especially of participation in Messianic salvation, quoting Psa. 37:9, 11, 22
to receive something of considerable value which has not been earned, to receive, to be given, to gain possession of, ‘happy are those who are gentle, they shall receive the land’ or ‘...what God promised’

γῆν
portions or regions of the earth, region, country
region or regions of the earth, normally in relation to some ethnic group or geographical center, but not necessarily constituting a unit of governmental administration, region, territory, land

V. 6

μακάριοι
see above

πεινῶντες PAPtcpMPN fr. πειναῶ
desire something strongly, hunger for something, cf. Jn 6:35
to have a strong desire to attain some goal, with the implication of an existing lack, to desire strongly, ‘happy are those who desire intensely to do what God requires’ the two terms mutually reinforce the meaning of great desire

διψῶντες PAPtcpMPN fr. διψαῶ
to have a strong desire to attain some goal, thirst, i.e. long for something, cf. Jn 4:14, 6:35, 7:37
to have a strong desire to attain some goal, with the implication of an existing lack, to desire strongly, ‘happy are those who desire intensely to do what God requires’ the two terms mutually reinforce the meaning of great desire

δικαιοσύνην
quality or state of juridical correctness with focus on redemptive action, righteousness, ‘hunger and thirst for uprightness’
the quality or characteristic of upright behavior, uprightness, righteousness
the act of doing what God requires, righteousness, doing what God requires, doing what is right

ὅτι
see above

χορτασθήσονται FPI3pl fr. χορταζῶ
to experience inward satisfaction in something, be satisfied, figurative extension of ‘to be fed, to be full,’ ‘be satisfied’
figurative extension of ‘to eat one’s fill’ to be satisfied or content with some object or state, to be satisfied, to be content with, ‘because they will be satisfied’

V. 7

μακάριοι
see above, ‘happy are those who show mercy, for God will be merciful to them’

ἐλεήμονες
pertaining to being concerned about people in their need, merciful, sympathetic, compassionate
pertaining to showing mercy, merciful, ‘happy are those who are merciful (to others) for they will receive mercy’

ὅτι
see above

ἐλεηθήσονται

FPI3pl

fr. ἔλεεω

to be greatly concerned about someone in need, have compassion/mercy/pity, passive – find or be shown mercy

to show kindness or concern for someone in serious need, to show mercy, to be merciful toward, to have mercy on, mercy

V. 8

μακάριοι

see above

καθαροὶ

pertaining to being free from moral guilt, pure, free from sin, of a person as entity, quoting Psa. 24:4

pertaining to being ritually clean or pure, clean, pure

καρδία

heart, as seat of physical, spiritual, and mental life, as center and source of the whole inner life, with its thinking, feeling, and volition, of moral decisions, the moral life, of vices and virtues, ‘pure in heart’ quoting Psa. 24:4

the causative source of a person’s psychological life in its various aspects, but with special emphasis on thoughts, heart, inner self, mind

ὅτι

see above

ὄψονται

FMdepI3pl

fr. ὄραω

to perceive by the eye, catch sight of, notice, ‘see God’

to see, sight, seeing

to experience an event or state, to experience, to undergo

V. 9

μακάριοι

see above

εἰρηνοποιοί

pertaining to endeavor to reconcile persons who have disagreements, making peace, ‘the peacemaker’

a person who restores peace between people, peacemaker, one who works for peace, ‘happy are those who work for peace among people’ the focus of meaning is reconciliation between persons and not primarily to cause wars to cease

ὅτι

see above

υιοὶ

a person related or closely associated as if by ties of sonship, son, of one whose identity is defined in terms of a relationship with a person or thing, of those who are bound to a personality by close, non-material ties, it is this personality that has promoted the relationship and given it its character, son(s) of, in a special sense the devout, believers, are sons of God, i.e., in the light of the social context, people of special status and privilege
a person of a class or kind, specified by the following genitive construction, ‘son of... , person of... , one who is...’
one who has the essential characteristics and nature of God

κληθήσονται FPI3pl fr. καλέω

to identify by name or attribute, call, call by name, name, the emphasis is to be placed less on the fact that names are such and such, than on the fact that the bearers of the name actually are what the name says about them. The passive be named thus approaches closely the meaning ‘to be’, cf. v. 19, 2:23
to use an attribution in speaking of a person, to call, to name

V. 10

μακάριοι
see above

δεδιωγμένοι P f P P t c p M P N fr. διώκω

to harass someone, especially because of beliefs, persecute, cf. v. 11
to systematically organize a program to oppress and harass people, to persecute, to harass, persecution, ‘happy are those who suffer persecution because they do what God requires’

ἕνεκεν

functions as preposition with genitive to indicate cause of or reason for something, because of, on account of, for the sake of
a marker of cause or reason, often with the implication of purpose in the sense of ‘for the sake of,’ on account of, because of, ‘happy are those who are persecuted because of righteousness’

δικαιοσύνης
see above

ὅτι
see above

βασιλεία
see above

οὐρανῶν
see above