

Luke 4:1-13 mws

V. 1

πλήρης

pertaining to contain within itself all that it will hold, filled, full, of persons, mostly full of a power, gift, feeling, characteristic quality, etc. cf. Acts 6:3, 5, 7:55, 11:24
a quality of space completely occupied by something, full

πνεύματος

God's being as controlling influence, with focus on association with humans, Spirit, spirit, as that which differentiates God from everything that is not God, the Holy Spirit
Spirit, Spirit of God, Holy Spirit

ἁγίου

pertaining to being dedicated or consecrated to the service of God, in the cultic sense, dedicated to God, holy, sacred, i.e. reserved for God and God's service: of God's Spirit
Spirit, Spirit of God, Holy Spirit

ὑπέστρεψεν

AAI3sg

fr. ὑποστρεφω

turn back, return

to move back to a point from which one has previously departed, to return, to go back, to come back

ἀπὸ

a marker to indicate separation from a place, whether person or thing, from, away from
extension from or away from a source, from, away from

ἤγετο

IPI3sg

fr. ἄγω

to lead/guide morally or spiritually, lead, encourage (in the direction of), frequently of the working of the Spirit on human beings, passive – be led, allow oneself to be led, cf. v. 9
to so influence others as to cause them to follow a recommended course of action, to guide, to direct, to lead

ἐρήμῳ

substantive, an uninhabited region or locality, desert, grassland, wilderness, of the Judean wilderness, the stony, barren eastern declivity of the Judean mountains toward the Dead Sea and lower Jordan Valley

a largely uninhabited region, normally with sparse vegetation, desert, wilderness, lonely place

V. 2

τεσσεράκοντα

forty, 'forty days'

forty

πειραζόμενος

PPPtcpMSN

fr. πειραζω

to entice to improper behavior, tempt, cf. Matt. 4:1, Mk. 1:13

to endeavor or attempt to cause someone to sin, to tempt, to trap, to lead into temptation, temptation

διαβόλου

substantive, one who engages in slander, as title of the principal transcendent evil being the adversary/devil

the principal supernatural evil being, devil, satan

ἔφαγεν

AAI3sg

fr. ἐσθιω

to take something in through the mouth, usually solids, but also liquids, eat, in contrast to fasting, cf. 5:33, 7:33, 34

to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

οὐδὲν

substantive, nothing, used with other negatives

negative reference to an entity, event, or state, no one, none, nothing

συντελεσθαισῶν

APPtcpFPG

fr. συντελεω

to come to the end of a duration, come to an end, be over, cf. 2:21

to occur or happen at the end of a duration, to end, to come to an end

ἐπείνασεν

AAI3sg

fr. πειναω

to feel the pangs of lack of food, hunger, be hungry, cf. 6:3, 25

to be in a state of hunger, without any implications of particular contributing circumstances, to be hungry, to have hunger

V. 3

διάβολος

see above

Εἰ

marker of a condition, existing in fact or hypothetical, if, to express a condition thought of as real or to denote assumptions relating to what has already happened, cf. Matt. 4:3

marker of a condition, real or hypothetical, actual or contrary to fact, if

υἱὸς

a person related or closely associated as if by ties of sonship, son, as a designation of the Messiah and a self-designation of Jesus, (the) Son of God, applied to Jesus, cf. v. 6, 41

a title applied to Jesus, literally ‘son of God’ one who has the essential characteristics and nature of God, Son of God, cf. Matt. 4:6

εἰπὲ

AAImp2sg

fr. εἶπον

to give instructions or orders, tell, order, cf. Matt. 4:3, Mk. 9:18

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

λίθῳ

stone, in general

a piece of rock, whether shaped or natural, stone, cf. v. 11, Matt. 4:3

ἵνα

marker of objective, that, serves as a substitute for an infinitive that supplements a verb, after verbs with the sense summon, encourage, order, cf. 10:40, Matt. 4:3, 20:21, Mk. 3:9, 9:18

marker of purpose for events and states, in order to, for the purpose of, so that

γένηται

AMdepS3sg

fr. γίνομαι

to experience a change in nature and so indicate entry into a new condition, become something, cf. Matt. 4:3

to come to acquire or experience a state, to become

ἄρτος

a baked product produced from a cereal grain, bread, also loaf of bread, cf. v. 4, Matt. 4:3

a relatively small and generally round loaf of bread, loaf of bread

V. 4

ἀπεκρίθη

APdepI3sg

fr. ἀποκρίνομαι

answer, reply

to introduce or continue a somewhat formal discourse, to speak, to declare, to say

Γέγραπται PφPI3sg fr. γραφω
to express thought in writing, of pronouncements and solemn proceedings, write down, record,
as a formula introducing quotations from the OT
to write

ὅτι
marker introducing direct discourse, represented by quotation marks, Scripture quotations are
introduced in this way, cf. 2:23
marker of discourse content, whether direct or indirect, that, the fact that

ἐπ’
marker of basis for a state of being, action, or result, on, ‘live on bread’ cf. Matt. 4:4, quoting
Deut. 8:3
marker of instrument as the basis for some event, by, by means of

ἄρτω
see above

μόνῳ
pertaining to being the only entity in a class, only, alone, with focus on being the only one, cf. v.
8, Matt. 4:4, 10
the only entity in a class, only one, alone

ζήσεται FMI3sg fr. ζωω
to be alive physically, live, with mention of that upon which life depends, on the basis of
something, ‘live on bread’ quoting Deut. 8:3, cf. Matt. 4:4
to be alive, to live, life

ἄνθρωπος
a person of either sex, with focus on participation in the human race, a human being, practically
equivalent to the indefinite pronoun, with the basic meaning greatly weakened, someone, one, a
person
a human being, person, human being, individual

V. 5

ἀναγαγὼν AAPTcpMSN fr. ἀναγω
to lead or bring from a lower to a higher point, lead, bring up
to bring or lead up, to bring up, to lead up

ἔδειξεν AAI3sg fr. δεικνυμι
to exhibit something that can be apprehended by one or more of the senses, point out, show,
make known
to make known the character or significance of something by visual, auditory, gestural, or
linguistic means, to make known, to demonstrate, to show

βασιλείας
territory ruled by a king, kingdom, cf. Matt. 4:8
an area or district ruled by a king, kingdom

οἰκουμένης
the earth as inhabited area, exclusive of the heavens above and nether regions, the inhabited
earth, the world
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and
the world below, earth, world, ‘he showed him all the kingdoms of the world’

στιγμῆ
specifically of time, a moment, cf. Isa. 29:5
an extremely short unit of time, moment, flash, instant, ‘he showed him all the kingdoms of the
world in a moment of time’

χρόνου
an indefinite period of time during which some activity or event takes place, time, period of time
an indefinite unit of time, time, period of time

V. 6

διάβολος
see above

δώσω FAI1sg fr. δίδωμι
δίδωμι PAI1sg fr. δίδωμι
to give something out, give, bestow, grant
to give an object, usually implying value, to give, giving

ἐξουσίαν
the sphere in which power is exercised, domain
the domain or sphere over which one has authority to control or rule, jurisdiction, ‘I will give
you all of this jurisdiction’ in translating ἐξουσια in the sense of ‘jurisdiction,’ it is often possible
simply to use terms such as ‘territory’ or ‘land’ or even ‘peoples,’

ἅπασαν

the totality of a mass or object, whole, all, ‘this whole domain’

the totality of any object, mass, collective, or extension, all, every, each, whole, ‘I will give to you all this power’

δόξαν

a state of being magnificent, greatness, splendor, of royal splendor generally, cf. Matt. 4:8, Rev. 21:24, 26

a state of being great and wonderful, greatness, glory

ὅτι

marker of causality, because, since

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

παραδέδοται

PfPI3sg

fr. παραδιδωμι

to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust

to hand over to or to convey something to someone, particularly a right or an authority, to give over, to hand over, ‘because this has been handed over to me and I give it to whomever I wish’

ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if

marker of condition, with the implication of reduced probability, if

θέλω

PAS1sg

fr. θελω

to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready

to purpose, generally based upon a preference and desire, to purpose

V. 7

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then

marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

ἐάν

see above

προσκυνήσης AAS2sg fr. προσκυνεω
to express in attitude of gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully
to express by attitude and possibly by position one's allegiance to and regard for deity, to prostrate oneself in worship, to bow down and worship, to worship
to prostrate oneself before someone as an act of reverence, fear, or supplication, to prostrate oneself before

ἐνώπιον
pertaining to a position in front of an entity, before someone or something, of worshippers or admirers falling down before someone
a position in front of an object, whether animate or inanimate, which is regarded as having a special orientation of front and back, in front of, before

ἔσται FMdI3sg fr. εἶμι
be in reference to location, persons, condition, or time, be
to possess certain characteristics, whether inherent or transitory, to be

V. 8

ἀποκριθεὶς APdepI3sg fr. ἀποκρινομαι
see above

Γέγραπται PfPI3sg fr. γραφω
see above

Κύριον
one who is in a position of authority, lord, master, of transcendent beings, as a designation of God, in OT quotations, where it is understood of the Lord of the new community
one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

προσκυνήσεις FAI/AAImp2sg fr. προσκυνεω
see above

μόνον
see above

λατρεύσεις FAI/AAImp2sg fr. λατρευω
serve, of the carrying out of religious duties, especially of a cultic nature, by human beings, cf.
Matt. 4:10, quoting Deut. 6:13
to perform religious rites as a part of worship, to perform religious rites, to worship, to venerate,
worship

V.9

ἤγαγεν AAI3sg fr. ἄγω
see above

ἔστησεν AAI3sg fr. ἵστημι
to cause to be in a place or position, set, place, bring, allow to come
to cause to be in a place, with or without the accompanying feature of standing position, to put,
to place, to set, to make stand, to be there

ἐπὶ
marker of location or surface, answering the question, ‘where?’ on, upon, near
a position on a surface of an object, whether vertical or horizontal, and in contact with the object,
on, upon

πτερύγιον
the tip or extremity of anything, end, edge, ‘the pinnacle or summit of the temple,’ cf. Matt. 4:5
the tip or high point of a building, pinnacle, summit (of the Temple)

ἱεροῦ
sanctuary, temple, of the temple at Jerusalem, including the whole temple precinct with its
buildings, courts, etc.
a temple or sanctuary and the surrounding consecrated area, temple

Εἰ
see above

υἱός
see above

βάλε AAImp2sg fr. βαλλω
to cause to move from one location to another through use of forceful motion, throw, ‘throw
oneself down’ cf. Matt. 4:6
to throw

σεαυτὸν

yourself

a reflexive reference to a receptor noted in the immediate context, yourself, of you, your

ἐντεῦθεν

pertaining to extension from a source near the speaker, from here

extension from a source, with the point of reference near the speaker, from here, ‘throw yourself down from here’

κάτω

extension toward a point that is the opposite of up (direction), downwards, down, ‘throw yourself down’

extension toward a goal which is down or below, down, down to, below to, cf. Matt. 4:6

V. 10

γέγραπται

PfPI3sg

fr. γραφω

see above

ὅτι

see above v. 4

ἀγγέλοις

a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels, quoting Psalms 91:11

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἐντελεῖται

FMdepI3sg

fr. ἐντελλομαι

to give or leave instructions, command, order, give orders, cf. Matt. 4:6, quoting Psalms 91:11

to give definite orders, implying authority or official sanction, to command

περὶ

to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning

marker of general content, whether of a discourse or mental activity, concerning, about, of

διαφυλάξαι

AAInf

fr. διαφυλασσω

guard, protect someone, of angels

to guard or protect something in order to keep it safe or free from harm, to guard, to protect, to keep safe, ‘he will order his angels to keep you safe’ or ‘...to protect you’

V. 11

ὅτι

see above v. 4

χειρῶν

hand

hand or any relevant portion of the hand, including, for example, the fingers, hand, finger

ἀροῦσίν

FAI3pl

fr. ἀίρω

to lift up and move from one place to another, take/carry (along), cf. Matt. 4:6, quoting Psa. 91:12

to carry (away), to carry off, to remove, to take (away)

μήποτε

marker of negated purpose, that, denoting purpose, (in order) that...not, often expressing apprehension, cf. Matt. 4:6, quoting Psa. 91:12

marker of negative purpose, often with the implication of apprehension, in order that...not, so that...not, lest

προσκόψης

AAS2sg

fr. προσκοπτω

to cause to strike against something, strike against something, cf. Matt. 4:6, quoting Psa. 91:12

to strike against something, with the implication of resistance or damage, to strike against, the focus is upon the result of striking a foot against a stone, and therefore one may translate 'to hurt your foot by striking it against a stone.'

λίθον

see above

πόδα

foot, with focus on the body part, cf. Matt. 4:6, quoting Psa. 91:12

foot

V. 12

ἀποκριθεὶς

APdepPtcpMSN

fr. ἀποκρινομαι

see above

Εἴρηται

PfPI3sg

fr. εἶπον

see above

ἐκπειράσεις FAI/AAImp2sg fr. ἐκπειραζω
to subject to test or proof, tempt, tempt the Lord God, cf. Matt. 4:7, quoting Deut. 6:16
to try to learn the nature or character of someone or something by submitting such to thorough
and extensive testing, to test, to examine, to put to the test, examination, testing, ‘you shall not
put the Lord your God to the test’

κύριον
see above

V. 13

συντελέσας AAPtcpMSN fr. συντελεω
to complete something that has been in process, bring to an end, complete, finish, close
to bring an activity to a successful finish, to complete, to finish, to end, to accomplish, ‘when the
devil finished tempting him in every way, he left him for a while’

πειρασμὸν
an attempt to make one do something wrong, temptation, enticement to sin, tempting, ‘when the
devil had exhausted every way of tempting’
to endeavor or attempt to cause someone to sin, to tempt, to trap, to lead into temptation,
temptation, when the devil completely finished tempting (Jesus), he left him for a while’

διάβολος
see above

ἀπέστη AAI3sg fr. ἀφιστημι
to distance oneself from some person or thing, keep away, cf. 1:38, 13:27, 24:51
to move away from, with emphasis upon separation and possible lack of concern for what has
been left, to go away, to depart, to leave

ἄχρι
marker of continuous extent of time up to a point, until, of time, until, ‘for a while’
the continuous extent of time up to a point, until, to, at last, at length

καιροῦ
a point of time or period of time, time, period, frequently with implication of being especially fit
for something, and without emphasis on precise chronology, ‘until (another) time, for a while,’
cf. Acts 13:11
a favorable opportunity or occasion in view of propitious circumstances, opportunity, good
occasion