

## Matt. 4:1-11 mws

### V. 1

Τότε

to introduce that which follows in time, then, thereupon, ‘= after his baptism’  
a point of time subsequent to another point of time, then

ἀνήχθη

API3sg

fr. ἀναγω

to lead or bring from a lower to a higher point, lead, bring up, ‘he was led up into the desert, from the Jordan (below sea level) into the highland  
to bring or lead up, to bring up, to lead up

ἔρημον

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

ὑπὸ

with genitive, marker of agency or cause, by, with the passive of a verb  
marker of agent or force, whether person or event, by

πνεύματος

God’s being as controlling influence, with focus on association with humans, Spirit, spirit, as the bearer of every application of the divine will, the Spirit of God, of the Lord (=God)

πειρασθῆναι

APIInf

fr. πειραζω

to entice to improper behavior, tempt, cf. v. 3, Luke 4:2, 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

## V. 2

νηστεύσας                      ΑΑΡτϰρMSN    fr. νηστευω  
to fast as a devotional rite, among Jews and Christians, as a sign of grief, ‘fast for forty days and forty nights’  
to go without food for a set time as a religious duty, to fast, fasting

ἡμέρας  
the period between sunrise and sunset, day, cf. Exod. 34:28  
the daylight period between sunrise and sunset (divided into twelve hours) day  
possibly a symbolic temporal expression denoting a relatively long period of time, a long time,  
‘after spending a long time without food, he was hungry’

τεσσεράκοντα  
forty, ‘forty days’  
forty

νύκτας  
period between sunset and sunrise, night  
the period between sunset and sunrise, night  
possibly a symbolic temporal expression denoting a relatively long period of time, a long time,  
‘after spending a long time without food, he was hungry’

ὕστερον  
pertaining to a point of time that is subsequent to another point of time, in the second place, later,  
then, thereafter, cf. 21:29, 32, 25:11  
pertaining to a subsequent event, but not necessarily the second in a series, afterward, later

ἐπείνασεν                      ΑΑΙ3sg                      fr. πεινωω  
to feel the pangs of lack of food, hunger, be hungry, cf. 12:1, 3, 21:18, 25:35, 37, 42, 44  
to be in a state of hunger, without any implications of particular contributing circumstances, to  
be hungry, to have hunger

## V. 3

προσελθὼν                      ΑΑΡτϰρMSN                      fr. προσερχομαι  
to move towards, of physical movement, come/go to, approach, the ptcp is frequently used with  
verbs denoting an activity, to enliven the narrative  
to move toward a reference point, with a possible implication in certain contexts of a reciprocal  
relationship between the person approaching and the one who is approached, to move toward, to  
approach, to come near to

πειράζων                      PAPtcpMSN                      fr. πειραζω  
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. Luke 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. Luke 4:3  
a title applied to Jesus, literally ‘son of God’ one who has the essential characteristics and nature of God, Son of God

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

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. 20:21, Luke 4:3, Mk. 3:9, 9:18  
marker of purpose for events and states, in order to, for the purpose of, so that

λίθοι  
stone, in general  
a piece of rock, whether shaped or natural, stone, cf. v. 11, Luke 4:3

οὗτοι  
as adjective, pertaining to an entity perceived as present or near in the discourse, this  
reference to an entity regarded as a part of the discourse setting, this, this one

ἄρτοι  
a baked product produced from a cereal grain, bread, also loaf of bread, cf. v. 4, Luke 4:3  
a relatively small and generally round loaf of bread, loaf of bread

γίνονται                      AMdepS3sg                      fr. γινομαι  
to experience a change in nature and so indicate entry into a new condition, become something, cf. Luke 4:3  
to come to acquire or experience a state, to become

## V. 4

ἀποκριθεὶς                      APPtcpMSN                      fr. ἀποκρινομαι  
answer, reply  
to introduce or continue a somewhat formal discourse, to speak, to declare, to say

εἶπεν                                  AAI3sg                                  fr. εἶπον  
to express a thought, opinion, or idea, say, tell  
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Γέγραπται                      PfPI3sg                                  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

ἐπ’  
marker of basis for a state of being, action, or result, on, ‘live on bread’ cf. Luke 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. 10, Luke 4:4, 8  
the only entity in a class, only one, alone

ζήσεται                                  FMI3sg                                  fr. ζω  
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. Luke 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

ἀλλ’

after a negative, on the contrary, but, yet, rather, introducing a contrast  
a marker of more emphatic contrast, but, instead, on the contrary

ῥήματι

that which is said, word, saying, expression, or statement of any kind, command(ment), order, direction, especially of God, of pronouncements of (Christian) teaching or of divine understanding

that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question, ‘but by every word that comes from the mouth of God’

ἐκπορευομένῳ PM/PdepPtcpNSD fr. ἐκπορευομαι

to come forth from, come/go out, proceed, in imagery, of things, words, or thoughts, what comes out of the mouth, cf. 7:15, 20, 21, 23, 15:11, 18

to move out of an enclosed or well defined two or three dimensional area, to go out of, to depart out of, to leave from within

διὰ

marker of extension through an area or object, via, through, with verbs of going, ‘simply the word that proceeds out of the mouth of God’

marker of the means by which one event makes another event possible, by means of, through, by

στόματος

mouth, of God, quoting Deut. 8:3

mouth

## V. 5

Τότε

see above

παραλαμβάνε PAI3sg fr. παραλαμβάνω

to take into close association, take (to oneself), take with/along, take (along) to, into

to take or bring someone along with, to take along, to bring along

διάβολος

see above

ἅγιον

adjective – 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 things, cf. 27:53, Rev. 11:2

pertaining to being dedicated or consecrated to the service of God, devout, godly, dedicated

πόλιν

population center of varying size, city, town, cf. 27:53, Rev. 11:2

a population center of relatively greater importance, due to its size, economic significance, or political control over a surrounding area, city

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

περύγιον

the tip or extremity of anything, end, edge, 'the pinnacle or summit of the temple,' cf. Luke 4:9

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

## V. 6

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. Luke 4:9  
to throw

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

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. Luke 4:9

γέγραπται                                  PfPI3sg                                  fr. γραφω  
see above

γὰρ  
marker of cause or reason, for  
marker of cause or reason between events, though in some contexts the relation is often remote or tenuous, for, because

ὅτι  
marker introducing direct discourse, Scripture quotations are also introduced in this way  
marker of discourse content, whether direct or indirect, that, the fact that

ἄγγελοις  
a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels, quoting Psa. 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. Luke 4:10, quoting Psa. 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

ἐπὶ

see above v. 5

χειρῶν

hand

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

ἀροῦσίν

FAI3pl

fr. αἴρω

to lift up and move from one place to another, take/carry (along), cf. Luke 4:11, 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. Luke 4:11, 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. Luke 4:11, 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.'

πρὸς

marker of movement or orientation toward someone/something, of place, person, or thing, toward, towards, to

extension toward a goal, involving presumed contact and reaction, against, 'in order that you do not dash your foot against a stone'

λίθον

see above

πόδα

foot, with focus on the body part, cf. Luke 4:11, quoting Psa. 91:12

foot

## V. 7

ἔφη

AAI3sg

fr. φημι

to state something orally or in writing, say, affirm, introducing direct discourse, cf. 13:28, 21:27  
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Πάλιν

marker of contrast or an alternative aspect, on the other hand, in turn, ‘on the other hand, it is written’

marker of contrast, with the implication of a sequence, on the other hand, but in turn, however, ‘on the other hand, it is written’

γέγραπται

PfPI3sg

fr. γραφω

see above

ἐκπειράσεις

FAI/AAImp2sg

fr. ἐκπειραζω

to subject to test or proof, tempt, tempt the Lord God, cf. Luke 4:12, 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

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

## V. 8

Πάλιν

pertaining to repetition in the same (or similar) manner, again, once more, anew, cf. 20:5  
a subsequent point of time involving repetition, again

παραλαμβάνει

PAI3sg

fr. παραλαμβάνω

see above

διάβολος

see above

ὄρος

a relatively high elevation of land that projects higher than a hill, mountain, mount, hill  
a relatively high elevation of land, in contrast with hill, which is by comparison somewhat lower,  
mountain

ὕψηλόν

pertaining to considerable extension upward, tall, high, 'a high mountain' cf. 17:1  
pertaining to being high, high, tall, 'the devil took him to the top of a very high mountain'

λίαν

to a high degree, very (much), exceedingly, used with adjectives which serve as attribute, 'very high' cf. 8:28  
generalized, positive degree, very

δείκνυσιν

PAI3sg

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. Luke 4:5  
an area or district ruled by a king, kingdom

κόσμου

planet earth as a place of inhabitation, the world, cf. 16:15, 13:38, 26:13  
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'

δόξαν

a state of being magnificent, greatness, splendor, of royal splendor generally, cf. Luke 4:6, Rev.  
21:24, 26  
a state of being great and wonderful, greatness, glory

## V. 9

δώσω

FAI1sg

fr. διδωμι

to give something out, give, bestow, grant  
to give an object, usually implying value, to give, giving

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

πεσῶν

AAPtcpMSN

fr. πίπτω

to move with relative rapidity in a downward direction, fall, of something that, until recently, has been standing (upright) fall (down), fall to pieces, of persons, fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings, especially when one approaches with a petition, cf. 2:11, 18:26, 29

to prostrate oneself before someone, implying supplication, to prostrate oneself before, to fall down before, cf. 2:11

προσκυνήσης

AAS2sg

fr. προσκυνέω

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

## V. 10

τότε

see above

Ἔπαγε

PAImp2sg

fr. ὑπάγω

to leave someone's presence, go away, 'be gone, satan!' cf. 16:23

to depart from someone's presence, with the implication of a changed relation, to depart, to leave, to go away, 'go away satan!'

Σατανᾶ

literally 'adversary' as title, or name: (the) satan, the enemy of God and all of those who belong to God, simply satan, the enemy

a title for the devil, literally 'slanderer' the principal supernatural evil being, devil, satan

γέγραπται

PfPI3sg

fr. γράφω

see above

γάρ  
see above

Κύριον  
see above

προσκυνήσεις                      FAI2sg/PAImp2sg      fr. προσκυνεω  
see above

μόνῳ  
see above

λατρεύσεις                      FAI2sg/PAImp2sg      fr. λατρευω  
serve, of the carrying out of religious duties, especially of a cultic nature, by human beings, cf.  
Luke 4:8, quoting Deut. 6:13  
to perform religious rites as a part of worship, to perform religious rites, to worship, to venerate,  
worship

## V. 11

Τότε  
see above

ἀφίησιν                      PAI3sg                      fr. ἀφιημι  
to move away, with implication of causing a separation, leave, depart from, literally of persons  
or physical things as object, cf. 8:15, 26:44  
to move away from, with the implication of resulting separation, to leave, to depart from

διάβολος  
see above

ἰδοὺ  
prompter of attention, behold, look, see, sometimes serves to enliven a narrative, by introducing  
something new or unusual, cf. 2:9, 3:16, 8:2, 24, 29, 32, 34, 9:2, 3, 20, etc.  
prompter of attention, which serves also to emphasize the following statement, look, listen, pay  
attention, come now, then

ἄγγελοι  
see above

προσῆλθον                    ΑΑΙ3pl                    fr. προσερχομαι  
see above

διηκόνου                    ΙΑΙ3pl                    fr. διακονεω  
to function as an intermediary, act as go-between/agent, be at one's service, with intermediary  
function either expressed or implied, of service rendered by divine messengers, cf. Mk. 1:13  
to render assistance or help by performing certain duties, often of a humble or menial nature, to  
serve, to render service, to help, service, help