

ΚΑΤΑ ΛΟΥΚΑΝ

LUKE CHAPTER 1

LUKE 1:1

ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

ἐπειδήπερ *seeing that, forasmuch as; inasmuch as, since now*

πολλοὶ ἐπεχείρησαν *many tried, undertook, attempted*

ἀνατάξασθαι *to put, put together, arrange, compile, set down, set in order*

διήγησιν *a narration, narrative, orderly account*

περὶ τῶν πεπληροφορημένων *concerning or about the happenings, developments, having been fulfilled, achieved, completed*

ἐν ἡμῖν πραγμάτων *among us deeds*

= *many attempted to make an orderly narrative about the deeds fulfilled among us*

ἐπει-δὴ-περ [ἐπειδὴ περ], conjunction, (from ἐπεὶ, δὴ and πέρ), *seeing that, forasmuch as; inasmuch as, since now* In the N.T. found only here in Lk. 1:1.

ἐπεχείρησαν 3 p pl 1 aor act ind **ἐπιχειρέω** *they took in hand, undertook, attempted*
ἐπιχειρέω, (χείρ);

1. *to put the hand to.* This meaning is found in ancient Greek writers but not in the N.T.

2. often, *to take in hand, undertake, attempt, seek to*, (any task to be done). **Ac. 9:29** ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς, οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν, *he was speaking and debating with the Greeks, those who were attempting to kill him.* In the N.T. found in Lk. 1:1, Ac. 9:29 and Ac. 19:13.

ἀνατάξασθαι 1 aor mid infinitive **ἀνα-τάσσομαι** *to put, put together, arrange, set down, set in order*

ἀνα-τάσσομαι; *to put together in order, arrange, compose, set down, set in order*: διήγησιν, Lk. 1:1 *draw up, compile* a narrative that the sequence of events may be evident. In the N.T. found only here in Lk. 1:1.

δι-ήγησις, -εως, ἡ, (διηγέομαι), *a narration, narrative, orderly account.* In the N.T. found only here in Lk. 1:1.

πεπληροφορημένων perfect pass ptc gen pl masc **πληρο-φορέω** *having been fulfilled, achieved, completed*

πληρο-φορέω, -ῶ: (from the unused adjective πληροφόρος, and this from πλήρης and φέρω); *to bear or bring full, to make full, fill (entirely)*;

1. *to cause an object to be shown to the full, fulfill.* “The papyri use the word mainly in the sense *fully satisfy a demand*” BDAG, *to carry through to the end, accomplish, achieve, complete*
2 Tim. 4:5 Σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον, *but you be clear headed in everything, endure affliction do (the) work of an evangelist your ministry fulfill, carry out fully, discharge the duties*

2. *to fill one with any thought, conviction, or inclination, hence to make one certain, to*

*persuade, fully convince or assure, persuade, **Ro. 4:21** και πληροφορηθεῖς ὅτι ὁ ἐπήγγελται δυνατός ἐστὶν καὶ ποιῆσαι, and having been fully, absolutely, persuaded, assured, convinced, confident that what he has been promised he (God) is able also to perform*

πρᾶγμα, -τος, τό, (πράσσω),

1. *that which has been done, a deed, an accomplished fact **Heb. 6:18** ἵνα διὰ δύο πραγμάτων ἀμεταθέτων ἐν οἷς ἀδύνατον ψεύσασθαι τὸν θεόν so that through two unchangeable acts, deeds, in which (it is) impossible (for) God to lie*

2. *what is doing or being accomplished, a deed, practice, personal matter **Jas. 3:16** ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα there (is, will be) also disharmony, disorder, confusion and every vile practice*

3. *a matter (in question), affair; in a forensic sense, a matter at law, case, suit, having a matter against, a law-suit, dispute **1 Co. 6:1** Τοῖς μὲν τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι Does anyone among you having a (legal) dispute, grievance, case, complaint, against another to pursue judgment in a court*

LUKE 1:2

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς *just as they handed down, delivered, to us the ones from the beginning*

αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου *eye-witnesses and ministers, assistants, servants, having been, having become, of the word, message*

= just as those who had been eye-witnesses and servants of the word from (the) beginning handed down to us

παρέδοσαν 3 p pl 2 aor act ind **παρα-δίδωμι** *they delivered, handed over*

παρα-δίδωμι, *to give over;*

1. *to give into the hands (of another). **Mt. 17:22** μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων the Son of Man is going to be handed over betrayed into hands of men (and they will murder him, 17:23)*

2. *to give over into (one's) power or use: τινί τι, to deliver to one something to keep, use, take care of, manage, correct, discipline, punish:*

Mt. 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου *everything was given to me by my Father*

Mt. 10:17 παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· *they will hand you over to local courts and in their synagogues they will flog you*

3. *to commit, to commend, to entrust:*

Ac. 14:26 κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν *and from there they sailed to Antioch where they were having been entrusted to the grace of God for the work that they finished;*

1 Pet. 2:23 παρεδίδου δὲ τῷ κρίνοντι δικαίως *but he committed (himself) to the one judging uprightly*

4. *to deliver verbally: commands, rites; Mk. 7:13; Ac. 6:14; 1 Co. 11:2; 2 Pet. 2:21*

1 Co. 11:23 καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε *and just as I delivered to you the instructions you hold firmly; Also to deliver by narrating, to report, i. e. to perpetuate the*

knowledge of events by narrating them, Lk. 1:2

5. to permit, allow **Mk. 4:29** ὅταν δὲ παραδοῖ ὁ καρπός *but as soon as the fruit might permit = as soon as the fruit is ripe*

6. to jeopardize life to magnify and make known the name of Jesus Christ, *jeopardize, hazard, risk, endanger* **Ac. 15:26** ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *men having risked their souls for the name of our Lord Jesus Christ*

ἀρχή, -ῆς, ἡ

1. *beginning, origin;*

a. used of any beginning: of all creation, of the first murder, of the first word spoken by Jesus when his ministry began, of the beginning of the gospel, of the founding of the church

Mt. 19:4 οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; *have you not read that the one having created from (the) beginning male and female he made them? (= did you not read that from the beginning the creator made them male and female?)*

Jn. 8:44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ ... ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς *you are from the (your) father the devil ... and he was a murderer from (the) beginning (of murders, of human history)*

Mt. 24:21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν *for will be then great tribulation such as has not happened from (the) beginning of (the) world up to the present time*

b. The accusative ἀρχὴν is often used adverbially, i.e. ὅλως *altogether*

Jn. 2:11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας *this beginning of the signs Jesus performed in Cana of Galilee*

2. *the person or object that commences, the first person or entity in a series, the leader:*

Col. 1:18 ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν (Christ) *who is (the) beginning (the) first-born from the dead = all who are dead*

Rev. 22:13 ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος *I (am) the alpha and the omega, the first and the last, the beginning and the end*

3. *that by which anything begins to be, the origin, active cause:*

Rev. 3:14 Τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· *these (words) says the Amen, the faithful and true witness, the beginning (the originator, the first cause, the ruler, the head, the chief) of God's creation*

4. *the extremity of an object: of the corners of a sheet or a sail*

Ac. 10:11 θεωρεῖ ... καταβαῖνον σκεῦος τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς *he sees ... descending a certain vessel something like a large linen cloth by (its) four corners being lowered to the earth*

5. *the first place, principality, rule, magistracy:*

Lk. 12:11 Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας *but whenever they might drag you before the synagogue and the rulers and the authorities*

Jud. 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν *also angels that did not keep their position of authority = their principality, domain, their assigned place)*

αὐτόπτης, -ου, ὁ, (αὐτός, οπτω), *seeing with one's own eyes, an eye-witness*, (compare αὐτήκοος one who has himself heard a report). In the N.T. found only here in Lk. 1:2.

ὑπηρέτης, -ου, ὁ, (from ὑπό, and ἐρέτης from ἐρέσσω to row),

1. generally *an underling, servant, attendant, assistant; anyone who serves with his hands;* one who serves another in authority over him such as a physician's assistant, the lictor beside the consul, the 20 senators with Pompey, the priest's helpers or the assistant to the ἡγούμενος, the leader, of a cult-brotherhood. In the N.T. of the officers and attendants of magistrates such as the officer who executes penalties.

Mt. 5:25 μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ *so that the opponent might not hand you over to the judge and the judge (hand you over) to the attendant, officer*

Ac. 16:16 εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα *because for this (reason, purpose) I was seen by you = I appeared to you to choose you, to appoint you (to be) a servant and a witness*

2. *anyone who aids another in any work; an assistant:* of a preacher of the gospel,

Ac. 13:5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην *and they had also John (as) an aid, an assistant, a helper*

3. *an under rower, subordinate rower* (this rendering is based on the supposed morphology, shown on the top line above, but has only one possible but uncertain meaning in classic literature and none in the New Testament). Lindell & Scott render: *under-seaman*.

γενόμενοι 2 aor act ptc nom pl masc γίνομαι *having been*

LUKE 1:3

ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν *it seemed (good, fitting, appropriate) also to me having followed from the first, from the beginning*

πᾶσιν ἀκριβῶς *all (matters, events, happenings, developments, occurrences) exactly, accurately, diligently, carefully*

καθεξῆς σοι γράψαι *in consecutive order to you to write*

= *to write all happenings to you accurately in consecutive order*

κράτιστε Θεόφιλε *most illustrious, most excellent, most honorable, Theophilus*

ἔδοξε 3 p sing 1 aor act ind δοκέω *it seemed*

δοκέω, -ῶ

1. *to be of the opinion, think, judge, suppose, believe* **2 Co. 11:16** μή τις με δόξη ἄφρονα εἶναι· *no one should regard, suppose, me to be a fool*

2. intransitive *to seem, be accounted, reputed*, **Lk. 10:36** τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι *who of these three men (was) a neighbor does it seem to you, do you think*

3. impersonal *δοκεῖ μοι, it seems to me; i.e. it has the appearance* **Ac. 15:22** Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις *then it seemed (good) to the apostles and to the elders*

καμοὶ from κάγω formed by crasis from καὶ + ἐγώ, the dative is κάμοι and the accusative form is κάμέ *also to me*

παρηκολουθηκότι perfect act ptc dat sing masc παρ-ακολουθέω *having followed*

παρ-ακολουθέω, -ῶ:

1. *to follow after; to follow one as to be always at his side; to follow close, accompany, attend.* This meaning is found in ancient Greek writers but not the N.T.

2. Metaphoric

a. *to be always present, to attend one wherever he goes, Mk. 16:17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει, and (these) signs to the ones having believed, to those will follow, follow along, accompany*

b. *to follow up a concept in mind so as to attain to the knowledge of it, i.e. to understand; to examine thoroughly, investigate, Lk. 1:3 ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς it seemed (good, fitting, appropriate) also to me having followed from the from the beginning all (matters, events, happenings, developments, occurrences) accurately*

c. *to follow faithfully i.e., a standard or rule, to conform one's self to the standard, 2 Tim. 3:10 Σὺ δὲ παρηκολούθησας μου τῇ διδασκαλίᾳ but you having carefully followed but you observed my teaching, me in teaching*

ἄνωθεν, (ἄνω), adverb of place;

1. *from above, from a higher place; anew, over again Jn. 3:3 εἰ μὴ τις γεννηθῆ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ except one, a man, might be born from above, again, anew he is not able to see the kingdom of God (some say it means from above, i. e. from heaven, while others say it means again. However, both explanations are true at the same time)*

2. *from the first: Lk. 1:3 ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς it seemed (good, fitting, appropriate) also to me having followed from the first, from the beginning all (matters, events, happenings, developments, occurrences) accurately*

3. *then, from the beginning on, from the very first: Ac. 26:5 προγινώσκοντες με ἄνωθεν knowing me from (the) beginning*

ἀκριβῶς, adverb, *exactly, accurately, diligently, carefully*: Mt. 2:8; Lk. 1:3; Ac. 18:25; 1 Th. 5:2; ἀκριβῶς περιπατεῖν to live carefully, circumspectly, deviating in no respect from the law of duty, Eph. 5:15.

καθ-εξῆς, (κατά and ἐξῆς), adverb, *orderly, one after another, successively, in order, in consecutive order*: Lk. 1:3; Ac. 11:4; 18:23; οἱ προφηταὶ ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς *the prophets (beginning) from Samuel and those who came afterwards* = those that follow after, Ac. 3:24; ἐν τῷ καθεξῆς that is, χρόνῳ; *soon afterwards*, Lk. 8:1.

γράφαι 1 aor act infinitive **γράφω** *to write*

γράφω *to grave, scrape, scratch, engrave; hence to draw letters, to write;*

1. *to delineate (or form) letters on a tablet, parchment, paper, or other material 2 Th. 3:17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω *the salutation, greeting (is) by my hand, Paul which is a sign in every epistle in this way I write**

2. *to commit to writing (information not to be forgotten), write down, record; γράφειν τινί to write to one i.e. by writing (in a written epistle) to give information, directions, etc. to one: Ro. 15:15 τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησκῶν ὑμᾶς but more courageously I wrote to you to some extent as reminding you, as calling you*

κράτιστος, -η, -ον, superlative of the adjective κρατός, (κράτος), *mightiest, strongest, noblest, most illustrious, best, most excellent, most honorable*: vocative κράτιστε used in addressing men

of conspicuous rank or office, Ac. 23:26; 24:3; 26:25. Perhaps also it served simply to express friendship in Lk. 1:3, because in Ac. 1:1 it is omitted in addressing the same person.

Θεόφιλος, -ου, (θεός and φίλος), *Theophilus*, a Christian to whom Luke inscribed his Gospel and Acts of the Apostles: Lk. 1:3; Ac. 1:1.

LUKE 1:4

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης *so that you may know about what (matters) you were instructed, taught, you have been taught*

λόγων τὴν ἀσφάλειαν *of (the) words the certainty*

= *so that you may know the certainty about (the) words, matters, which you were taught, instructed*

ἐπιγνῶς 2 p sing 2 aor act subj **ἐπι-γινώσκω** *you may know*

ἐπι-γινώσκω;

1. *to become thoroughly acquainted with, to know thoroughly; to know accurately, know exactly, know completely, know well* **2 Co. 1:13** οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἄλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε· *for we do not write to you (matters, concerns) other than what (matters, concerns) you (can) read or even you (can) understand, fully know*

2. *to know;*

a. *to recognize, know again*: τινά, i.e. by sight, hearing, or certain signs, to perceive who a person is, **Mt. 14:35** καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας *and having recognized him the men of that place sent to all that surrounding area and they took to him all the ones having terrible maladies*

b. *to know* i.e. *to perceive, notice, learn about, to find out, ascertain, learn*, **Ac. 9:30** ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν *and the brothers having learned, known, having come to know, took him down to Caesarea and they sent him away to Tarsus*

c. *to understand*: **Ac. 25:10** εἶπεν δὲ ὁ Παῦλος· ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι οὗ με δεῖ κρίνεσθαι Ἰουδαίους οὐδὲν ἠδίκησα ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις *and Paul replied, at the judgment seat of Caesar I am standing at which it is necessary (for) me to be judged. Jews I did not wrong (= I did not wrong (the) Jews) as you very well know*

κατηχήθης 2 p sing 1 aor pass ind **κατ-ηγέω** *you were instructed, taught*

κατ-ηγέω, -ῶ,

1. *to teach orally, to instruct, make information understood, inform*, **1 Co. 14:19** ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοί μου λαλῆσαι ἵνα καὶ ἄλλους κατηχήσω ἢ μυρίους λόγους ἐν γλώσσῃ *but in church I want five words with my understanding to speak so that I might truly instruct others rather than ten thousand words in a tongue (= but in church I prefer to speak five words with my understanding so that I may instruct others also rather than ten thousand words in a tongue)*

2. *to inform by word of mouth; passive to be orally informed*, **Ac. 21:21** κατηχήθησαν δὲ περὶ

σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν *but they were informed, have been instructed, about you that you teach falling away from Moses all the Jews according to the Gentiles (= all the Jews (dispersed, who live) among the Gentiles) saying not to circumcise them the children (= their children) nor by the (our) customs to live*

3. *to sound towards, sound down upon, resound.* This meaning is found in ancient Greek writers but not in the N.T.

ἀσφάλεια, -ας, ἡ, (ἀσφαλής),

1. *firmness, stability, certainty, truth, Ac. 5:23 λέγοντες ὅτι τὸ δεσμοτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν, saying that the prison we found having been locked in all security, securely locked and the guards standing at the doors and having opened (the doors) inside we found no one*

2. *certainty, undoubted truth: λόγων, Lk. 1:4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, so that you may know about what (matters) you were instructed, taught, you have been taught of (the) words the certainty = so that you may know the certainty about (the) words, matters, which you were taught, instructed*

3. *security from enemies and dangers, safety, 1 Th. 5:3 ὅταν λέγωσιν· εἰρήνη καὶ ἀσφάλεια τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος when they may declare peace and security, safety then sudden on them will come destruction = then, sudden destruction will come on them*

LUKE 1:5

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

Ἐγένετο ἐν ταῖς ἡμέραις *it happened, came about, in the days*

Ἡρώδου βασιλέως τῆς Ἰουδαίας *of Herod king of the Judeans*

ἱερεὺς τις ὀνόματι Ζαχαρίας *a certain priest with or by (the) name of Zachariah*

ἐξ ἐφημερίας Ἀβιά *from (the) priestly order, division, of Abia, Abijah*

καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν *and his wife (who was) from the daughters of Aaron*

καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ *and her name (was) Elizabeth*

Ἐγένετο 3 p sing 2 aor mid ind **γίνομαι** *it happened, came about*

Ἰουδαία, -ας, ἡ *Judea*

ἱερεὺς, -έως, ὁ, (ἱερός), *a priest; one who offers sacrifices and in general is busied with sacred rites;*

Ζαχαρίας, -ου, ὁ (זַכַּרְיָא and זַכַּרְיָא i.e. whom Jehovah remembered), *Zacharias or Zachariah or Zechariah;*

1. a priest, the father of John the Baptist: Lk. 1:5, 12 sq. 18, 21, 40, 59, 67; 3:2.

2. a prophet, the son of Jehoiada the priest, who was stoned to death in the middle of the ix. cent. before Christ in the court of the temple: 2 Chr. 24:19 sqq.; Mt. 23:35; Lk. 11:51.

ἐφ-ημερία, -ας, ἡ, (ἐφημέριος, -ον, by day, lasting or acting for a day, daily)

1. *a service limited to a stated series of days*; so used of the service of the priests and Levites: Neh. 13:30; 1 Chr. 25:8; 2 Chr. 13:10, etc.

2. *the class or course itself of priests who for a week at a time performed the duties of the priestly office*: 1 Chr. 23:6; 28:13, etc.; so twice in the N.T.: Lk. 1:5, 8. For David divided the priests into twenty-four classes, each of which in its turn discharged the duties of the office for an entire week from Sabbath to Sabbath, 1 Chr. 24:4; 2 Chr. 8:14; Neh. 12:24; these classes Josephus calls πατριαί and ἐφημερίδες, Antiquities 7, 14, 7. The ἐ. Ἀβιά Lk 1:5 was the eighth division. ἐν τῇ τάξει τ. ἐφημερίας αὐτοῦ *in the order of his division* vs. 8.

Ἀβιά, indeclinable proper name (ὁ Ἀβίας, -α), אַבִּיָּה and אֲבִיָּה (my father is Jehovah), Abia or Abijah,

1. a king of Judah, son of Rehoboam: Mt. 1:7 (1 K. 14:31; 15:1).

2. a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. 24:10), the class *Abia*, the eighth in order, took its name: Lk. 1:5.

θυγάτηρ, *a daughter*.

Ἀαρών, indeclinable name *enlightened, wealthy, or fluent*, Aaron, the brother of Moses, the first high priest of the Israelites and the head of the whole sacerdotal order.

Ἐλισάβετ [Ἐλεις.], (עֲבִישֵׁת *my God is my oath*, i.e. *a worshipper of God*), *Elisabeth*, wife of Zacharias the priest and mother of John the Baptist: Lk. 1:5 sqq.

LUKE 1:6

ἦσαν δὲ δίκαιοι ἀμφοτέρωθεν ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἄμεμπτοι.

ἦσαν δὲ δίκαιοι ἀμφοτέρωθεν ἐναντίον τοῦ θεοῦ *they were both righteous before God*
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς *following in, walking in, observing, all the (His) commands, commandments*

καὶ δικαιομασίαις τοῦ κυρίου ἄμεμπτοι *and regulations, requirements, statutes, decrees, ordinances, of the Lord blameless*

= *and blameless in (the) requirements, statutes, decrees, ordinances, of the Lord*

OR *walking blameless(ly) in all the Lord's commands and decrees*

ἦσαν 3 p pl imperfect act ind εἰμί *they were*

δίκαιος, -αία, -αῖον, *just, upright, righteous, honest* (from δίκη right), ἡ δίκη, *righteous, observing divine and human laws*; one who is *such as he ought to be*;

1. in a wide sense, *upright, righteous, virtuous, keeping the commands of God, consonant with the commands of God*.

a. Neuter τὸ δίκαιον, *that which regard for duty demands, what is right, righteous* **Eph. 6:1**
ὕπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ τοῦτο γάρ ἐστιν δίκαιον *submit to your parents in (the)*

Lord for this is right, just, appropriate

b. when the negative idea predominates, *innocent, faultless, guiltless*, **Mt. 27:19** ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ *his wife sent (a message) to him saying, (let) nothing (unjust occur) between you and that righteous man*

c. preëminently, of someone whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no change in heart or life. **Ac. 7:52** καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου *and murdered the ones having foretold about the coming of the Righteousness One*; **1 Pet. 3:18** ὅτι καὶ Χριστὸς ἅπαξ περὶ ἀμαρτιῶν ἔπαθεν δίκαιος ὑπὲρ ἀδίκων *because also Christ once for all concerning sins he suffered, (the) righteous (one) on behalf of unrighteous people*

d. contextually, *approved of God, acceptable to God* **Ro. 5:19** οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί *so also through the obedience of the one man, the many (unrighteous) will be made righteous*

2. In a narrower sense, *what is appropriately owed, what is justly due*; and that in a judicial sense, *passing just judgment on others* **2 Tim. 4:8** ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κριτής *the Lord in that day, the righteous judge*

ἀμφοτέροι, -αι, -α, *both of two, both the one and the other*: Mt. 9:17, etc.; τὰ ἀμφοτέρα, Ac. 23:8; Eph. 2:14.

ἐν-αντίος, -α, -ον, τὸ ἐναντίον i.e. τοῦναντίον (ἀντίος *set against*), *that which is over against; opposite*; used

1. primarily of place

a. *opposite, contrary, against of the wind* **Ac. 27:4** Κακεῖθεν ἀναχθέντες ὑπελεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους *and then having put out to sea we sailed by Cyprus because the winds (were determined) to be contrary, against (us)*

b. *in front of, before* **Mk. 15:39** ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν *and having seen the centurion the one standing from opposite him, in front of him that in this way he breathed out (= when the centurion standing in front of him saw how he died) he said truly, this man was (the) son of God*

2. metaphorical

a. *opposed as an adversary, hostile, antagonistic in feeling or act: an opponent, contrary, he that is of the contrary part* **1 Th. 2:15** καὶ πᾶσιν ἀνθρώποις ἐναντίων *they oppose all men, everyone; they are contrary to everyone; they are hostile to all, adversarial to all people*

b. Neuter ἐναντίον, adverb, *before, in the sight of, in the presence of, someone* **Lk. 20:26** καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ *and they were not able to take hold (= to catch, trap, him) by (his) word before the people = in public*

c. Hebraistically, *in the judgment, estimation, of one*, **Lk. 24:19** τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ *the (matters, events) about Jesus of Nazareth who came a man, a prophet, powerful in work and in word before God and all of the people*

πορευόμενοι pres mid ptc nom pl masc **πορεύω** *following, walking in*

πορεύω: *to lead over, carry over, transfer, to lead one's self across*; i. e. *to take one's way, betake one's self, set out, depart, follow*;

1. *to go, depart* **Ac. 8:39** ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων *for he went his way rejoicing*

2. By a Hebraism, metaphorically

a. *to depart from life: **Lk. 22:22** ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται indeed the Son of Man goes according to what is appointed*

b. *to follow one, i. e. become his adherent: **Lk. 21:8** μὴ πορευθῆτε ὀπίσω αὐτῶν do not go after them = do not follow them*

c. *to seek after, **2 Pet. 2:10** μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους and especially the ones after (the) flesh with defiling passion walking after = and especially those living after (the) flesh with defiling passion*

d. *to lead or order one's life, observe, adhere to, obey, **Lk. 1:6** ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς they were both righteous before God following in, walking in, observing, all the (His) commandments. **Ac. 14:16** ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· who in the past generations he allowed all the nations to go in their (own) ways*

ἐντολή, *an order, command, charge, precept;*

1. *universally a charge, injunction. Of official decrees, perhaps a written warrant, **Lk. 15:29** ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον look, for so many years I am serving you and not once a command from you did I disregard*

2. *a commandment, i.e. a prescribed rule in accordance with which an act is done, **Jn. 11:57** δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μηνύση, ὅπως πιάσωσιν αὐτόν, now the chief priests and the Pharisees had given orders, commands that if anyone might know where he is, he should report (it) so that they might seize him*

δικαίωμα, -τος, τό, (from δικαίω; ὁ δεδικαίωται or τὸ δεδικαιωμένον),

1. *that which has been deemed right so as to have the force of law;*

a. *what has been established and ordained by law, an ordinance, a regulation, requirement, commandment, **Lk. 1:6** ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι, they were both righteous before God following in all the (His) commandments and regulations, requirements, statutes, decrees, ordinances, of the Lord blameless = and blameless in (the) requirements, statutes, decrees, ordinances, of the Lord*

b. *a judicial decision, sentence; of God—either the favorable judgment by which he acquits men and declares them acceptable to him, Ro. 5:16; or unfavorable: sentence of condemnation, **Rev. 15:4** καὶ προσκυνήσουσιν ἐνώπιον σου ὅτι τὰ δικαίωματα σου ἐφανερώθησαν and they will worship in the presence of you for your righteous works, acts were made known*

2. *a righteous act or deed, **Rev. 19:8** τὸ γὰρ βύσσινον τὰ δικαίωματα τῶν ἁγίων ἐστίν for the fine linen is the righteousnesses, right deeds, right acts, of the saints*

ἄ-μεμπτος, -ον, (μέμφομαι to blame), *blameless, deserving no censure, faultless, free from fault or defect, **Lk. 1:6** ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι, they were both righteous before God following in all the (His) commands and requirements of the Lord blameless = and blameless in (the) requirements, statutes, decrees, ordinances, of the Lord OR walking blameless(ly) in all the Lord's commands and decrees*