

[Luke 3:15-17, 21-22](#)

(3:15)

Προσδοκῶντος – present active participle προσδοκάω = “to give thought to something that is viewed as lying in the future, **wait for, look for, expect** (the context indicates whether one does this in longing, in fear, or in a neutral state of mind)” under BDAG 877a.

διαλογιζομένων – present middle participle διαλογίζομαι = “to think or reason carefully, especially about the implications of something, **consider, ponder, reason**; to discuss a matter in some detail, **consider and discuss, argue**” under BDAG 232b.

μήποτε = “a marker of indefinite negated point in time, **never** (with the indicative); marker of negated purpose, **that... not** (conjunction frequently used as an emphatic form of μη); marker of inquiry, **whether perhaps**” under BDAG 648b.

Grammatical note = *Deliberative Optative*. The second most common use of the optative (about 12 occurrences) is with indirect (rhetorical) questions. This usage is found exclusively in Luke’s writings. For more uses of the deliberative optative see... [Luke 3:15](#) (εἴη). See KMP, 208 and n49.

(3:16)

ἀπεκρίνατο – aorist middle ἀποκρίνομαι.

ὔδωρ, ὕδατος, τό = “**water**; transcendent life-giving medium, **water**” under BDAG 1024b.

ἰσχυρότερός – comparative ἰχυρός, ἄ, ὄν = “pertaining to being strong physically, mentally, or spiritually, **strong** (of living beings); pertaining to being high on a scale of extent as respects strength or impression that is made, **violent, loud, mighty** (of things)” under BDAG 483b-.

ἰκανός, ἦ, ὄν = “sufficient in degree, **sufficient, adequate, large enough**; pertaining to meeting a standard, **fit, appropriate, competent, qualified, able** (with the connotation) worthy, good enough; pertaining to being large in extent or degree, **considerable**; in relatively large numbers, **many, quite a few**” under BDAG 472a-.

λύσαι – aorist active infinitive λύω = “to undo something that is used to tie up or constrain something, loose, untie; to set free something tied or similarly constrained, set free; to reduce something by violence into its components, destroy; to do away with, destroy, bring to an end, abolish” under BDAG 606b.

ιμάς, ἄντος, τό = “(leather) **strap** (or) **thong** (on sandals)” under BDAG 474b-. Rare.

Grammatical note = Iterative Present. The present tense-form is sometimes used to describe an action that is performed repeatedly, regularly, or customarily or is a state that is ongoing or continuous. This use is quite common and is frequently found with imperative verbs. In order to communicate the iterative use of the present, it is often helpful to supply the words “keep on”, “customarily”, “normally”, or “always” (in many cases the context itself includes such words). For more examples of the iterative present see... [Luke 3:16](#) (βαπτίζω). See KMP, 257-258 and n11.

Grammatical note = Futuristic Present. (See above under [Luke 3:9](#).) For more examples of the futuristic present see... [Luke 3:16](#) (ἔρχεται). See KMP, 262-263 and n28.

(3:17)

πτύον, οῦ, τό = “a fork-like shovel, with which the threshed grain was thrown into the wind, thus separating chaff from grain, **winnowing shovel**” under BDAG 895b.

διακαθαῖραι – aorist active infinitive διακαθαίρω = “to make free of something unwanted, **thoroughly purge, clean out**” under BDAG 229a. Hapax in the NT.

ἄλων, ος, ἡ = “(literal) a surface for the threshing of grain, **threshing floor**; (figurative) threshed grain still lying on the threshing floor, **threshed grain**” under BDAG 49a.

συναγαγεῖν – aorist active infinitive συνάγω = “to cause to come together, **gather (in)**; to effect renewed relations, **bring together, reconcile**; to bring together with, **lead (or) bring (to)**; to extend a welcome to, **invite/receive as a guest**; (intransitive) to move to another position, **advance, move**” under BDAG 962b.

σῖτον, ου, ό = “**wheat**, (but also) **grain** (generally)” under BDAG 925a.

ἀποθήκη, ης, ἡ = “(of a place where one puts something) **storehouse, barn**” under BDAG 110b.

ἄχυρον, ου, τό = “the husks of grain, **chaff**” under BDAG 161a. Very rare.

κατακαύσει – future active κατακαίω = “**burn down, burn up, consume** (by fire) something” under BDAG 517a.

ἄσβεστος, ον = “(of fire) **inextinguishable**; (of lime that has not been disintegrated by addition of water) **unslaked lime**” under BDAG 141a.

(3:18)

ἕτερος, α, ον = “pertaining to being distinct from some other item implied or mentioned, **other**; pertaining to being dissimilar in kind or class from all other entities, **another, different**” under BDAG 399b.

παρακαλέω = “to ask to come and be present where the speaker is, **call to one’s side; invite; to urge strongly, appeal to, urge, exhort, encourage; to make a strong request for something, request, implore, entreat; to instill someone with courage or cheer, comfort, encourage, cheer up**; (in several places appears to mean simply) treat someone in an inviting or congenial manner, (something like our ‘be open to the other, have an open door’), **invite in, conciliate, be friendly to** (or) **speak to in a friendly manner**” under BDAG 765a.

εὐηγγελίζετο – imperfect middle εὐαγγελίζω = “(generally) **bring good news, announce good news**; (mostly specific) proclaim the divine message of salvation, **proclaim the gospel**” under BDAG 402a.

(3:21)

βαπτισθῆναι – aorist passive infinitive βαπτίζω = “wash ceremonially for purpose of purification, **wash, purify** (of a broad range of repeated ritual washing rooted in Israelite tradition); to use water in a rite for purpose of renewing or establishing a relationship with God, **plunge, dip, wash, baptize**; to cause someone to have an extraordinary experience akin to an initiatory water-rite, **to plunge, baptize**” under BDAG 164a.

λαός, ου, ό = “**people** (in a general sense); the mass of a community as distinguished from special interest groups, **people**; a body of people with common cultural bonds and ties to a specific territory, **people-group, people** (as nation); people of God, **people**” under BDAG 586b.

βαπτισθέντος – aorist passive participle βαπτίζω.

προσευχομένου – present middle participle προσεύχομαι = “to petition deity, **pray**” under BDAG 879a.

ἀνεωχθῆναι – aorist passive infinitive ἀνοίγω = (transitive) “to move something from a shut or closed position, (transitive, a door); to render something readily accessible, **open**; to disclose contents by opening, **open**; to remove an obstruction, **open**; to cause to function, **open**; to be in a state of openness, **open**; to be candid, **be open**” under BDAG 84a.

Grammatical note = Infinitives. Contemporaneous Time. With the contemporaneous time use of the infinitive the action of the infinitive occurs *simultaneously* or *at the same time* as the action of the main or controlling verb and is expressed by ἐν τῷ + infinitive. The prepositional phrase is usually translated with the English word “while”, “as” or “when”. For more examples of the contemporaneous time infinitive see... [Luke 3:21](#) (ἐν τῷ βαπτισθεῖναι). See KMP, 366 and n31.

(3:22)

καταβῆναι – aorist active infinitive καταβαίνω = “to move downward, **come/go/climb down**; to suffer humiliation” under BDAG 514b-.

σωματικός, ή, όν = “pertaining to being corporeal as opposed to noncorporeal, **bodily, corporeal**; pertaining to the physical body, **body-related, bodily**” under BDAG 984b. Very rare.

εἶδος, ους, τό = “the shape and structure of something as it appears to someone, **form, outward appearance**; a variety of something, **kind**; the act of looking/seeing, **seeing, sight**” under BDAG 280a.

περιστερά, ᾱς, ή = “**pigeon (or) dove**” under BDAG 806a.

φωνή, ἤς, ἦ = “an auditory effect, **sound, effect, tone, noise**; the faculty of utterance, **voice**; a verbal code shared by a community to express ideas and feelings, **language**” under BDAG1071a.

γενέσθαι – aorist middle infinitive γίνομαι. Interesting how often γίνομαι is used when in English we might use a verb of motion rather than being/becoming.

ἀγαπητός, ἦ, ὄν = “beloved (inclining strongly toward the meaning “only beloved”); pertaining to one who is in a very special relationship with another, **only, only beloved**; pertaining to one who is dearly loved, **dear, beloved, valued**” under BDAG 7a.

εὐδόκησα – aorist active εὐδοκέω = “to consider something as good and therefore worthy of choice, **consent, determine, resolve**; to take pleasure or find satisfaction in something, **be well pleased, take delight**” under BDAG 404a.

σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα¹

Grammatical note = Genitive Case. At his baptism and again at the transfiguration Jesus himself was uniquely declared to be God’s beloved Son with whom God was well pleased. Now through Jesus’s human birth and ultimately through his sacrificial cross-death on our behalf peace with God is available to those who become recipients of divine favor through faith in God’s beloved Son. *This* is the “good news” the angels proclaimed at Christ’s birth and this is the gospel we are called to proclaim to others in our day.

Note that while the noun εὐδοκία is rare in the biblical Gospels... the verb εὐδοκέω is found in the Synoptic accounts of Jesus’s baptism ([Matthew 3:17](#) // [Mark 1:11](#) // [Luke 3:22](#)) and Transfiguration. See KMP, 87 and n8.

¹ {B} σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (see [Mark 1:11](#)) Ɔ⁴ Ɔ A B L W Δ Θ Ψ... (700 omit ὁ υἱός μου) 892 1006... Byz [E G H N] Lect it^{aur, e, q} vg syr^h cop^{sa, bopt} arm^{mss} eth geo slav (Ambrose) Augustine. σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα X 1253 it^f cop^{vopt} arm^{mss}. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα (see [Matthew 3:17](#); [17:5](#)) 1574 cop^{boms}. Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε (see [Psalm 2:7](#)) D it^{a, (b), c, d, ff2, l, r1} Justin (Clement *add ἀγαπητός after* σύ) Methodius; Hilary Tyconius Faustus-Milevis Latin mss^{acc. to Augustine} BJ TOB.