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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Luke, Chapter 3

ΚΑΤΑ ΛΟΥΚΑΝ Γ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 3:1–6

John's ministry dated; the voice of Isaiah 40

A sixfold political-religious synchronism (1–2) dates the coming of God's word to John, who heralds a repentance-baptism for forgiveness through the Jordan country (3); Isaiah 40:3–5 (cited uniquely to v.6) identifies him as the wilderness voice preparing the Lord's way, the leveling that ends with 'all flesh shall see the salvation of God' (4–6).

B · 3:7–14

John's ethical preaching to the crowds

John brands the crowds a brood of vipers and demands fruit worthy of repentance — descent from Abraham is no refuge, the axe is at the root (7–9); to the 'what shall we do?' of crowds, tax collectors, and soldiers he answers with concrete justice and generosity — share, exact only what is due, no extortion, be content with your wages (10–14).

C · 3:15–18

John points to the Mightier One

Amid messianic speculation (15) John disclaims the title: his water-baptism yields to the Coming One, mightier, who baptizes with Spirit and fire (16) and winnows the threshing floor, gathering wheat and burning chaff with unquenchable fire (17) — and so he preaches good news (18).

D · 3:19–20

The imprisonment of John

Out of chronological sequence, Luke rounds off John's story: rebuked by John over Herodias and all his evils (19), Herod the tetrarch adds the crowning crime of shutting John up in prison (20).

E · 3:21–22

The baptism of Jesus and the voice

With all the people baptized, Jesus too is baptized and, while praying, the heaven opens (21); the Spirit descends in bodily form like a dove, and the Father's voice declares him the beloved Son in whom he delights (22).

F · 3:23–38

The genealogy of Jesus, from Joseph to Adam, the son of God

At about thirty Jesus begins, 'as was supposed' son of Joseph (23); the ascending chain of 'τοῦ Χ' runs through Zerubbabel and Nathan-not-Solomon to David (24–31), through Jesse, Judah, and the patriarchs to Abraham (32–34), and on past Noah and the antediluvians to Adam, the son of God (35–38).

1 Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene,

HISTORICAL DATING δὲ Luke alone dates John's ministry by a sixfold synchronism — one emperor, one governor, three tetrarchs, and (v.2) two high priests — anchoring the gospel in datable world history.

Ἐν

in

preposition + dative (time)

ἔτει

year

Dative

dat. of time (point)

ἔτος: 'year'; the fixed point from which John's ministry is dated.

δὲ

now

continuative conjunction (narrative)

πεντεκαιδεκάτῳ

fifteenth

Dative

attributive ordinal

πεντεκαδέκατος: 'fifteenth'; of Tiberius' reign (c. AD 28/29).

τῆς

the

Genitive

article

ἡγεμονίας

reign/rule

Genitive

genitive of reference

ἡγεμονία: 'rule, principate'; the imperial reign.

Τιβερίου

Tiberius

Genitive

genitive of relationship (apposition)

Τιβέριος: Tiberius, Roman emperor AD 14–37.

Καίσαρος

Caesar

Genitive

apposition (title)

Καῖσαρ: 'Caesar'; the imperial title.

ἡγεμονεύοντος

being governor

Pres Act Ptc · Gen Sg Masc · ἡγεμονεύω

genitive absolute (concurrent time)

→ present (concurrent)

ἡγεμονεύω: 'be governor, lead'; Pilate's prefecture, AD 26–36.

Ποντίου

Pontius

Genitive

subject of gen. absolute

Πόντιος: Pontius, the praenomen/nomen of Pilate.

Πιλάτου

Pilate

Genitive

apposition

Πιλάτος: Pilate, prefect of Judea.

τῆς

the

Genitive

article

Ἰουδαίας

of Judea

Genitive

genitive of subordination (object of rule)

Ἰουδαία: Judea, the Roman province.

καὶ

and

coordinating conjunction

τετρααρχούντος

being tetrarch

Pres Act Ptc · Gen Sg Masc · τετρααρχέω

genitive absolute

→ present (concurrent)

τετρααρχέω: 'rule as tetrarch' (ruler of a fourth).

τῆς

the

Genitive

article

Γαλιλαίας

of Galilee

Genitive

genitive of subordination

Γαλιλαία: Galilee, Herod Antipas' tetrarchy.

Ἡρώδου

Herod

Genitive

subject of gen. absolute

Ἡρώδης: Herod Antipas, son of Herod the Great.

Φιλίππου

Philip

Genitive

subject of gen. absolute

Φίλιππος: Herod Philip, another son of Herod the Great.

δὲ

and

continuative conjunction

τοῦ

the

Genitive

article

ἀδελφοῦ

brother

Genitive

apposition to Φιλίππου

ἀδελφός: 'brother'; Philip as Herod Antipas' (half-)brother.

αὐτοῦ

his

Genitive

genitive of relationship

τετρααρχούντος

being tetrarch

Pres Act Ptc · Gen Sg Masc · τετρααρχέω

genitive absolute

→ present (concurrent)

τετρααρχέω: 'rule as tetrarch.'

τῆς

the

Genitive

article

Ἰτουραίας

of Ituraea

Genitive

genitive of subordination

Ἰτουραία: Ituraea, a region NE of Galilee.

καὶ

and

coordinating conjunction

Τραχωνίτιδος

Trachonitis

Genitive

attributive genitive (region)

Τραχωνίτις: Trachonitis, a volcanic region east of Galilee.

χώρας

region

Genitive

genitive of subordination (head noun)

χώρα: 'region, country.'

καὶ

and

coordinating conjunction

Λυσανίου

Lysanias

Genitive

subject of gen. absolute

Λυσανίας: Lysanias, tetrarch of Abilene.

τῆς

the

Genitive

article

Ἄβιληνῆς

of Abilene

Genitive

genitive of subordination

Ἄβιληνῆ: Abilene, a tetrarchy NW of Damascus.

τετρααρχοῦντος

being tetrarch

Pres Act Ptc · Gen Sg Masc · τετρααρχέω

genitive absolute

→ present (concurrent)

τετρααρχέω: 'rule as tetrarch.'

2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

WORD OF GOD COMES TO JOHN **ASYNDETON** The synchronism closes with the priestly pair; then the main clause: God's word 'came upon' John — prophetic-call language (cf. Jer 1:2; Hos 1:1).

ἐπὶ

in the time of

preposition + genitive (time)

ἀρχιερέως

high priest

Genitive

genitive of time

ἀρχιερεύς: 'high priest'; the singular covers both names — Annas the power, Caiaphas the officeholder.

Ἄννα

of Annas

Genitive

apposition (indeclinable in -α, gen.)

Ἄννας: Annas, high priest AD 6–15, still dominant.

καὶ

and

coordinating conjunction

Καϊάφα

Caiaphas

Genitive

apposition

Καϊάφας: Caiaphas, high priest AD 18–36, Annas' son-in-law.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist

γίνομαι: 'come to be, happen'; ἐγένετο ῥῆμα renders the Hebrew prophetic formula 'the word of the LORD came!'

ῥῆμα

word

Nominative

subject

ῥῆμα: 'word, utterance'; the prophetic revelation that constitutes John a prophet.

θεοῦ

of God

Genitive

genitive of source/author

<p>ἐπὶ upon/to <i>preposition + accusative (direction)</i></p>	<p>Ἰωάννην John Accusative <i>object of ἐπί (recipient)</i> Ἰωάννης: John the Baptist.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>Ζαχαρίου of Zechariah Genitive <i>genitive of relationship (father)</i> Ζαχαρίας: Zechariah, John's priestly father (Lk 1).</p>
<p>υἱόν son Accusative <i>apposition to Ἰωάννην</i> υἱός: 'son.'</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ἐρήμῳ wilderness Dative <i>dat. of place</i> ἔρημος: 'desert, wilderness'; the place of revelation and of Isaiah's voice (v.4).</p>

3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,

And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins,

JOHN'S ITINERANT PREACHING **καὶ** John's mission summarized: a circuit of the Jordan, heralding a repentance-baptism whose goal is forgiveness — the program of Mark 1:4.

<p>καὶ and <i>coordinating conjunction (narrative)</i></p>	<p>ἦλθεν he went/came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist ἔρχομαι: 'come, go'; of John's coming out into the Jordan country.</p>	<p>εἰς into <i>preposition + accusative (extent/place)</i></p>	<p>πᾶσαν all Accusative <i>attributive adjective</i></p>
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<p>τὴν the Accusative article</p>	<p>περίχωρον region around Accusative object of εἰς περίχωρος: 'surrounding country'; the Jordan basin.</p>	<p>τοῦ the Genitive article</p>	<p>Ἰορδάνου of the Jordan Genitive genitive (the river named) Ἰορδάνης: the Jordan River, site of the baptism.</p>
<p>κηρύσσω proclaiming Pres Act Ptc · Nom Sg Masc · κηρύσσω adverbial ptc. (manner) → present (characteristic activity) κηρύσσω: 'herald, proclaim'; the herald's public announcement.</p>	<p>βάπτισμα baptism Accusative direct object βάπτισμα: 'baptism'; the immersion that enacts repentance.</p>	<p>μετανοίας of repentance Genitive genitive of description/quality μετάνοια: 'change of mind,' repentance; a turning that the baptism signifies.</p>	<p>εἰς for preposition + accusative (goal/purpose)</p>
<p>ἄφεσιν forgiveness Accusative object of εἰς (purpose) ἄφεσις: 'release, forgiveness'; the aim of the repentance-baptism.</p>	<p>ἁμαρτιῶν of sins Genitive objective genitive ἁμαρτία: 'sin'; what is forgiven.</p>		

4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

as it is written in the book of the words of Isaiah the prophet: 'A voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.'

SCRIPTURAL GROUND (ISA 40:3) ὡς Luke alone extends the Isaiah-40 citation through v.6. The 'voice in the wilderness' identifies John; the way-preparation is moral (vv.7-14).

ὥς

as

comparative conjunction (citation formula)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: 'write'; 'it stands written.'

ἐν

in

preposition + dative (locus)

βίβλω

book

Dative

dat. of place (locus of citation)

βίβλος: 'book, scroll'; the written prophecy.

λόγων

of the words

Genitive

attributive genitive (content)

λόγος: 'word'; the collected oracles.

Ἡσαΐου

of Isaiah

Genitive

genitive of source (author)

Ἡσαΐας: Isaiah the prophet (Isa 40:3–5).

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

apposition

προφήτης: 'prophet.'

Φωνή

voice

Nominative

subject (nominativus pendens / heading)

φωνή: 'voice, sound'; the prophetic cry —
read as 'a voice of one crying.'

βοῶντος

of one crying

Pres Act Ptc · Gen Sg Masc · βοάω

substantival ptc. (genitive)

→ *present (durative)*

βοάω: 'cry out, shout.' MT joins 'in the wilderness' to 'prepare'; the LXX/Gospels join it to 'crying.'

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

ἐρήμω

wilderness

Dative

dat. of place

ἐρημος: 'wilderness'; John's locus.

Ἐτοιμάσατε

prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

imperative (command of the oracle)

→ *ingressive/constative aorist imperative*

ἐτοιμάζω: 'make ready'; the imagery of clearing a royal road.

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object

ὁδός: 'way, road'; the Lord's highway.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; in Isaiah YHWH — applied to the Lord's advent.

εὐθείας

straight

Accusative

predicate accusative (object-complement)

εὐθύς: 'straight'; the paths are to be made straight.

ποιεῖτε

make

Pres Act Impv 2 Pl · ποιέω

imperative

→ present imperative (general command)

ποιέω: 'make, do.'

τὰς

the

Accusative

article

τρίβους

paths

Accusative

direct object

τρίβος: 'beaten path, track.'

αὐτοῦ

his

Genitive

genitive of possession

5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας;

Every ravine shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways smooth;

SCRIPTURAL GROUND (ISA 40:4) ASYNDETON The leveling of the terrain — valleys raised, heights lowered — pictures the great reversal of repentance: a Lukan keynote (cf. 1:52).

πᾶσα

every

Nominative

attributive adjective

φάραγξ

ravine

Nominative

subject

φάραγξ: 'ravine, gully'; to be filled up.

πληρωθήσεται

shall be filled

Fut Pass Indic 3 Sg · πληρόω

main verb

→ predictive future

πληρόω: 'fill, fill up.'

καὶ

and

coordinating conjunction

πᾶν

every

Nominative

attributive adjective

ὄρος

mountain

Nominative

subject

ὄρος: 'mountain.'

καὶ

and

coordinating conjunction

βουνός

hill

Nominative

subject (coordinate)

βουνός: 'hill, mound.'

ταπεινωθήσεται

shall be made low

Fut Pass Indic 3 Sg · ταπεινόω

main verb

→ predictive future

ταπεινόω: 'make low, humble'; the verb of Luke's reversal motif.

καὶ

and

coordinating conjunction

ἔσται

shall become

Fut Mid Indic 3 Sg · εἰμί

main verb (equative)

→ predictive future

εἰμί: 'be'; with εἰς = 'become.'

τὰ

the

Nominative

article

σκολιὰ

crooked things

Nominative

substantival adjective (subject)

σκολιός: 'crooked, bent'; also morally 'perverse.'

εἰς

into/to

preposition + accusative (result)

εὐθείαν

straight

Accusative

object of εἰς (predicate)

εὐθύς: 'straight'; here a substantive 'a straight (way).'

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

τραχεῖαι

rough ways

Nominative

substantival adjective (subject)

τραχύς: 'rough, rugged.'

εἰς

into

preposition + accusative (result)

ὁδοὺς

ways

Accusative

object of εἰς

ὁδός: 'way, road.'

λείας

smooth

Accusative

attributive adjective

λείος: 'smooth, level!'

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

and all flesh shall see the salvation of God!

SCRIPTURAL GROUND (ISA 40:5) καὶ The citation's climax, distinctively Lukan: 'all flesh' — the universal, Gentile-embracing scope of the σωτήριον that frames the whole Gospel (cf. 2:30).

καὶ

and

coordinating conjunction

ὄψεται

shall see

Fut Mid Indic 3 Sg · ὁράω

main verb

→ *predictive future*

ὁράω: 'see, perceive'; future of the suppletive ὄψομαι.

πᾶσα

all

Nominative

attributive adjective

σὰρξ

flesh

Nominative

subject

σὰρξ: 'flesh'; Semitic 'all flesh' = all humanity, here pointing to the nations.

τὸ

the

Accusative

article

σωτήριον

salvation

Accusative

direct object

σωτήριον: 'saving act, salvation' (neut. subst.); a Lukan word (2:30; Acts 28:28).

τοῦ

the

Genitive

article

θεοῦ

of God

Genitive

genitive of source/author

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

He said therefore to the crowds that came out to be baptized by him: 'You brood of vipers! Who warned you to flee from the coming wrath?'

ADDRESS TO THE CROWDS οὖν John's ethical preaching opens with shock: the crowds are a 'brood of vipers' — only a fleeing, fruit-bearing repentance will avail (vv.7–9).

<p>Ἔλεγεν he said</p> <p>Impf Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ iterative/customary imperfect</p> <p>λέγω: 'say'; the imperfect depicts John's repeated preaching.</p>	<p>οὖν therefore</p> <p><i>inferential conjunction</i></p>	<p>τοῖς the</p> <p>Dative <i>article</i></p>	<p>ἐκπορευομένοις that came out</p> <p>Pres Mid Ptc · Dat Pl Masc · ἐκπορεύομαι <i>attributive participle</i></p> <p>→ present (durative)</p> <p>ἐκπορεύομαι: 'go out!'; the crowds streaming out to the Jordan.</p>
<p>ὄχλοις crowds</p> <p>Dative <i>indirect object</i></p> <p>ὄχλος: 'crowd, multitude!'</p>	<p>βαπτισθῆναι to be baptized</p> <p>Aor Pass Inf · βαπτίζω <i>infinitive of purpose</i></p> <p>→ constative aorist</p> <p>βαπτίζω: 'baptize, immerse.'</p>	<p>ὑπ' by</p> <p><i>preposition + genitive (agent)</i></p>	<p>αὐτοῦ him</p> <p>Genitive <i>genitive of agency</i></p>
<p>Γεννήματα brood/offspring</p> <p>Vocative <i>vocative of address</i></p> <p>γέννημα: 'offspring, brood'; 'spawn of vipers' — a stinging epithet.</p>	<p>ἔχιδνῶν of vipers</p> <p>Genitive <i>attributive genitive</i></p> <p>ἔχιδνα: 'viper'; a poisonous snake — figure for a deadly, deceptive people.</p>	<p>τίς who</p> <p>Nominative <i>interrogative pronoun (subject)</i></p>	<p>ὑπέδειξεν warned/showed</p> <p>Aor Act Indic 3 Sg · ὑποδείκνυμι <i>main verb (rhetorical question)</i></p> <p>→ constative aorist</p> <p>ὑποδείκνυμι: 'show, intimate, warn!'; 'who tipped you off to flee?' — ironic.</p>

ὕμῃν

you

Dative
indirect object

φυγεῖν

to flee

Aor Act Inf · φεύγω
complementary infinitive

→ constative aorist

φεύγω: 'flee, escape.'

ἀπό

from

preposition + genitive (separation)

τῆς

the

Genitive
article

μελλούσης

coming

Pres Act Ptc · Gen Sg Fem · μέλλω
attributive participle

→ present (imminent)

μέλλω: 'be about to'; the impending
eschatological wrath.

ὀργῆς

wrath

Genitive
object of ἀπό

ὀργή: 'wrath, anger'; the coming judgment.

8 ποιήσατε οὖν καρπὸς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

Bear fruits therefore worthy of repentance, and do not begin to say within yourselves, “We have Abraham as our father,” for I tell you that God is able from these stones to raise up children to Abraham.

DEMAND FOR FRUIT οὖν True repentance shows in fruit; descent from Abraham is no shelter — God can raise Abraham-children from the very stones (a pun in Aramaic: 'ābānīm / bānīm).

ποιήσατε

bear/produce

Aor Act Impv 2 Pl · ποιέω

imperative

→ *ingressive aorist imperative*

ποιέω: 'make, produce'; here 'bear fruit.'

οὖν

therefore

inferential conjunction

καρπὺς

fruits

Accusative

direct object

καρπός: 'fruit'; the deeds that evidence repentance.

ἀξίους

worthy

Accusative

attributive adjective

ἄξιος: 'worthy, fitting'; fruit befitting a changed life.

τῆς

the

Genitive

article

μετανοίας

of repentance

Genitive

objective genitive

μετάνοια: 'repentance!'

καὶ

and

coordinating conjunction

μὴ

not

negative particle (with subjunctive)

ἄρξησθε

begin

Aor Mid Subj 2 Pl · ἄρχω

prohibitive subjunctive

→ *ingressive aorist*

ἄρχομαι: 'begin'; 'do not even begin to say'
— cut off the excuse at the root.

λέγειν

to say

Pres Act Inf · λέγω

complementary infinitive

→ *present (durative)*

λέγω: 'say!'

ἐν

within

preposition + dative (sphere)

ἑαυτοῖς

yourselves

Dative

reflexive pronoun (object of ἐν)

Πατέρα

father

Accusative

double accusative (object-complement)

πατήρ: 'father'; the claimed patriarch.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (quoted claim)

→ *stative present*

ἔχω: 'have, hold!'

τὸν

the

Accusative

article

Ἀβραάμ

Abraham

Accusative

object (indeclinable)

Ἀβραάμ: Abraham, the patriarch; mere descent is no security.

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ present (declarative)

λέγω: 'say, tell.'

γάρ

for

explanatory conjunction

ὕμῃν

you

Dative

indirect object

ὅτι

that

conjunction (content of speech)

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (ὅτι clause)

→ stative present

δύναμαι: 'be able, can.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἐκ

from/out of

preposition + genitive (source)

τῶν

the

Genitive

article

λίθων

stones

Genitive

object of ἐκ (source)

λίθος: 'stone'; the Jordan riverbed stones — wordplay on 'children' in Aramaic.

τούτων

these

Genitive

demonstrative (attributive)

ἐγειραι

to raise up

Aor Act Inf · ἐγείρω

complementary infinitive

→ constative aorist

ἐγείρω: 'raise up, awaken.'

τέκνα

children

Accusative

direct object of ἐγειραι

τέκνον: 'child'; offspring for Abraham.

τῷ

the

Dative

article

Ἀβραάμ

to Abraham

Dative

dat. of advantage (indeclinable)

Ἀβραάμ: Abraham.

9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

IMMINENT JUDGMENT **δὲ** The judgment is imminent ('already'): the axe is at the root. The fruitless tree faces fire — sealing the demand of v.8.

<p>ἤδη already/now <i>adverb (time)</i> ἤδη: 'already, now'; stresses the nearness of judgment.</p>	<p>δὲ and <i>continuative conjunction</i></p>	<p>καὶ even <i>ascensive conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>
<p>ἀξίνη axe Nominative <i>subject</i> ἀξίνη: 'axe'; the instrument of cutting/judgment.</p>	<p>πρὸς to/at <i>preposition + accusative (position)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ρίζαν root Accusative <i>object of πρὸς</i> ρίζα: 'root'; the blow aimed not at branches but at the root.</p>
<p>τῶν the Genitive <i>article</i></p>	<p>δένδρων of the trees Genitive <i>genitive (whole)</i> δένδρον: 'tree.'</p>	<p>κεῖται is laid Pres Mid Indic 3 Sg · κεῖμαι <i>main verb</i> → stative present (imminent) κεῖμαι: 'lie, be laid'; the axe poised, ready to strike.</p>	<p>πᾶν every Nominative <i>attributive adjective</i></p>

<p>οὖν therefore <i>inferential conjunction</i></p>	<p>δένδρον tree Nominative <i>subject</i> δένδρον: 'tree.'</p>	<p>μή not <i>negative particle (with ptc.)</i></p>	<p>ποιοῦν bearing Pres Act Ptc · Nom Sg Neut · ποιέω <i>attributive participle</i> → present (characteristic) ποιέω: 'make, produce'; 'not bearing.'</p>
<p>καρπὸν fruit Accusative <i>direct object of ptc.</i> καρπός: 'fruit.'</p>	<p>καλόν good Accusative <i>attributive adjective</i> καλός: 'good, fine.'</p>	<p>ἐκκόπεται is cut down Pres Pass Indic 3 Sg · ἐκκόπτω <i>main verb</i> → gnomic/futuristic present ἐκκόπτω: 'cut out, cut down.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>εἰς into <i>preposition + accusative (goal)</i></p>	<p>πῦρ fire Accusative <i>object of εἰς</i> πῦρ: 'fire'; the figure of judgment/destruction.</p>	<p>βάλλεται is thrown Pres Pass Indic 3 Sg · βάλλω <i>main verb</i> → gnomic/futuristic present βάλλω: 'throw, cast.'</p>	

10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί οὖν ποιήσωμεν;

| And the crowds asked him, saying, 'What then shall we do?'

| CROWDS' QUESTION **Καὶ** The preaching draws the practical question that frames vv.10–14: 'What then shall we do?' — repentance must be embodied.

<p>Καὶ and <i>coordinating conjunction (narrative)</i></p>	<p>ἔπηρώτων asked Impf Act Indic 3 Pl · ἐπερωτάω <i>main verb</i> → iterative imperfect ἐπερωτάω: 'ask, question'; the imperfect of repeated inquiry.</p>	<p>αὐτόν him Accusative <i>direct object</i></p>	<p>οἱ the Nominative <i>article</i></p>
<p>ὄχλοι crowds Nominative <i>subject</i> ὄχλος: 'crowd.'</p>	<p>λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω <i>ptc. of attendant circumstance (speech)</i> → present (concurrent) λέγω: 'say'; pleonastic 'saying' introducing direct speech.</p>	<p>Τί what Accusative <i>interrogative pronoun (object)</i></p>	<p>οὖν then <i>inferential conjunction</i></p>
<p>ποιήσωμεν shall we do Aor Act Subj 1 Pl · ποιέω <i>deliberative subjunctive</i> → constative aorist ποιέω: 'do, make.'</p>			

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

And he answered and said to them, 'Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.'

ANSWER TO THE CROWDS **δὲ** John's ethic is concrete and social: share the surplus tunic and food — repentance as ordinary generosity.

ἀποκριθεὶς

having answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

ptc. of attendant circumstance

→ constative aorist (Semitic 'answered and said')

ἀποκρίνομαι: 'answer!'; the Septuagintal 'answering, said.'

δὲ

and

continuative conjunction

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative imperfect

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

ὁ

the (one)

Nominative

article

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ present (durative)

ἔχω: 'have, possess.'

δύο

two

attributive numeral (indeclinable)

δύο: 'two' (indeclinable).

χιτῶνας

tunics

Accusative

direct object

χιτῶν: 'tunic'; the inner garment — to have two is surplus.

μεταδότη

let him share

Aor Act Impv 3 Sg · μεταδίδωμι

third-person imperative

→ ingressive aorist imperative

μεταδίδωμι: 'share, impart!'; give a portion away.

τῷ

to the (one)

Dative

article

μή

not

negative particle (with ptc.)

ἔχοντι

who has

Pres Act Ptc · Dat Sg Masc · ἔχω

substantival participle (indirect object)

→ present (durative)

ἔχω: 'have!'; 'the one not having!'

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ present (durative)

ἔχω: 'have.'

βρώματα

food

Accusative

direct object

βρῶμα: 'food!'; provisions.

ὁμοίως

likewise

adverb (manner)

ὁμοίως: 'likewise, in the same way.'

ποιεῖτω

let him do

Pres Act Impv 3 Sg · ποιέω

third-person imperative

→ present imperative

ποιέω: 'do, act!'

12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν;

Tax collectors also came to be baptized, and they said to him, 'Teacher, what shall we do?'

TAX COLLECTORS' QUESTION δὲ Even tax collectors — despised collaborators — come; John does not exclude them but reforms their trade.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go.'

δὲ

and

continuative conjunction

καὶ

also

adverbial/ascensive conjunction

τελῶναι

tax collectors

Nominative

subject

τελώνης: 'tax/toll collector'; despised as agents of Rome and as extortioners.

βαπτισθῆναι

to be baptized

Aor Pass Inf · βαπτίζω

infinitive of purpose

→ constative aorist

βαπτίζω: 'baptize.'

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω (εἶπον): 'say'; the Hellenistic ending -αν.

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of *πρός*

Διδάσκαλε

Teacher

Vocative

vocative of address

διδάσκαλος: 'teacher'; a respectful address (rabbi).

τί

what

Accusative

interrogative pronoun (object)

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive

→ constative aorist

ποιέω: 'do!'

13 ὁ δὲ εἶπεν πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

And he said to them, 'Collect no more than what is appointed to you.'

ANSWER TO TAX COLLECTORS **δὲ** The reform fits the office: exact nothing beyond the assessed rate
— no padding the tax for personal gain.

ὁ

he

Nominative

article

δὲ

and

continuative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

πρὸς

to

preposition + accusative (direction)

αὐτούς

them

Accusative

object of *πρός*

Μηδὲν

nothing

Accusative

direct object (negated)

μηδεῖς: 'no one, nothing!'

πλέον

more

Accusative

comparative adjective (substantival)

πλείων: 'more'; 'nothing more!'

παρὰ

than/beyond

preposition + accusative (comparison)

<p>τὸ that which</p> <p>Accusative <i>article</i></p>	<p>διατεταγμένον appointed/ordered</p> <p>Perf Pass Ptc · Acc Sg Neut · διατάσσω <i>substantival participle (object of παρά)</i></p> <p>→ resultative perfect (standing rate)</p> <p>διατάσσω: 'appoint, prescribe'; the fixed tax schedule.</p>	<p>ὑμῖν to you</p> <p>Dative <i>dat. of reference</i></p>	<p>πράσσετε collect/exact</p> <p>Pres Act Impv 2 Pl · πράσσω <i>imperative</i></p> <p>→ present imperative (general rule)</p> <p>πράσσω: 'do, practice'; of exacting/collecting money (cf. Lk 19:23).</p>
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14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· Μηδένα διασεῖσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

Soldiers also asked him, saying, 'And we, what shall we do?' And he said to them, 'Do not extort money from anyone by threats or by false accusation, and be content with your wages.'

SOLDIERS' QUESTION **δὲ** Soldiers too are reformed in place: no shakedowns, no false charges, contentment with pay — vocation purified, not abandoned.

<p>ἐπηρώτων asked</p> <p>Impf Act Indic 3 Pl · ἐπερωτάω <i>main verb</i></p> <p>→ iterative imperfect</p> <p>ἐπερωτάω: 'ask.'</p>	<p>δὲ and</p> <p><i>continuative conjunction</i></p>	<p>αὐτὸν him</p> <p>Accusative <i>direct object</i></p>	<p>καὶ also</p> <p><i>adverbial conjunction</i></p>
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στρατευόμενοι

soldiers (those serving)

Pres Mid Ptc · Nom Pl Masc · στρατεύομαι

substantival participle (subject)

→ present (customary)

στρατεύομαι: 'serve as a soldier'; men on military duty (likely Herod's troops).

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant circumstance

→ present (concurrent)

λέγω: 'say!'

Τί

what

Accusative

interrogative pronoun (object)

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive

→ constative aorist

ποιέω: 'do!'

καὶ

also

ascensive conjunction

ἡμεῖς

we

Nominative

emphatic pronoun (subject)

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

Μηδένα

no one

Accusative

direct object (negated)

μηδείς: 'no one!'

διασεΐσητε

extort by intimidation

Aor Act Subj 2 Pl · διασεΐω

prohibitive subjunctive

→ ingressive aorist

διασεΐω: lit. 'shake violently'; 'extort by threats, shake down' — a NT hapax.

μηδέ

nor

negative coordinating conjunction

συκοφαντήσητε

accuse falsely

Aor Act Subj 2 Pl · συκοφαντέω

prohibitive subjunctive

→ ingressive aorist

συκοφαντέω: 'accuse falsely, extort by false charge' (orig. 'fig-shower').

καὶ

and

coordinating conjunction

ἄρκεισθε

be content

Pres Pass Impv 2 Pl · ἄρκέω

imperative

→ present imperative (state)

ἄρκέω (pass.): 'be content, satisfied!'

τοῖς

the

Dative

article

ὀψωνίοις

wages

Dative

dat. of cause/content (with ἀρκέομαι)

ὀψώνιον: 'pay, wages'; orig. a soldier's rations-allowance.

ὑμῶν

your

Genitive

genitive of possession

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,

As the people were in expectation, and all were questioning in their hearts concerning John, whether perhaps he might be the Christ,

MESSIANIC SPECULATION δὲ The people's expectancy raises the question John must answer: is he the Messiah? The genitive-absolute sets the stage for vv.16–17.

Προσδοκῶντος

expecting

Pres Act Ptc · Gen Sg Masc · προσδοκάω

genitive absolute (time/cause)

→ present (durative)

προσδοκάω: 'expect, wait for'; messianic expectancy.

δὲ

and/nor

continuative conjunction

τοῦ

the

Genitive

article

λαοῦ

people

Genitive

subject of gen. absolute

λαός: 'people'; often Israel as God's covenant people in Luke.

καὶ

and

coordinating conjunction

διαλογιζομένων

questioning/pondering

Pres Mid Ptc · Gen Pl Masc · διαλογίζομαι

genitive absolute (coordinate)

→ present (durative)

διαλογίζομαι: 'reason, deliberate'; inner pondering.

πάντων

all

Genitive

subject of gen. absolute (substantival)

ἐν

in

preposition + dative (sphere)

<p>ταῖς the Dative article</p>	<p>καρδίαις hearts Dative <i>dat. of place (inner)</i> καρδία: 'heart'; the inner self, seat of thought.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>περὶ concerning <i>preposition + genitive (reference)</i></p>
<p>τοῦ the Genitive article</p>	<p>Ἰωάννου John Genitive <i>object of περί</i> Ἰωάννης: John.</p>	<p>μήποτε whether perhaps <i>conjunction (indir. deliberative question)</i> μήποτε: 'lest, whether perhaps'; introduces a hesitant question.</p>	<p>αὐτὸς he himself Nominative <i>intensive pronoun (subject)</i></p>
<p>εἴη might be Pres Act Opt 3 Sg · εἰμί <i>optative (indirect deliberation)</i> → potential optative εἰμί: 'be'; the optative marks reported, tentative pondering — a Lukan touch.</p>	<p>ὁ the Nominative article</p>	<p>χριστός Christ/Messiah Nominative <i>predicate nominative</i> χριστός: 'Anointed One,' Messiah.</p>	

16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

John answered them all, saying, 'I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.

JOHN POINTS TO THE MIGHTIER ONE **ASYNDETON** John deflects the speculation: his water-baptism is preparatory; the Coming One, immeasurably greater, will baptize with Spirit and fire.

ἀπεκρίνατο

answered

Aor Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, reply!'

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant circumstance

→ present (concurrent)

λέγω: 'say!'

πᾶσιν

to all

Dative

indirect object (substantival)

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John.

Ἐγώ

I

Nominative

emphatic pronoun (subject)

μὲν

indeed/on the one hand

particle (μὲν ... δέ contrast)

ὕδατι

with water

Dative

dat. of means/instrument

ὕδωρ: 'water'; the medium of John's baptism.

βαπτίζω

I baptize

Pres Act Indic 1 Sg · βαπτίζω

main verb

→ present (characteristic)

βαπτίζω: 'baptize, immerse!'

ὕμας

you

Accusative

direct object

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ futuristic present

ἔρχομαι: 'come!'; the imminent Coming One.

δὲ

but

adversative conjunction (μὲν ... δέ)

ὁ

the

Nominative

article

ἰσχυρότερός

mightier one

Nominative

subject (comparative adj., substantival)

ἰσχυρός: 'strong'; comparative 'mightier' — the Messiah.

μου

than I

Genitive

genitive of comparison

οὗ

of whom

Genitive

relative pronoun (possessive gen.)

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be!'

ἰκανός

worthy/fit

Nominative

predicate nominative

ἰκανός: 'sufficient, worthy'; not even fit for a slave's task.

λύσαι

to untie

Aor Act Inf · λύω

exegetical/complementary infinitive

→ constative aorist

λύω: 'loose, untie'; untying sandals was the lowest slave's job.

τὸν

the

Accusative

article

ἰμάντα

strap

Accusative

direct object

ἰμάς: 'strap, thong'; the sandal-lace.

τῶν

the

Genitive

article

ὑποδημάτων

of the sandals

Genitive

genitive (whole/possession)

ὑπόδημα: 'sandal.'

αὐτοῦ

his

Genitive

genitive of possession

αὐτός

he

Nominative

intensive pronoun (subject)

ὑμᾶς

you

Accusative

direct object

βαπτίσει

will baptize

Fut Act Indic 3 Sg · βαπτίζω

main verb

→ predictive future

βαπτίζω: 'baptize!'

ἐν

with/in

preposition + dative (means/element)

πνεύματι

Spirit

Dative

dat. of means/element

πνεῦμα: 'spirit'; the Holy Spirit poured out (Acts 2).

ἁγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy.'

καὶ

and

coordinating conjunction

πυρί

with fire

Dative

dat. of means/element (coordinate)

πῦρ: 'fire'; both purifying and judging (cf. vv.9, 17).

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

JUDGMENT OF THE MIGHTIER ONE **ASYNDETON** The fire-image is unpacked: the Coming One winnows — gathering wheat, burning chaff with unquenchable fire. Salvation and judgment in one harvest.

οὗ

whose

Genitive

relative pronoun (possessive gen.)

τὸ

the

Nominative

article

πτύον

winnowing fork

Nominative

subject

πτύον: 'winnowing shovel/fork'; tosses grain so wind separates chaff.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

χειρὶ

hand

Dative

dat. of place

χείρ: 'hand.'

αὐτοῦ

his

Genitive

genitive of possession

διακαθαῖραι

to clear thoroughly

Aor Act Inf · διακαθαίρω

infinitive of purpose

→ constative aorist

διακαθαίρω: 'clean out thoroughly' (διά-intensive).

τήν

the

Accusative

article

ἄλωνα

threshing floor

Accusative

direct object

ἄλων: 'threshing floor'; by metonymy the grain on it.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

συναγαγεῖν

to gather

Aor Act Inf · συναγω

infinitive of purpose (coordinate)

→ constative aorist

συναγω: 'gather together.'

τόν

the

Accusative

article

σῖτον

wheat

Accusative

direct object

σῖτος: 'wheat, grain'; the saved (cf. Mt 13:30).

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

ἀποθήκην

barn/storehouse

Accusative

object of εἰς

ἀποθήκη: 'storehouse, barn.'

αὐτοῦ

his

Genitive

genitive of possession

τὸ

the

Accusative

article

δὲ

but

adversative conjunction

ἄχυρον

chaff

Accusative

direct object (fronted)

ἄχυρον: 'chaff, straw'; the worthless residue — the unrepentant.

κατακαύσει

he will burn up

Fut Act Indic 3 Sg · κατακαίω

main verb

→ predictive future

κατακαίω: 'burn up completely' (κατά-perfective).

πυρὶ

with fire

Dative

dat. of means/instrument

πῦρ: 'fire.'

ἀσβέστῳ

unquenchable

Dative

attributive adjective

ἄσβεστος: 'unquenchable, inextinguishable'
(cf. 'asbestos').

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

So with many other exhortations also he preached good news to the people.

SUMMARY OF JOHN'S PREACHING οὖν A summary close to John's ministry: 'with many other exhortations' he kept preaching good news — even his warnings are εὐαγγέλιον.

Πολλὰ

many

Accusative

attributive adjective

πολύς: 'many, much.'

μὲν

indeed

particle (μὲν οὖν resumptive)

οὖν

so/therefore

inferential conjunction

καὶ

also

adjunctive conjunction

ἕτερα

other

Accusative

attributive adjective

ἕτερος: 'other, different'; further exhortations.

παρακαλῶν

exhorting

Pres Act Ptc · Nom Sg Masc · παρακαλέω

adverbial ptc. (manner/means)

→ present (durative)

παρακαλέω: 'exhort, urge, comfort.'

εὐηγγελίζετο

he preached good news

Impf Mid Indic 3 Sg · εὐαγγελίζω

main verb

→ customary imperfect

εὐαγγελίζομαι: 'announce good news, evangelize'; a key Lukan verb.

τὸν

the

Accusative

article

λαόν

people

Accusative

direct object

λαός: 'people'; the object of the proclamation.

19 ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

But Herod the tetrarch, being rebuked by him concerning Herodias, his brother's wife, and for all the evil things that Herod had done,

IMPRISONMENT OF JOHN (I) **δὲ** Luke brings John's career to its end out of sequence: rebuked over Herodias and all his evils, Herod adds the imprisonment of John (v.20).

ὁ

the

Nominative
article

δὲ

but

adversative/continuative conjunction

Ἡρώδης

Herod

Nominative
subject

Ἡρώδης: Herod Antipas, tetrarch of Galilee.

ὁ

the

Nominative
article

τετραάρχης

tetrarch

Nominative
apposition (title)

τετραάρχης: 'tetrarch,' ruler of a fourth part.

ἐλεγχόμενος

being rebuked

Pres Pass Ptc · Nom Sg Masc · ἐλέγχω
adverbial/causal participle

→ present (durative)

ἐλέγχω: 'rebuke, expose, convict'; John's prophetic reproof.

ὑπ'

by

preposition + genitive (agent)

αὐτοῦ

him

Genitive
genitive of agency

περὶ

concerning

preposition + genitive (reference)

Ἡρωδιάδος

Herodias

Genitive

object of περὶ

Ἡρωδιάς: Herodias, wife of Philip whom Antipas took (Mk 6:17–18).

τῆς

the

Genitive

article

γυναικὸς

wife

Genitive

apposition to Ἡρωδιάδος

γυνή: 'woman, wife.'

τοῦ

the

Genitive

article

ἀδελφοῦ

brother

Genitive

genitive of relationship

ἀδελφός: 'brother'; the unlawful marriage rebuked.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

περὶ

for

preposition + genitive (reference)

πάντων

all

Genitive

substantival adjective (object of περὶ)

ἧν

which

Genitive

relative pronoun (gen. by attraction)

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ constative aorist

ποιέω: 'do!'

πονηρῶν

evil things

Genitive

partitive/attributive genitive

πονηρός: 'evil, wicked'; Herod's catalogue of crimes.

ὁ

the

Nominative

article

Ἡρώδης

Herod

Nominative

subject (resumptive, of rel. clause)

Ἡρώδης: Herod Antipas.

20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

added this also to them all, that he shut up John in prison.

IMPRISONMENT OF JOHN (II) **ASYNDETON** The climactic crime: 'he added this to them all' — locking John away. Luke clears the stage of John before narrating the baptism (vv.21-22).

προσέθηκεν

added

Aor Act Indic 3 Sg · προστίθημι

main verb

→ constative aorist

προστίθημι: 'add, add to'; one more crime atop the rest.

καὶ

also

adjunctive conjunction

τοῦτο

this

Accusative

direct object (demonstrative)

ἐπὶ

upon/to

preposition + dative (addition)

πᾶσιν

them all

Dative

substantival adjective (object of ἐπὶ)

κατέκλεισεν

he shut up

Aor Act Indic 3 Sg · κατακλείω

main verb (exegetical of τοῦτο)

→ constative aorist

κατακλείω: 'shut up, confine, imprison.'

τὸν

the

Accusative

article

Ἰωάννην

John

Accusative

direct object

Ἰωάννης: John the Baptist.

ἐν

in

preposition + dative (place)

φυλακῇ

prison

Dative

dat. of place

φυλακή: 'prison, guard'; Machaerus, per Josephus.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,

BAPTISM OF JESUS **δὲ** Luke understates the baptism itself and highlights what is unique to him: Jesus at prayer, the heaven opening — prayer as the hinge of revelation.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (Septuagintal ἐγένετο)

→ ingressive aorist

γίνομαι: 'come to be, happen!'; the LXX narrative formula 'and it came to pass!'

δὲ

now

continuative conjunction

ἐν

when/while

preposition + articular infinitive (time)

τῷ

the

Dative
article

βαπτισθῆναι

being baptized

Aor Pass Inf · βαπτίζω

articular infinitive of time (ἐν τῷ + inf.)

→ constative aorist

βαπτίζω: 'baptize!'

ἅπαντα

all

Accusative

attributive adjective (acc. subject of inf.)

ἅπας: 'all, whole' (strengthened πᾶς).

τὸν

the

Accusative

article

λαὸν

people

Accusative

accusative subject of the infinitive

λαός: 'people!'

καὶ

and

coordinating conjunction

Ἰησοῦ

Jesus

Genitive

subject of gen. absolute

Ἰησοῦς: Jesus.

βαπτισθέντος

having been baptized

Aor Pass Ptc · Gen Sg Masc · βαπτίζω

genitive absolute (antecedent time)

→ constative aorist

βαπτίζω: 'baptize!'; Jesus' baptism is reported in a subordinate clause.

καὶ

and

coordinating conjunction

προσευχομένου

praying

Pres Mid Ptc · Gen Sg Masc · προσεύχομαι

genitive absolute (concurrent)

→ present (concurrent)

προσεύχομαι: 'pray'; Luke alone notes Jesus praying at the baptism.

ἀνεωχθῆναι

was opened

Aor Pass Inf · ἀνοίγω

articular infinitive (subject of ἐγένετο)

→ constative aorist

ἀνοίγω: 'open'; the heaven opening signals revelation/theophany.

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

accusative subject of the infinitive

οὐρανός: 'heaven, sky!'

22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, 'You are my beloved Son; with you I am well pleased.'

SPIRIT AND THE HEAVENLY VOICE καὶ The Spirit descends 'in bodily form' (Luke's vivid touch) and the Father's voice affirms the Son (Ps 2:7 / Isa 42:1). The Western text (D, OL) reads 'today I have begotten you' (Ps 2:7b) — flagged, not adopted.

καὶ

and

coordinating conjunction

καταβῆναι

descended

Aor Act Inf · καταβαίνω

articular/anarthrous infinitive (subject of ἐγένετο)

→ constative aorist

καταβαίνω: 'come down, descend.'

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

accusative subject of the infinitive

πνεῦμα: 'Spirit!'

τὸ

the

Accusative

article

ἅγιον

Holy

Accusative

attributive adjective

ἅγιος: 'holy!'

σωματικῶ

bodily

Dative

attributive adjective

σωματικός: 'bodily, corporeal'; Luke alone stresses the visible form.

εἶδει

form/appearance

Dative

dat. of manner

εἶδος: 'form, outward appearance!'

ὡς

like/as

comparative particle

περιστερὰν

dove

Accusative

object of ὡς (comparison)

περιστερά: 'dove, pigeon!'

ἐπ'

upon

preposition + accusative (direction)

αὐτόν

him

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

φωνήν

voice

Accusative

accusative subject of the infinitive

φωνή: 'voice, sound'; the bath-qol from heaven.

ἐξ

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἐξ (source)

οὐρανός: 'heaven!'

γενέσθαι

came

Aor Mid Inf · γίνομαι

infinitive (subject of ἐγένετο)

→ ingressive aorist

γίνομαι: 'come to be, occur!'

Σὺ

you

Nominative

emphatic pronoun (subject)

εἶ

are

Pres Act Indic 2 Sg · εἶμι

main verb (copula)

→ stative present

εἶμι: 'be!'

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'Son'; the messianic/divine sonship (Ps 2:7).

μου

my

Genitive

genitive of relationship

ὁ

the

Nominative

article

ἀγαπητός

beloved

Nominative

attributive adjective

ἀγαπητός: 'beloved'; perhaps 'only' (cf. Isaac, Gen 22:2).

ἐν

with/in

preposition + dative (reference)

σοι

you

Dative

object of ἐν

εὐδόκησα

I am well pleased

Aor Act Indic 1 Sg · εὐδοκέω

main verb

→ constative/timeless aorist

εὐδοκέω: 'be well pleased, delight in' (Isa 42:1).

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἡλὶ

And Jesus himself, when he began, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,

GENEALOGY: OPENING **Καὶ** The genealogy begins (ascending, vs. Matthew's descending). 'As was supposed' guards the virginal conception; the chain 'τοῦ X' runs up to God (v.38).

Καὶ

and

coordinating conjunction (narrative)

αὐτὸς

himself

Nominative

intensive pronoun (subject)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula)

→ descriptive imperfect

εἰμί: 'be.'

Ἰησοῦς

Jesus

Nominative

subject (in apposition)

Ἰησοῦς: Jesus.

<p>ἀρχόμενος beginning</p> <p>Pres Mid Ptc · Nom Sg Masc · ἄρχω <i>adverbial ptc. (temporal: 'when he began')</i></p> <p>→ present (concurrent)</p> <p>ἄρχομαι: 'begin'; i.e. beginning his ministry.</p>	<p>ὡσεὶ about</p> <p><i>adverb (approximation)</i></p> <p>ὡσεὶ: 'about, as it were!'; approximate age.</p>	<p>ἔτων years</p> <p>Genitive <i>genitive of measure (age)</i></p> <p>ἔτος: 'year!'</p>	<p>τριάκοντα thirty</p> <p><i>numeral (indeclinable; agrees with gen. ἔτων)</i></p> <p>τριάκοντα: 'thirty' (indeclinable); the age of entering service (cf. Num 4:3; 2 Sam 5:4).</p>
<p>ὄν being</p> <p>Pres Act Ptc · Nom Sg Masc · εἶμι <i>adverbial participle (concession/circumstance)</i></p> <p>→ present (stative)</p> <p>εἶμι: 'be!'</p>	<p>υἱός son</p> <p>Nominative <i>predicate nominative</i></p> <p>υἱός: 'son!'; the head of the genealogical chain.</p>	<p>ὡς as</p> <p><i>comparative conjunction</i></p>	<p>ἐνομίζετο was supposed</p> <p>Impf Pass Indic 3 Sg · νομίζω <i>parenthetical main verb</i></p> <p>→ customary imperfect</p> <p>νομίζω: 'think, suppose!'; the qualifier safeguarding the virgin birth.</p>
<p>Ἰωσήφ of Joseph</p> <p>Genitive <i>genitive of relationship (indeclinable)</i></p> <p>Ἰωσήφ: Joseph, Jesus' legal/supposed father.</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>Ἡλὶ of Heli</p> <p>Genitive <i>genitive of relationship (indeclinable)</i></p> <p>Ἡλὶ: Heli; Joseph's (or, on one view, Mary's) father — the chain's first link.</p>	

24 τοῦ Μαθθαὶ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ

Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Μαθθᾶτ of Matthat Genitive <i>genitive of relationship (indeclinable name)</i> Μαθθᾶτ: Matthat; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Λευὶ of Levi Genitive <i>genitive of relationship (indeclinable name)</i> Λευὶ: Levi; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Μελχὶ of Melchi Genitive <i>genitive of relationship (indeclinable name)</i> Μελχὶ: Melchi; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ἰανναὶ of Jannai Genitive <i>genitive of relationship (indeclinable name)</i> Ἰανναὶ: Jannai; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ἰωσήφ of Joseph Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωσήφ: Joseph; a link in the genealogical chain (indeclinable, here genitive).</p>		

25 τοῦ Ματθαίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἐσλὶ τοῦ Ναγγαὶ

the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

GENEALOGY: CHAIN ASYNDETON A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive <i>article</i></p>	<p>Ματταθίου of Mattathias Genitive <i>genitive of relationship (indeclinable name)</i> Ματταθίου: Mattathias; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἀμῶς of Amos Genitive <i>genitive of relationship (indeclinable name)</i> Ἀμῶς: Amos; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ναούμ of Nahum Genitive <i>genitive of relationship (indeclinable name)</i> Ναούμ: Nahum; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἐσλι of Esli Genitive <i>genitive of relationship (indeclinable name)</i> Ἐσλι: Esli; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ναγγαὶ of Naggai Genitive <i>genitive of relationship (indeclinable name)</i> Ναγγαὶ: Naggai; a link in the genealogical chain (indeclinable, here genitive).</p>		

26 τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήχ τοῦ Ἰωδὰ

the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Μάαθ of Maath Genitive <i>genitive of relationship (indeclinable name)</i> Μάαθ: Maath; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ματταθίου of Mattathias Genitive <i>genitive of relationship (indeclinable name)</i> Ματταθίου: Mattathias; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Σεμεῖν of Semein Genitive <i>genitive of relationship (indeclinable name)</i> Σεμεῖν: Semein; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ἰωσήχ of Josech Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωσήχ: Josech; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ἰωδᾶ of Joda Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωδᾶ: Joda; a link in the genealogical chain (indeclinable, here genitive).</p>		

27 τοῦ Ἰωανᾶν τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηριῖ

the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive <i>article</i></p>	<p>Ἰωανάν of Joanan Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωανάν: Joanan; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ῥησά of Rhesa Genitive <i>genitive of relationship (indeclinable name)</i> Ῥησά: Rhesa; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ζοροβαβέλ of Zerubbabel Genitive <i>genitive of relationship (indeclinable name)</i> Ζοροβαβέλ: Zerubbabel, post-exilic governor (Hag 1:1).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Σαλαθιήλ of Shealtiel Genitive <i>genitive of relationship (indeclinable name)</i> Σαλαθιήλ: Shealtiel, of the Davidic exilic line.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Νηρί of Neri Genitive <i>genitive of relationship (indeclinable name)</i> Νηρί: Neri; a link in the genealogical chain (indeclinable, here genitive).</p>		

28 τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἦρ

| the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

| **GENEALOGY: CHAIN** **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive <i>article</i></p>	<p>Μελχι of Melchi Genitive <i>genitive of relationship (indeclinable name)</i> Μελχι: Melchi; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἄδδῖ of Addi Genitive <i>genitive of relationship (indeclinable name)</i> Ἄδδῖ: Addi; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Κωσάμ of Cosam Genitive <i>genitive of relationship (indeclinable name)</i> Κωσάμ: Cosam; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἐλμαδάμ of Elmadam Genitive <i>genitive of relationship (indeclinable name)</i> Ἐλμαδάμ: Elmadam; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ἔρ of Er Genitive <i>genitive of relationship (indeclinable name)</i> Ἔρ: Er; a link in the genealogical chain (indeclinable, here genitive).</p>		

29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Μαθθατ τοῦ Λευὶ

the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Ἰησοῦ of Joshua Genitive <i>genitive of relationship (indeclinable name)</i> Ἰησοῦ: Joshua; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ἐλιέζερ of Eliezer Genitive <i>genitive of relationship (indeclinable name)</i> Ἐλιέζερ: Eliezer; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ἰωρίμ of Jorim Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωρίμ: Jorim; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Μαθθάτ of Matthat Genitive <i>genitive of relationship (indeclinable name)</i> Μαθθάτ: Matthat; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Λεὺ of Levi Genitive <i>genitive of relationship (indeclinable name)</i> Λεὺ: Levi; a link in the genealogical chain (indeclinable, here genitive).</p>		

30 τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ

| the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

| GENEALOGY: CHAIN ASYNDETON A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Συμεὼν of Simeon Genitive <i>genitive of relationship (indeclinable name)</i> Συμεὼν: Simeon; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ἰούδα of Judah Genitive <i>genitive of relationship (indeclinable name)</i> Ἰούδα: Judah; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ἰωσήφ of Joseph Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωσήφ: Joseph; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ἰωνάμ of Jonam Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωνάμ: Jonam; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ἐλιακίμ of Eliakim Genitive <i>genitive of relationship (indeclinable name)</i> Ἐλιακίμ: Eliakim; a link in the genealogical chain (indeclinable, here genitive).</p>		

31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθαὺμ τοῦ Δαυὶδ

| the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

| GENEALOGY: CHAIN ASYNDETON A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Μελεὰ of Melea Genitive <i>genitive of relationship (indeclinable name)</i> Μελεὰ: Melea; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Μεννὰ of Menna Genitive <i>genitive of relationship (indeclinable name)</i> Μεννὰ: Menna; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ματταθὰ of Mattatha Genitive <i>genitive of relationship (indeclinable name)</i> Ματταθὰ: Mattatha; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Ναθάμ of Nathan Genitive <i>genitive of relationship (indeclinable name)</i> Ναθάμ: Nathan, son of David — Luke traces the line through Nathan, not Solomon.</p>
<p>τοῦ of Genitive article</p>	<p>Δαυῖδ of David Genitive <i>genitive of relationship (indeclinable name)</i> Δαυῖδ: David, the royal ancestor — the genealogy's Davidic pivot (cf. v.31, via Nathan, not Solomon).</p>		

32 τοῦ Ἰεσσαὶ τοῦ Ἰωβηδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσών

the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Ἰεσσαὶ of Jesse Genitive <i>genitive of relationship (indeclinable name)</i> Ἰεσσαί: Jesse, father of David (Isa 11:1).</p>	<p>τοῦ of Genitive article</p>	<p>Ἰωβὴδ of Obed Genitive <i>genitive of relationship (indeclinable name)</i> Ἰωβὴδ: Obed; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Βόος of Boaz Genitive <i>genitive of relationship (indeclinable name)</i> Βόος: Boaz, of the book of Ruth.</p>	<p>τοῦ of Genitive article</p>	<p>Σαλᾶ of Sala Genitive <i>genitive of relationship (indeclinable name)</i> Σαλᾶ: Sala; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ναασσών of Nahshon Genitive <i>genitive of relationship (indeclinable name)</i> Ναασσών: Nahshon, leader of Judah at the Exodus (Num 1:7).</p>		

33 τοῦ Ἀμινὰδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρῶμ τοῦ Φάρεζ τοῦ Ἰούδα

the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...!', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive <i>article</i></p>	<p>Ἀμιναδάβ of Amminadab Genitive <i>genitive of relationship (indeclinable name)</i> Ἀμιναδάβ: Amminadab.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἀδμὶν of Admin Genitive <i>genitive of relationship (indeclinable name)</i> Ἀδμὶν: Admin; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ἄρνι of Arni Genitive <i>genitive of relationship (indeclinable name)</i> Ἄρνι: Arni; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἑσρώμ of Hezron Genitive <i>genitive of relationship (indeclinable name)</i> Ἑσρώμ: Hezron.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Φάρες of Perez Genitive <i>genitive of relationship (indeclinable name)</i> Φάρες: Perez, son of Judah and Tamar (Gen 38).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἰούδα of Judah Genitive <i>genitive of relationship (indeclinable name)</i> Ἰούδα: Judah; a link in the genealogical chain (indeclinable, here genitive).</p>

34 τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ

| the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

| **GENEALOGY: CHAIN** **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...!', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Ἰακώβ of Jacob Genitive <i>genitive of relationship (indeclinable name)</i> Ἰακώβ: Jacob, the patriarch Israel.</p>	<p>τοῦ of Genitive article</p>	<p>Ἰσαάκ of Isaac Genitive <i>genitive of relationship (indeclinable name)</i> Ἰσαάκ: Isaac, son of Abraham.</p>
<p>τοῦ of Genitive article</p>	<p>Ἀβραάμ of Abraham Genitive <i>genitive of relationship (indeclinable name)</i> Ἀβραάμ: Abraham, father of the covenant people — the genealogy runs past him to Adam.</p>	<p>τοῦ of Genitive article</p>	<p>Θάρα of Terah Genitive <i>genitive of relationship (indeclinable name)</i> Θάρα: Terah; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Ναχώρ of Nahor Genitive <i>genitive of relationship (indeclinable name)</i> Ναχώρ: Nahor; a link in the genealogical chain (indeclinable, here genitive).</p>		

35 τοῦ Σερούχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἐβερ τοῦ Σαλά

| the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

| **GENEALOGY: CHAIN** **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...!', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive <i>article</i></p>	<p>Σερουχ of Serug Genitive <i>genitive of relationship (indeclinable name)</i> Σερουχ: Serug; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ῥαγαῦ of Reu Genitive <i>genitive of relationship (indeclinable name)</i> Ῥαγαῦ: Reu; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Φάλεκ of Peleg Genitive <i>genitive of relationship (indeclinable name)</i> Φάλεκ: Peleg; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Ἐβερ of Eber Genitive <i>genitive of relationship (indeclinable name)</i> Ἐβερ: Eber; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Σαλά of Shelah Genitive <i>genitive of relationship (indeclinable name)</i> Σαλά: Shelah; a link in the genealogical chain (indeclinable, here genitive).</p>		

36 τοῦ Καϊνάμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ

| the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

| GENEALOGY: CHAIN ASYNDETON A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Καϊνάμ of Cainan Genitive <i>genitive of relationship (indeclinable name)</i> Καϊνάμ: Cainan; the second Cainan (v.36) follows the LXX of Gen 11:12–13, absent in the MT.</p>	<p>τοῦ of Genitive article</p>	<p>Ἄρφαξὰδ of Arphaxad Genitive <i>genitive of relationship (indeclinable name)</i> Ἄρφαξὰδ: Arphaxad; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Σήμ of Shem Genitive <i>genitive of relationship (indeclinable name)</i> Σήμ: Shem, son of Noah.</p>	<p>τοῦ of Genitive article</p>	<p>Νῶε of Noah Genitive <i>genitive of relationship (indeclinable name)</i> Νῶε: Noah, survivor of the flood.</p>
<p>τοῦ of Genitive article</p>	<p>Λάμεχ of Lamech Genitive <i>genitive of relationship (indeclinable name)</i> Λάμεχ: Lamech; a link in the genealogical chain (indeclinable, here genitive).</p>		

37 τοῦ Μαθουσαλά τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ

the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

GENEALOGY: CHAIN **ASYNDETON** A link in the ascending chain of 'τοῦ X' (genitive): each name 'the son of ...!', reaching back from Joseph toward Adam and God.

<p>τοῦ of Genitive article</p>	<p>Μαθουσαλά of Methuselah Genitive <i>genitive of relationship (indeclinable name)</i> Μαθουσαλά: Methuselah, the longest-lived patriarch.</p>	<p>τοῦ of Genitive article</p>	<p>Ἐνώχ of Enoch Genitive <i>genitive of relationship (indeclinable name)</i> Ἐνώχ: Enoch, who 'walked with God' (Gen 5:24).</p>
<p>τοῦ of Genitive article</p>	<p>Ἰάρετ of Jared Genitive <i>genitive of relationship (indeclinable name)</i> Ἰάρετ: Jared; a link in the genealogical chain (indeclinable, here genitive).</p>	<p>τοῦ of Genitive article</p>	<p>Μαλελεήλ of Mahalaleel Genitive <i>genitive of relationship (indeclinable name)</i> Μαλελεήλ: Mahalaleel; a link in the genealogical chain (indeclinable, here genitive).</p>
<p>τοῦ of Genitive article</p>	<p>Καϊνάμ of Cainan Genitive <i>genitive of relationship (indeclinable name)</i> Καϊνάμ: Cainan; the second Cainan (v.36) follows the LXX of Gen 11:12–13, absent in the MT.</p>		

38 τοῦ Ἐνώς τοῦ Σήθ τοῦ Ἀδάμ τοῦ θεοῦ.

the son of Enos, the son of Seth, the son of Adam, the son of God.

GENEALOGY: TO ADAM, THE SON OF GOD **ASYNDETON** The chain climaxes not in Abraham but in 'Adam, the son of God' — grounding Jesus' solidarity with all humanity and his divine sonship (cf. v.22).

<p>τοῦ of Genitive <i>article</i></p>	<p>Ἐνώς of Enos Genitive <i>genitive of relationship (indeclinable)</i> Ἐνώς: Enosh, son of Seth (Gen 5:6).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Σήθ of Seth Genitive <i>genitive of relationship (indeclinable)</i> Σήθ: Seth, son of Adam (Gen 5:3).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>Ἀδάμ of Adam Genitive <i>genitive of relationship (indeclinable)</i> Ἀδάμ: Adam, the first man — the head of the race.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ of God Genitive <i>genitive of relationship/source</i> θεός: God; Adam (and so Jesus, the new Adam) is 'son of God' — Luke's theological climax.</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are flagged rather than silently resolved. The most consequential is at v.22: the printed text reads the Synoptic 'You are my beloved Son; with you I am well pleased' (conflating Ps 2:7a and Isa 42:1), but a notable Western witness (Codex Bezae [D], several Old Latin manuscripts, and a string of early Fathers) reads the full Ps 2:7b, 'You are my Son; today I have begotten you' (υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε) — a reading some judge original and 'corrected' toward Mark/Matthew; it is noted, not adopted. In the genealogy the spelling of indeclinable names varies among editions and the underlying text-forms (e.g. Βόος / Βόες / Βοός; Ναθάμ / Ναθάν; Ἀμιναδάβ; Ἰωβήδ / Ὠβήδ; the pair Ἀδμίν / Ἀρνί at v.33, where some witnesses read only Ἀράμ); the SBLGNT/NA28 forms are printed. Luke's genealogy famously diverges from Matthew's: it ascends (Jesus → God) rather than descends, traces the Davidic line through Nathan rather than Solomon (v.31), and includes a second Cainan (v.36, Καϊνάμ) following the LXX of Genesis 11 against the Hebrew. The climactic 'τοῦ θεοῦ' of v.38 — 'Adam, the son of God' — is read in apposition with the whole chain, framing Jesus' divine sonship (v.22) against the sonship of Adam and the solidarity of the new Adam with all humanity. Orthographic variants (movable-v, i-subscript, ὡσεί/ώς) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.