

LU 3:16 *απεκρινατο* 611 5662 V-ADI-3S *ο* 3588 T-NSM *ιωαννης* 2491 N-NSM *απασι*
537 A-DPM *λεγων* 3004 5723 V-PAP-NSM *εγω* 1473 P-INS *μεν* 3303 PRT *υδατι* 5204 N-DSN
βαπτιζω 907 5719 V-PAI-1S *υμασ* 4771 P-2AP *ερχεται* 2064 5736 V-PNI-3S *δε* 1161 CONJ
ο 3588 T-NSM *ισχυροτεροσ* 2478 A-NSM-C *μου* 1473 P-1GS *ου* 3739 R-GSM *ουκ* 3756
PRT-N *ειμι* 1510 5719 V-PAI-1S *ικανος* 2425 A-NSM *λυσαι* 3089 5658 V-AAN *του* 3588 T-
ASM *ιμαντα* 2438 N-ASM *των* 3588 T-GPN *υποδηματων* 5266 N-GPN *αυτου* 846 P-
GSM *αυτοσ* 846 P-NSM *υμασ* 4771 P-2AP *βαπτισει* 907 5692 V-FAI-3S *εν* 1722 PREP
πνευματι 4151 N-DSN *αγιω* 40 A-DSN *και* 2532 CONJ *πυρι* 4442 N-DSN

Vocabulary

40 *hagios*

1 most holy thing, a saint

537 *hapas*

1 quite, all, the whole, all together, all

611 *apokrinomai*

1 to give an answer to a question proposed, to answer

2 to begin to speak, but always where something has preceded (either said or done) to which the remarks refer

846 *autos*

1 himself, herself, themselves, itself

2 he, she, it

3 the same

907 *baptizō*

1 to dip repeatedly, to immerse, to submerge (of vessels sunk)

2 to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe

3 to overwhelm

1161 *de*

1 but, moreover, and, etc.

1473 *egō*

1 I, me, my

1510 *eimi*

1 to be, to exist, to happen, to be present

1722 *en*

1 in, by, with etc.

2064 *erchomai*

1 to come

a of persons

1 to come from one place to another, and used both of persons arriving

2 to appear, make one's appearance, come before the public

2 metaph.

a to come into being, arise, come forth, show
itself, find place or influence

b be established, become known, to come (fall)
into or unto

3 to go, to follow one

2425 *hikanos*

1 sufficient

a many enough, enough

b sufficient in ability, i.e. meet, fit

2438 *himas*

1 a thong of leather, a strap

a in the NT of the thongs with which captives
or criminals were either bound or beaten

b of the thongs or ties by which sandals were
fastened to the feet

2478 *ischyros*

1 strong, mighty

a of living beings

1 strong either in body or in mind

2 of one who has strength of soul to sustain
the attacks of Satan, strong and there-
fore exhibiting many excellences

b on inanimate things

1 strong, violent, forcibly uttered, firm,
sure

2491 *Iōannēs*

1 John the Baptist was the son of Zacharias and
Elisabeth, the forerunner of Christ. By order of
Herod Antipas he was cast into prison and after-
wards beheaded.

2 John the apostle, the writer of the Fourth Gospel,
son of Zebedee and Salome, brother of James the
elder. He is that disciple who (without mention
by name) is spoken of in the Fourth Gospel as
especially dear to Jesus and according to the tra-
ditional opinion is the author of the book of Rev-
elation.

3 John surnamed Mark, the companion of Barnabas
and Paul. Acts 12:

4 John a certain man, a member of the Sanhedrin
Acts 5:6

2532 *kai*

1 and, also, even, indeed, but

3004 *legō*

1 to say, to speak

a affirm over, maintain

b to teach

c to exhort, advise, to command, direct

d to point out with words, intend, mean, mean
to say

e to call by name, to call, name

f to speak out, speak of, mention

3089 *lyō*

1 to loose any person (or thing) tied or fastened

a bandages of the feet, the shoes,

b of a husband and wife joined together by the
bond of matrimony

c of a single man, whether he has already had
a wife or has not yet married

2 to loose one bound, i.e. to unbind, release from
bonds, set free

a of one bound up (swathed in bandages)

b bound with chains (a prisoner), discharge
from prison, let go

3 to loosen, undo, dissolve, anything bound, tied,
or compacted together

a an assembly, i.e. to dismiss, break up

b laws, as having a binding force, are likened
to bonds

c to annul, subvert

d to do away with, to deprive of authority,
whether by precept or act

e to declare unlawful

f to loose what is compacted or built together,
to break up, demolish, destroy

g to dissolve something coherent into parts, to
destroy

h metaph., to overthrow, to do away with

3303 *men*

1 truly, certainly, surely, indeed

3588 *ho*

1 this, that, these, etc.

3739 *hos*

1 who, which, what, that

3756 *ou*

1 no, not; in direct questions expecting an affirma-
tive answer

4151 *pneuma*

1 the third person of the triune God, the Holy
Spirit, coequal, coeternal with the Father and the
Son

a sometimes referred to in a way which em-
phasises his personality and character (the
"Holy" Spirit)

b sometimes referred to in a way which em-
phasises his work and power (the Spirit of
"Truth")

c never referred to as a depersonalised force

2 the spirit, i.e. the vital principal by which the
body is animated

a the rational spirit, the power by which the
human being feels, thinks, decides

b the soul

3 a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting

a a life giving spirit

b a human soul that has left the body

c a spirit higher than man but lower than God, i.e. an angel

1 used of demons, or evil spirits, who were conceived as inhabiting the bodies of men

2 the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ

4 the disposition or influence which fills and governs the soul of any one

a the efficient source of any power, affection, emotion, desire, etc.

5 a movement of air (a gentle blast)

a of the wind, hence the wind itself

b breath of nostrils or mouth

4442 *pyr*

1 fire

4771 *sy*

1 you

5204 *hydōr*

1 water

a of water in rivers, in fountains, in pools

b of the water of the deluge

c of water in any of the earth's repositories

d of water as the primary element, out of and through which the world that was before the deluge, arose and was compacted

e of the waves of the sea

f fig. used of many peoples

5266 *hypodēma*

1 what is bound under, a sandal, a sole fastened to the foot with thongs

Grammar

5658 Aorist Tense, Infinitive Mood

5662 Aorist Tense, Middle Deponent Voice, Indicative Mood

5692 Future Tense, Indicative Mood

5719 Present Tense, Indicative Mood

5723 Present Tense, Participle Mood

5736 Present Tense, Middle or Passive Deponent Voice, Indicative Mood

Aorist Tense: The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

Future Tense: The future tense corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred.

Indicative Mood: The indicative mood is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood.

Infinitive Mood: The Greek infinitive mood in most cases corresponds to the English infinitive, which is basically the verb with "to" prefixed, as "to believe."

Middle Deponent Voice: The middle deponent forms in almost all cases are translated as being in the active voice.

Middle or Passive Deponent Voice: The middle or passive deponent forms in almost all cases are translated as being in the active voice.

Participle Mood: The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun."

Present Tense: The present tense represents a simple statement of fact or reality viewed as occurring in actual time. In most cases this corresponds directly with the English present tense.