



Sunday School Lesson
Luke 3:21-22
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It Happened



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This study focuses on Luke's account of Jesus' baptism. Of the four gospel accounts, this one is the shortest. The others are in Matt. 3:13-17, Mark 1:9-11, and John's rather different account in Jn. 1:29-34. All four accounts will be given consideration in order to provide a backdrop for understanding Luke. A previous study on Matthew's account is posted at Cranfordville.com under "The Baptism of Jesus" [Mt. 3:13-17](#). Elements of that study will be used here, since some overlapping is present.

Jesus' baptism has been a topic of curiosity for many centuries of Christian study. Why was he baptized? What did his baptism signify? How is his baptism connected to Christian baptism? A wide range of interpretive conclusions have been reached about each of these questions down through the centuries. This study isn't going to provide a final answer to any of these questions. But these questions will serve as a framework for trying to make sense of the passage with its parallels in the other gospels.



Additionally, each of the gospel writer presents varying amounts of details in describing the baptismal experience of Jesus. And not all have the same details. In the assumption of Markan priority for the literary connection of the first three gospels, Luke had a copy of Mark in front of him when writing his account, but not a copy of Matthew. Also, Luke had a copy of materials collectively referred to Q with possible materials regarding Jesus' baptism. The designation Q comes from the German word Quelle meaning "source." This refers to material common to Matthew and Luke but not found in Mark. These materials may have contained some elements related to Jesus' baptism, but it's not certain if this was the case. Finally, as Luke states in the preface of his gospel in 1:1-4 he had collected notes and multiple written sources for the writing of his story of Jesus. Some of this material probably contained depictions of the baptism of Jesus. Thus the interpretative question becomes, What did Luke have in mind with his very brief and distinctive account of Jesus' baptism? Something motivated him to shape the narrative the way he did. The closer we come to figuring this out, the more sense we can make from his words in these two short verses.

I Context

Because of the previous studies from the Gospel of Luke, the background materials will be taken from those studies. New material will be inserted only where it directly applies to our passage. Those studies include [Luke 2:41-52](#), and several others. For a detailed listing see [The Gospel of Luke](#) in the New Testa-

a. Historical

External History. Traditionally, Luke the physician is believed to have composed this gospel account. No direct mention of authorship exists inside the document. Thus this view both rests on the dominating opinions of the church fathers during the first six or so centuries of Christian history. Also, this view is reflected in the title of the gospel account which was added to the document a century or more later as an identifying mark that reflected this growing consensus of view point. Interestingly, a variety of titles surface beginning in the third century in the various existing copies of the gospel account. They range for “according to Luke,” to “The Holy Gospel according to Luke.” A few variations surface with titles between these two in length.



temple in Jerusalem in the early 70s are present, strongly suggesting a date subsequent to that tragedy. Consequently, most will date the origin of these two NT documents between the middle 70s to the middle 80s of the first Christian century. Where they were composed is less certain. Most likely, that depends on where the patron Theophilus (cf. [Lk. 1:1-4](#) and Acts 1:1-2) lived. This could range somewhere in the northern Mediterranean Sea region anywhere from Italy eastward to Antioch in Syria. Since he paid Luke to compose these writings and also for the copying of these documents for distribution, Luke as a slave physician would have done his work near where this wealthy Roman patron lived.

To be sure, a lot of “ifs” exist in this scenario, but in my estimation it accounts better for the existing data than other proposals.

Internal History. The time and place references inside the passage concern themselves mostly with where Jesus was baptized. These issues will be addressed in detail with the exegesis of the passage itself.

Since both Luke and Acts come from the same source, and were most likely written in that order, the origin of these two documents comes sometime after the end of the time period covered in Acts 28, the beginning of the imprisonment of the apostle Paul in Rome in the early 60s. In the Source Critical view of Markan priority, the gospel was composed after Mark’s gospel in the 60s. Signals of Luke’s awareness of the Roman destruction of the Jewish

b. Literary

The two concerns here have to do with identification of possible literary form(s) assumed by the passage, and the positional location of the passage inside the entire document itself. Both concerns contribute to more precise and richer interpretation of the passage.

Genre. One cannot identify an established literary pattern for these short two verses. In the original Greek text, actually only one sentence exists. And it is one of the more unusual grammatical con-

structions found anywhere in the Lukan gospel. A comparison of the grammar and syntax of the other gospel accounts of Jesus’ baptism reveals just how different Luke’s depiction is -- something we will do in the exegesis below.

Literary Setting. Luke is also different than the other gospel accounts in his sequencing of this episode in Jesus’ life. The listing of pericope sequence from the four gospels below helps illustrate this:

| <u>Matthew</u> | <u>Mark</u> | <u>Luke</u> | <u>John</u> |
|---|---------------------------------|---|--|
| 10. John the Baptizer 3:1-12 | Title 1:1 | 10. John's preaching of repentance 3:7-9 | 7. The witness of John the Baptist 1:19-28 |
| 11. The Baptist of Jesus 3:13-17 | 1. John the Baptizer 1:2-8 | 11. John's ethical instruction 3:10-14 | 8. The Lamb of God 1:29-34 |
| 12. Jesus was led into temptation 4:1-2 | 2. Jesus' baptism 1:9-11 | 12. John's preaching of the Messiah 3:15-17 | 9. The first disciples 1:35-51 |
| 13. Stones into bread 4:3-4 | 3. Jesus' temptation 1:12-13 | 13. John's imprisonment 3:18-20 | |
| 14. Pinnacle of the temple | | | |

4:5-7

15. Kingdoms of this world

4:8-10

16. Jesus resisted temptation 4:11

The general sequence is similar in the synoptic gospels: John's ministry, Jesus' baptism, temptation, beginning of public ministry in Galilee. But Luke inserts the genealogy between baptism and temptation. And unlike Matthew's genealogy which traces Jesus' ancestry back to Abraham, Luke's in a very different manner traces Jesus back to Adam. Matthew and Luke expand Mark's [temptation narrative](#) with the three separate temptations, but not in the same sequence.

All of this raises the natural question: What is

14. Jesus' baptism 3:21-22

15. Genealogy: Joseph and Adam 3:23-38

16. Jesus was led into temptation 4:1-2

17. Stones into bread 4:3-4

18. Kingdoms of this world 4:5-8

19. Pinnacles of the temple 4:9-12

20. Jesus resisted temptation 4:13



Luke trying to say about Jesus' baptism that is different from the other gospel writers? The exposition of the text will attempt to answer this question as much as is possible.

II. Message

Literary Structure. The single sentence of the Greek text in Luke makes the breaking down of the thought flow into sequential units virtually impossible. The only way to analyze this sentence is to divide it out into primary and secondary ideas. But as the [Block Diagram](#) of the Greek text illustrates, the unusual nature of this sentence, even in Koine Greek of the first century, creates obstacles even for doing this. Consequently we will treat the sentence as a unit expression without subdivisions of outline.

a. Baptism, vv. 21-22

Greek NT

^{3:21} Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεφχθῆναι τὸν οὐρανὸν ^{3:22} καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

NASB

21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

NRSV

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

NLT

21 One day when the crowds were being baptized, Jesus himself was baptized. As he was praying, the heavens opened, 22 and the Holy Spirit descended on him in the form of a dove. And a voice from heaven said, "You are my beloved Son, and I am fully pleased with you."

Notes:

The core structure of the Greek sentence somewhat follows this structure:

1) **It happened** (Ἐγένετο)

2) **When** (ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου)

3) **What** (ἀνεφχθῆναι τὸν οὐρανὸν ^{3:22} καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ

εὐδόκησα.)

Translating this sentence literally into English is utterly impossible. Thus the translation process is forced to rearrange ideas and thought structure. Consequently, the English reader loses sight of how Luke has put his ideas together, and also what Luke is most focused on. In a nutshell, what Luke says is that this event happened. The **what aspect** is set up in three infinitives: 1) Heaven opened; 2) the Holy Spirit descended like a dove does, and 3) a voice

out of Heaven spoke. For Luke the baptism of Jesus is almost an after thought. The important event of this episode is the heavenly voice speaking to Jesus.

When did this happen? In Luke's narrative, three time references are given: 1) after the people had been baptized; 2) after Jesus had been baptized; 3)

while he was praying.

In order to gain some perspective on this we need to compare Luke to the other three gospel accounts, particularly to Mark's account, since Luke had it in front of him as he was writing his own account. Notice these accounts laid side by side:

Mt. 3:13-17

<3:13> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. <3:14> ὁ δὲ Ἰωάννης διεκάλωνεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; <3:15> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. <3:16> βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἦνεφ' ἤλθον [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· <3:17> καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Mk. 1:9-11

<1:9> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. <1:10> καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· <1:11> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Lk. 3:21-23

^{3:21} Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνερχθῆναι τὸν οὐρανὸν ^{3:22} 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.

Jn. 1:29-34

1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1:30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 1:31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. 1:33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ᾧ ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 1:34 καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.



NRSV

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. 14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" 15 But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. 16 And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove

NRSV

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. 11 And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

NRSV

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

NRSV

29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! 30 This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me.' 31 I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." 32 And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. 33 I myself did not know him, but the one who

and alighting on him. 17 And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Quite clearly each gospel writer has a distinct intention in his depiction of the baptism of Jesus. Marcus Barth ("Baptism," *Interpreter's Dictionary of the Bible*, iP-reach) sets the stage with his summation:

In narrating Jesus' baptism, the gospels emphasize different things. In John 1:19-34; 3:22-4:3, the revelation of Jesus' identity as the Anointed One and the Lamb receives the emphasis; Jesus' baptism by John is presupposed but not mentioned. Luke (3:21-22) mentions Jesus' baptism in passing, together with his prayer. These two gospels probably combat an overestimation (proto-Ebionite or proto-Gnosticizing?) of baptism in water (cf. I John 5:6-8). In Matthew (3:13-17) a sharp dialogue between the Baptist and Jesus explains why the water rite is "fitting"; it is the first step on the way to the Cross. Being tempted by the devil is a necessary consequence of Jesus' baptism, according to the Synoptic gospels; God tests and chastizes those whom he loves. The Father, the coming Messiah (or Son), and the Spirit mentioned in the Baptist's preaching became manifest in connection with Jesus' baptism. The shorter and the longer post-Easter baptismal formulas, "in the name of Jesus Christ" and "in the name of the Father and of the Son and of the Holy Spirit" (Acts 2:38; Matt. 28:19), include an implicit reference to Jesus' baptism by John, and in I John 5:6-8 the baptism of Jesus and that performed by the church are described by the same words.

Of importance is to compare Luke's account to that of Mark, since Luke had Mark's account in front of him as he composed his own. *Several similarities* can be seen, in particular from the Greek text. **1)** the event "happened" (ἔγένετο); **2)** the heavens opened (but note different language: Mk. σχιζομένους τοὺς οὐρανοὺς and Lk. ἀνεφθῆναι τὸν οὐρανόν); **3)** the Holy Spirit descended as a dove (but again using different language: Mk. τὸ πνεῦμα ὡς περιστέραν καταβαῖνον εἰς αὐτόν and Lk. καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστέραν ἐπ' αὐτόν);



sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit." 34 And I myself have seen and have testified that this is the Son of God."

4) a divine voice spoke (almost identical language: Mk. φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν and Lk. φωνὴν ἐξ οὐρανοῦ γενέσθαι); **5)** identical recounting of the words of the divine voice: Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. .

Also note *some distinctives*, in addition to the different language used for the same aspect as observed above. **1)** Mark's double use of "it happened" (ἔγένετο) elevates the baptism and the heavenly voice to two equal segments of the pericope. Luke uses γίνομαι twice but the first use carries the weight of the entire sentence (ἔγένετο), while the second is an infinitive (γενέσθαι) as the third, climatic subject of the first use. The conceptual impact of this is to shift attention away from the baptism event itself in order to concentrate on the heavenly voice. Thus, Luke wasn't nearly so interested in the act of Jesus being baptized, as he was in the Heavenly Father's verbal affirmation of Jesus subsequent to the baptism. **2)** Mark has the heavens opening and the dove descending just as Jesus was coming up out of the water (ἀναβαίνων ἐκ τοῦ ὕδατος). This means either as he was raised above the top of the water in the baptismal action, or as he was stepping out of the Jordan River. Luke portrays the opening of the sky and the descent of the dove as happening "when Jesus also had been baptized and was praying" (Ἰησοῦ βαπτισθέντος καὶ προσευχομένου). **3)** The basic time setting of the event is different. Mark casts it "In those days Jesus came from Nazareth of Galilee and was baptized..." (Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην). But Luke merely casts it in a much more generalized "Now when all the people were baptized..." (Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν). **4)** Mark identifies the place of the baptism as the Jordan River (εἰς τὸν Ἰορδάνην), and that John did the

baptizing (ὑπὸ Ἰωάννου). Luke mentions neither of these two aspects. **5)** Mark indicates that Jesus traveled from Nazareth to the Jordan in order to be baptized (ἤλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας), but Luke contains no mention of travel to the site of the baptism.

One thing that becomes very clear. Luke felt complete freedom to rework his sources in order to characterize the event according to his own objective(s). A comparison of how Matthew used his Markan source reflects a similar approach. But Matthew tends to do more adding of detail, rather than a dramatic rewriting of his source. A quick glance at the Johannine depiction reflects the view that John also shared with Luke little interest in describing the actual baptism. But he focused his emphasis on John giving his testimony on having baptized Jesus with exclusive emphasis on the descent of the Holy Spirit.

One naturally wonders what motivated each gospel writer to characterize the event the way they did. To be certain, no one can say with absolute confidence what the answer to this question is. But that each writer had a distinct purpose in mind is undeniable, given a comparison of the similarities and differences. The synoptic gospels are connected sufficiently close to each other that one cannot deny a literary connection among the three either. The best explanation of this connection of the written documents -- in my estimation -- is the Markan priority view that understands an independent use of Mark by both Matthew and Luke. So one is left with the responsibility to probe the possible purposes of each gospel writer. With our study on Luke, we will concentrate on his purpose.

But first we must work our way through the details of Luke's account in order to make sure we understand precisely what Luke set forth.

Luke introduces the event with a literary device commonly found in the gospels, and somewhat in ancient literature. Something "happens" (Ἐγένετο). Occurring some 202 times in the NT, this particular verb form is used to introduce a topic, or else, it introduces a topic sentence at the beginning of a pericope. Luke uses this device numerous times in this way in his gospel. Previous to our passage it has surfaced in 1:5, 8, 23, 41, 44, 59, 65; 2:1, 2, 6, 13, 15, 42, 46; 3:2. Thus when the initial readers came across this verb -- usually at the beginning of a sentence -- it created the expectation of something new and important coming in the text.

Luke then takes the unusual step of setting up an extremely complex sentence expression that

gathers up all he wants to say about this event in a single sentence.

First, he injects a very generalized time reference: "when all the people were baptized" (ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν). Clearly this reaches over 3:19-20 to go back to **3:3-18**.

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

7 John said to the crowds that came out to be baptized by him,...

10 And the crowds asked him, "What then should we do?" 11 In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." 12 Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" 13 He said to them, "Collect no more than the amount prescribed for you." 14 Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

15 As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, ...

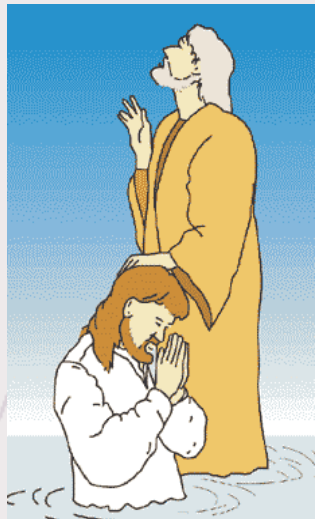
18 So, with many other exhortations, he proclaimed the good news to the people. 19 But Herod the ruler, who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, 20 added to them all by shutting up John in prison.

The implication is that, in Luke, Jesus' baptism comes at the close of John's ministry. Or, possibly the event simply implies that on one occasion of John baptizing people, Jesus came and waited until all the people had been baptized before submitting himself to John for baptism. The nature of the verb "were baptized" (τῷ βαπτισθῆναι) implies clearly that this came after the actions of the people. Luke mentions John's arrest prior to the baptism account (3:19-20) but Matthew (4:12) and Mark (1:14) do not bring it up until the beginning of Jesus' public ministry in Galilee after the baptism and temptation events. Mark, followed by Matthew, bracket Jesus' public ministry in Galilee under the shadow of John's arrest and eventual execution by Herod, but Luke doesn't follow this and sets forth Jesus' ministry without the shadow of John's demise standing as a background to Jesus' activity in Galilee.

The second time marker introduced by Luke is "when Jesus also had been baptized and was praying" (καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου). Not only was Jesus baptized after all the other people, the descent of the Spirit didn't take place until after

his baptism. Additionally, Luke says that it occurred during a time of praying.

Very interestingly, most artists' sketching, as illustrated to the right, with Jesus in prayer pays little attention to the biblical texts. The graphic has Jesus praying while he is in the water, and while John is baptizing him. Even those stressing the descent of the



dove, as below, depict the opened heaven and the dove coming down while Jesus is still in the water and being baptized by John. This one follows an unlikely understanding of Mark's words, "just as he was coming up out of the water" (εὐθὺς ἀναβαίνων ἐκ τοῦ

ὑδατος). Matthew clearly signals his understanding of Mark to mean that Jesus had stepped out of the Jordan River before the dove descended: "just as he came up from the water" (εὐθὺς ἀνέβη ἀπὸ τοῦ ὑδατος).

Luke's stress on this happening while Jesus was praying is consistent with a strong emphasis in Luke on important events taking place in Jesus' ministry during, or connected with, times of prayer: 1) [5:16](#) - a regular pattern of Jesus to go by himself for times of praying; 2) [6:12](#) -- before the choosing of the twelve apostles; 3) [9:18](#) -- the drilling of the Twelve over his identity; 4) [9:28](#) -- the mount of transfiguration; 5) [11:1](#) -- the request of the Twelve that he teach them how to pray; 5) [22:41](#) -- the Mount of Olives praying; 6) [23:46](#) -- his final prayer in death. Thus, Luke casts this significant event at the outset of Jesus' public ministry in the context of Jesus praying.

The heart of Luke's depiction is on the three segments of 1) opening of the sky; 2) descent of the dove; and especially, 3) the heavenly voice pronouncing blessing on Jesus.

Luke has his own language to depict each of these three moments. He significantly tones down Mark's more dramatic language "he saw the heavens being torn apart" (εἶδεν σχιζομένους τοὺς οὐρανοὺς).

Both Matthew and Luke use somewhat similar language to describe this. Matthew: "suddenly the heavens were opened to him" (ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί). Luke: "the heaven was opened" (ἀνεωχθῆναι τὸν οὐρανόν).

An OT backdrop to this is most likely in Luke's mind, as J. Noland (*WBC*) notes:

In the OT only in Isa 63:14 LXX does the Holy Spirit come down (κατέβη πνεῦμα παρὰ Κυρίου, καὶ ὠδήγησεν αὐτούς, "[the] Spirit came down from the Lord, and led them"; cf. Feuillet, *RB* 71 [1964] 324). A Lukan awareness of an exodus/wilderness typology here may be reflected in his use in Luke 4:1 of ἦγετο ἐν τῷ πνεύματι, "was led about in the Spirit." Luke adds "holy" (τὸ ἅγιον) to Mark's use of "the Spirit" (τὸ πνεῦμα): for Luke πνεῦμα alone is usually an evil spirit (see discussion at Luke 4:33), and is used for the Holy Spirit only when resuming an earlier reference expressly to the Holy Spirit (2:27; 4:1, 14).

The Spirit's descent in the form of a dove (περιστερὰ = either dove or pidgeon) is puzzling in terms of its significance, but not in terms of the visible nature. Note I. Howard Marshall's lengthy comments here (*NIGTC*):

The phrase σωματικῶς εἶδει stresses the reality of what was seen, whether by Jesus (Mk. 1:10) or by John (Jn. 1:32-34). σωματικός is 'bodily' (1 Tim. 4:8**; E. Schweizer, *TDNT* VII, 1059; cf. VI, 406), and εἶδος 'form, outward appearance' (9:29; Jn. 5:37; G. Kittel, *TDNT* II, 373-375). Compare the visible manifestations at Pentecost. It is probable that already in Mk. 1:10 the visible appearance of the Spirit is likened to a dove (2:24*), rather than that it is merely said to descend in the manner of a dove (H. Greeven, *TDNT* VI, 63-72, especially 67-69 with n. 59); this point is heightened by Luke.

But what is the significance of the dove? 1. H. Greeven argues that the imagery must have been immediately comprehensible to those who heard the story, and claims that the dove as a bird especially associated with the gods would be an obvious symbol for the Spirit. But the evidence for this association is non-Jewish, and this seriously weakens his case. 2. Rabbinic evidence likens the sound of the bath-qol to the cooing of a dove; the late Targum to Ct. 2:12 turns 'the voice of the turtle-dove' into 'the voice of the Spirit of salvation' (SB I, 123-125; cf. E. Schweizer, *TDNT* VI, 382 n. 360). This evidence, weak and late though it is, has been thought relevant to the present passage because here too a heavenly voice is present; the association, however, is doubtful, since the Spirit and the voice are in no way linked. 3. The rabbis interpreted the moving of the Spirit of God over the waters at creation (Gn. 1:2) in terms of a bird fluttering over its young, and in one version the bird in question is a dove (b. Hag. 15a). There is here no specific association

of the dove with the Spirit; any bird will do to make the comparison.

Nevertheless, the comparison with the *movement* of the dove has suggested to L. E. Keck* that the most plausible view of the present text is that an originally adverbial reference to the descent of the Spirit being like that of a dove has been misunderstood adjectivally in terms of

the appearance of the Spirit (similarly, Jeremias, *Theology*, I, 52). If so, there was originally nothing more recondite in the story than a comparison with the gentle flight of a dove. Unfortunately, the rabbinic basis for this view is scanty, and it ignores the fact that Mk. 1:10 is most naturally interpreted of a visible descent of the Spirit so that 'like a dove' describes its appearance. 4. An allusion to Noah's dove (Gn. 8:8-12) 'gains in plausibility if John's baptism was intended to symbolise the coming flood of judgment ... , so recalling the flood of Noah (cf. 1 Pet. 3:20-21); for then the dove would signify the end of judgment and the beginning of a new era of grace' (J. D. G. Dunn*, 27 n. 13; cf. Bartsch, 51). Although this view has the most satisfactory OT basis, both Greeven and Keck dismiss it, especially in its somewhat fantastic developed forms, the latter regarding it as the fruit of later attempts to find symbolism in the dove, but hardly as the origin of the image. 5. Attempts to associate the dove with Israel (cf. Ho. 11:11) so that Jesus is linked to the new Israel (H. Sahlin, 103f.; Stuhlmüller, 129) scarcely need refutation. 6. Finally, some scholars attempt to explain away the dove altogether as the result of a misunderstanding.

None of the above explanations is entirely satisfactory. (For a full survey of the options, see L. E. Keck*.) It may be best to assume that the thought is of the Spirit gently descending upon the head of Jesus as a dove might descend, so that it looked like a dove. It is just possible that thoughts of the new creation brought about by the Spirit are in mind. We are not, however, told what the effect of the descent of the Spirit was; there is the same reticence here as in the annunciation story. The OT promise that God would put the Spirit upon his Servant is fulfilled (Is. 42:1); the Spirit rests upon the Branch (Is. 11:2; cf. 48:16; 61:1; Jewish evidence in E. Schweizer, TDNT VI, 384). Jesus is commissioned and equipped for his task. Such an act may be regarded as an anointing,



appropriate for a kingly figure (E. Schweizer, TDNT VI, 400f.; VIII, 367f.; Borsch, 365-370). But it is not an act of adoption, still less of divine begetting, nor indeed the beginning of Jesus' messiahship (certainly not for Luke).

At minimal the Spirit's descent underscores the role of the Holy Spirit in Jesus' ministry. This confirmation of divine anointing and commissioning provides affirmation of the very special role Jesus is going to play.

The climatic segment in Luke's depiction is the third infinitive: "there was a voice out of Heaven,..." (φωνὴν ἐξ οὐρανοῦ γενέσθαι). Luke follows

with the typical LXX verb introducing a divine voice, rather than a human voice. Normally, a person "speaks" with a wide variety of Greek verbs referring to such action. But beginning with the Septuagint two centuries before the first Christian century, God doesn't "speak" like a person speaks. The standard way to distinguish the voice of God, especially in a theophany experience, is to say simply, "a voice happened" (φωνὴν ἐγένετο). Early Christians reading and hearing this read, immediately recognized the text was introducing God's voice, not that of some human. Luke follows Mark at this point, but Matthew with his Jewish orientation uses a different construction (ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα) highlighting the Hebrew text over the Greek text for introducing the content of what the Heavenly voice says. Most likely, for all the writers [Deut. 4:12](#) serves as a backdrop to this experience: "Then the Lord spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice."

The content of the words spoken is a combination of two Old Testament passages.

a) "You are my Son, the Beloved" (Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός). This comes from [Psalm 2:7](#), "I will tell of the decree of the Lord: He said to me, 'You are my son; today I have begotten you.'" The last phrase, "today I have begotten you" was most likely left off intentionally to avoid a view that somehow in this baptismal experience Jesus became an adopted son of God. Some very late and isolated copies of Luke's text do include these words. But the original writing did not include them. This verse from Psalms is a [favorite OT reference](#) in the NT and is used in Mt. 3:17, 4:3; here; Jhn 1:49 as well as being alluded to in Acts 13:33 and Heb. 1:5 & 5:5. In the Acts and Hebrews

usage the last phrase is included. Some heretical groups in the period after the first century used the larger verse as a grounds for reducing Jesus to a secondary status to God the Father in an approach known as “adoptionism.” But no such understanding is present in the New Testament.

The point of the three gospel accounts with this reference in Psalms is to underscore the royal role of Jesus as the Anointed Deliverer. The Psalm speaks to God’s anointed king and his responsibility for the children of God.

b) **“with you I am well pleased”** (ἐν σοὶ εὐδόκησα). This comes from Is. 42:1 as an allusion rather than a quote, “Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations.” Howard Marshall (*NIGTC*) notes, however,

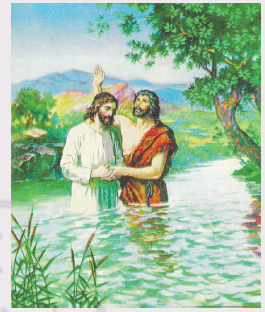
εὐδοκέω, ‘to be well pleased, take delight’ (12:32*) is used in this sense in 2 Sa. 22:20; Pss. 44:3 (43:3); 149:4; 151:5 LXX; Is. 62:4; Hab. 2:4; Mal. 2:17; cf. Mt. 12:18 (citing a non-LXX form of Is. 42:1, where LXX has προσδέχομαι but Θ has εὐδοκέω). The majority of scholars find an allusion to Is. 42:1 here, especially in view of the reference to the reception of the Spirit.

As an allusion to Is. 42:1, the reference picks up on the Suffering Servant motif found in Deutero-Isaiah (chaps. 40-66). Taken together, the Heavenly Father confirms Jesus to be both the Anointed Royal Messiah (Deliverer) and the Suffering Servant whose sufferings as a priest before God would atone for the people’s sins. Thus, two important traditions about the expected Messiah are brought together at the very outset of Jesus’ ministry. This dual role would present Jesus with his greatest challenge. Repeatedly he defined his role as Messiah along these two lines, but the people could only comprehend Messiah as a kingly deliverer. Even his disciples had great difficulty grasping this deeper significance of Jesus as Messiah.

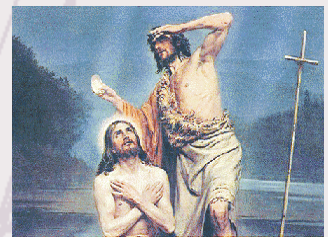
One side note: Matthew shifts the vantage point of these two OT references from a second person singular “you” to a third person singular “he”: “This is my Son, the Beloved, with whom I am well pleased.” (Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα). The meaning isn’t changed, just the vantage point. Probably, the voice is understood by Matthew to make this confirmation primarily for the benefit of either John, or people watching, or both. This, more than the second person “you” which directs the words to Jesus himself.

Now we are ready to ask the larger question, What did Luke have in mind with his distinct descrip-

tion of Jesus’ baptism? Clearly, the picture on the right doesn’t capture Luke’s description. It is oriented more toward Matthew’s and Mark’s depiction. They place strong emphasis on the baptismal experience itself, but not Luke. Even the picture on



the left doesn’t capture Luke’s emphasis, despite attempting to incorporate all the major elements of the baptismal scene of Jesus from the three synoptic gospel writers. The third sketch below comes the closest of any of the three with its emphasis on the heavenly voice and the human reaction being depicted. The problem with this painting, however, is that it focuses on the human reaction of “overwhelmedness” to the Heavenly Voice, not to mention the symbolical “dipping” for baptism instead of being immersed in the river. Luke places all the emphasis on the supernatural events: heaven opened, the Holy Spirit came down, and the heavenly voice spoke words of confirmation. This provides an important clue to what Luke had in mind.



J. Noland (*WBC*) captures it well when he concludes:

The focus of Luke’s account now becomes Jesus. Luke reports not the baptism of Jesus, but rather the opening of heaven that occurred while Jesus was praying after the baptisms. Jesus had participated in the stage of preparation initiated by John, but John’s baptism had no power to open heaven and bring down the Spirit (3:16–17). The exalted role projected by John belongs to Jesus, but he arrives in humble obscurity (cf. 1:32–35 contrasted with 2:7) and without presumption prayerfully awaits the will of the Father (cf. 4:1–13; 22:41).

Where Mark reports what follows as an experience of Jesus, Luke reports in objective terms: his interest is in the reality of the descent of the Spirit and the truth of the divine statement. We should not, however, think in terms of a public experience of the events. In a manner familiar from apocalyptic texts heaven opens to release the Spirit from the world above into the world below and to allow the voice of God to be heard. The

Spirit and the voice deal with Jesus alone. As he had for Israel in the wilderness at the time of the exodus (Isa 63:14 LXX), the Spirit came down now and led Jesus (cf. Luke 4:1). And as he came down, the Spirit in outward appearance was like a dove—not a form that corresponded to the harshness of the fiery purging role anticipated for the Spirit through the messiah by John (3:16), but one that suits better the temper of Jesus' actual ministry of reconciliation. What happens here to Jesus is his anointing by the Spirit to the ministry of Isa 61:1–2 (Luke 4:18–19). It is not his baptism with the Spirit; that is an activity *of* and not *to* the coming one. This is Jesus' commissioning by God.

Thus in Jesus' experience we witness the beginning of a ministry of Spirit led reconciliation that has the Father's stamp of both blessing and commissioning. For Luke, that Jesus is under God's leadership and blessing from the very beginning of his ministry is the most important point about the baptismal experience. From the other synoptic gospels we gain a picture of the continuity of Jesus' ministry with John's through the baptism. And this anticipates Christian baptism to a large extent. But although not unimportant for Luke, these are not the major things that Luke wants to stress. He wants us to see a Spirit anointed, divinely commissioned Jesus who launches a difficult ministry that will challenge him to his very core before it's completed. In that we find both inspiration and a model to follow. Ministry is tough and difficult. But when ministry begins in the anointing of the Spirit and under the Father's authorization, it is a "doeable" ministry and can be successfully carried out to its conclusion.

For Luke's initial audience, this picture was evidently very important to see. We don't know what particular circumstances made it important. If the identification of Theophilus as a wealthy Roman patron underwriting the production of Luke-Acts is correct, then some possibilities emerge. The prologue to the gospel in [1:1-4](#) suggests Luke's goal in writing was to strengthen the faith of Theophilus along with the other readers. This suggests that Luke had in mind painting a picture of Jesus that would both inform and inspire believers, especially new ones, to deeper commitment to serve God: "I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed."

Commitment to Jesus for a person in that Greco-Roman world was not blind leaping into the dark in naive following a Jewish carpenter's son from Palestine. Rather, it meant entrusting you life into the

hands of the Son of God whose ministry from beginning to finish was carried out under the leadership of the Spirit of Almighty God and with the Father's special commissioning. Thus his words could be trusted. His actions painted a picture of who the real God of this universe actually is. Contrary to the old Roman and Greek gods, this God as reflected in the words and actions of Jesus is both One who compassionately cares for people -- all people, high and low, Jew and non-Jew -- and reaches out in that grace and love to offer redemption to any and every one who is willing to entrust their lives into His hands.

What a wonderful beginning to ministry for Jesus that Luke paints for us! What a powerful example for us as His disciples to follow in the continuation of that ministry which he has given to us. Just as Jesus depended upon the divine Spirit for strength and leadership, we also stand in that same need. What we do in ministry needs the Father's commissioning and blessing just as did our Lord's.

Greek NT

^{3:21} Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψοχθῆναι τὸν οὐρανὸν ^{3:22} 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.

Mt. 3:13-17

<3:13> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. <3:14> ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; <3:15> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. <3:16> βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· <3:17> καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

NASB

21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

Mk. 1:9-11

<1:9> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. <1:10> καὶ εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· <1:11> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

NRSV

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

Lk. 3:21-23

^{3:21} Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψοχθῆναι τὸν οὐρανὸν ^{3:22} 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.

NLT

21 One day when the crowds were being baptized, Jesus himself was baptized. As he was praying, the heavens opened, 22 and the Holy Spirit descended on him in the form of a dove. And a voice from heaven said, "You are my beloved Son, and I am fully pleased with you."

Jn. 1:29-34

1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1:30 οὗτός ἐστιν ὑπὲρ οὔ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 1:31 κἀγὼ οὐκ ἦν δεινὸν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. 1:33 κἀγὼ οὐκ ἦν δεινὸν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζει ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 1:34 κἀγὼ ἐώρακα, καὶ

μεμαρτύρηκα ὅτι οὗτός
ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

NRSV

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. 14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" 15 But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. 16 And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

NRSV

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. 11 And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

NRSV

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

NRSV

29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! 30 This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' 31 I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." 32 And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. 33 I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' 34 And I myself have seen and have testified that this is the Son of God."

Greek NT Diagram

3:21 δὲ
 1 Ἐγένετο
 ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν
 καὶ
 Ἰησοῦ βαπτισθέντος
 καὶ
 προσευχομένου
 3:22 ἀνεωχθῆναι τὸν οὐρανὸν
 καὶ
 καταβῆναι τὸ πνεῦμα τὸ ἅγιον
 σωματικῶς εἶδει
 ὡς περιστερὰν
 ἐπ' αὐτόν,
 καὶ
 φωνὴν ἐξ οὐρανοῦ γενέσθαι,
 Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός,
 ἐν σοὶ εὐδόκησα.

3:21

Ἐγένετο: 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - it happened

δὲ : Coordinate postpositive conjunction, denoting mild contrast - but

ἐν τῷ βαπτισθῆναι : 1 Aor (Const) - Pass (NAE) - Infin (V: Time) - βαπτίζω - while they were baptized

ἅπαντα : Adj (Pred) - Acc - M - S - ἅπας, ἅπασα, ἅπαν - all

τὸν λαὸν : 2 - Acc(Ref) - M - S - λαός, ὁ - all the people

καὶ : Coordinate conjunction linking the two participles in a correlative both...and structure - both

Ἰησοῦ : Proper Name - Gen Abs - M - S - Ἰησοῦς, ὁ - Jesus

βαπτισθέντος : 1 Aor (Const) - Pass (NAE) - Ptc (Adv: Temp) - Gen Abs - M - S - βαπτίζω - after he had been baptized

καὶ : Coordinate conjunction linking two participles in a correlative both...and structure - and

προσευχομένου : Pres (Desc) - Dep - Ptc (Adv: Temp) - Gen Abs - M - S - προσεύχομαι - as he was praying

ἀνεωχθῆναι : 1 Aor (Const) - Pass (NAE) - Infin (S: Subj) - - to be opened up

τὸν οὐρανὸν : 2 - Acc (Ref) - M - S - οὐρανός, ὁ - the heaven / sky

3:22

καὶ : Coordinate conjunction linking the two infinitives - and

καταβῆναι : 2 Aor (Const) - Act - Infin (S: Subj) - καταβαίνω - to come down, descend

τὸ πνεῦμα : 3 - Acc (Ref) - N - S - πνεῦμα, -ατος, τό - the Spirit

τὸ ἅγιον : Adj (Attrib) - Acc - N - S - ἅγιος, -ία, -ον - Holy

σωματικῶ : Adj (Attrib) - Ins - σωματικός, -ή, -όν - in bodily

εἶδει : 3 - Ins (means) - N - S - εἶδος, -ους, τό - appearance, outward form shape

ὡς περιστερὰν : 1 - Acc (Ref) - F - S - περιστερά, ἡ - pigeon, dove

ἐπ' αὐτόν : Pers Pron - Acc (Measure) - M - S - αὐτός, -ή -ό - upon, on him

καὶ : Coordinate conjunction linking the third infinitive to the preceding two - and

φωνήν : 1 - Acc (Ref) - F - S - φωνή, ἡ - a voice, sound

ἐξ οὐρανοῦ : 2 - Abl (Source) - M - S - οὐρανός, ὁ - out of heaven

γενέσθαι : 2 Aor - Dep - Infin (S: Subj) - γίνομαι - it said, it made itself known

Σὺ : Pers Pron - Nom (Subj) - M - S - σύ - you

εἶ : Pres (Desc) - Ind - 2 - S - εἶμι - you are

ὁ υἱός : 2 - Nom (Pred) - M - S - υἱός, ὁ - my Son

μου : Pers Pron - Gen (Poss) - M - S - ἐγώ - my

ὁ ἀγαπητός, : Adj (Subst) - Nom (Appos) - M - S - ἀγαπητός, -ή, -όν - the beloved one

ἐν σοὶ : Pers Pron - Loc (Sphere) - M - S - σύ - in you

εὐδόκησα. : 1 Aor (Const) - Act - Ind - 1 - S - εὐδοκέω - I am well pleased