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^{NA28} Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

^{NASB} So he began saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?"

^{KJV} Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

^{ESV} 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 wrath to come?"

^{NRS} John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come?"

^{NET} So John said to the crowds that came out to be baptized by him, "You offspring of vipers! Who warned you to flee from the coming wrath?"

^{NIV} John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath?"

^{NJB} He said, therefore, to the crowds who came to be baptised by him, 'Brood of vipers, who warned you to flee from the coming retribution?'

^{CEB} Then John said to the crowds who came to be baptized by him, "You children of snakes! Who warned you to escape from the angry judgment that is coming soon?"

^{NLT} When the crowds came to John for baptism, he said, "You brood of snakes! Who warned you to flee God's coming wrath?"

^{MSG} When crowds of people came out for baptism because it was the popular thing to do, John exploded: "Brood of snakes! What do you think you're doing slithering down here to the river? Do you think a little water on your snakeskins is going to deflect God's judgment?"

^{MGVH} Now *John* used to say to the crowds who were coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath that is coming?"

- Ἔλεγεν is imperfect tense. A customary sense ("used to say") seems appropriate here.
- ἐκπορευομένοις is a present participle envisioning the crowds streaming out to John.

^{NA28} ποιήσατε οὖν καρπούς 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.

^{NASB} "Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

^{KJV} Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

^{ESV} Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham.

^{NRS} Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham.

^{NET} Therefore produce fruit that proves your repentance, and don't begin to say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones!

^{NIV} Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

^{NJB} Produce fruit in keeping with repentance, and do not start telling yourselves, "We have Abraham as our father," because, I tell you, God can raise children for Abraham from these stones.

^{CEB} Produce fruit that shows you have changed your hearts and lives. And don't even think about saying to yourselves, Abraham is our father. I tell you that God is able to raise up Abraham's children from these stones.

^{NLT} Prove by the way you live that you have repented of your sins and turned to God. Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones.

^{MSG} It's your life that must change, not your skin. And don't think you can pull rank by claiming Abraham as "father." Being a child of Abraham is neither here nor there-- children of Abraham are a dime a dozen. God can make children from stones if he wants.

^{MGVH} So produce fruit that proves your repentance. And don't start telling yourselves, 'As our father, we have Abraham.' For I'm telling you that God is able from these stones to raise up children for Abraham.

- The οὖν ("therefore, so") indicates the admonitions given here are connected as a response to John's statement in the previous verse.
- The claim to have Abraham as one's father is expanded and explained in John 8.33-59.
- The "stones... children" saying works as a pun in Aramaic ("avnayya ...benayya") or Hebrew ("avanim ... banim"). Cf. *The Jewish Annotated New Testament* (2nd ed.) *ad loc.*

^{NA28} ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

^{NASB} "Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

^{KJV} And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

^{ESV} 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."

^{NRS} Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

^{NET} Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

^{NIV} The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

^{NJB} Yes, even now the axe is being laid to the root of the trees, so that any tree failing to produce good fruit will be cut down and thrown on the fire.'

^{CEB} The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be chopped down and tossed into the fire."

^{NLT} Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire."

^{MSG} What counts is your life. Is it green and blossoming? Because if it's deadwood, it goes on the fire."

^{MGVH} What's more, even the ax is already lying at the root of the trees. Every tree, therefore, that is not producing good fruit is cut down and thrown into fire."

10

^{NA28} Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν;

^{NASB} And the crowds were questioning him, saying, "Then what shall we do?"

^{KJV} And the people asked him, saying, What shall we do then?

^{ESV} And the crowds asked him, "What then shall we do?"

^{NRS} And the crowds asked him, "What then should we do?"

^{NET} So the crowds were asking him, "What then should we do?"

^{NIV} "What should we do then?" the crowd asked.

^{NJB} When all the people asked him, 'What must we do, then?'

^{CEB} The crowds asked him, "What then should we do?"

^{NLT} The crowds asked, "What should we do?"

^{MSG} The crowd asked him, "Then what are we supposed to do?"

^{MGVH} And the crowds kept on asking him, saying, "What then are we supposed to do?"

- ἐπηρώτων is imperfect tense. Here a repetitive ("kept on asking") sense seems appropriate.
- ποιήσωμεν is subjunctive mood, so the crowds' question reflects really consternation about what might be possible to avoid the doom John has just announced. (The contrast is between the subjunctive ["what should we do?"] and the sense if it were indicative ["what shall we do"].)

^{NA28} ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότη τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιέτω.

^{NASB} And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise."

^{KJV} He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

^{ESV} And he answered them, "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise."

^{NRS} In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise."

^{NET} John answered them, "The person who has two tunics must share with the person who has none, and the person who has food must do likewise."

^{NIV} John answered, "Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same."

^{NJB} he answered, 'Anyone who has two tunics must share with the one who has none, and anyone with something to eat must do the same.'

^{CEB} He answered, "Whoever has two shirts must share with the one who has none, and whoever has food must do the same."

^{NLT} John replied, "If you have two shirts, give one to the poor. If you have food, share it with those who are hungry."

^{MSG} "If you have two coats, give one away," he said. "Do the same with your food."

^{MGVH} So he answered and was telling them, "The one who has two shirts should share with the one who doesn't have any. And the one who has food should do likewise."

- ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς: Though most English translations regard the phrase as redundant in English and simplify to "answered," the phrase is redundant in the Greek as well.
- ἔλεγεν is imperfect tense, and has a repetitive sense: "was telling, kept on telling."
- A χιτῶν is the undergarment over which a ἱμάτιον = cloak would be worn.
- The 3rd person imperatives (μεταδότη ... ποιέτω) can be translated with "should" to avoid the permissive (rather than imperative) sense of "Let them..."

^{NA28} ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν;

^{NASB} And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?"

^{KJV} Then came also publicans to be baptized, and said unto him, Master, what shall we do?

^{ESV} Tax collectors also came to be baptized and said to him, "Teacher, what shall we do?"

^{NRS} Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?"

^{NET} Tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?"

^{NIV} Even tax collectors came to be baptized. "Teacher," they asked, "what should we do?"

^{NJB} There were tax collectors, too, who came for baptism, and these said to him, 'Master, what must we do?'

^{CEB} Even tax collectors came to be baptized. They said to him, "Teacher, what should we do?"

^{NLT} Even corrupt tax collectors came to be baptized and asked, "Teacher, what should we do?"

^{MSG} Tax men also came to be baptized and said, "Teacher, what should we do?"

^{MGVH} Now even tax collectors came to be baptized, and they said to him, "Teacher, what are we supposed to do?"

- There is a progression building here in Luke's presentation that is reflected in the Greek. (I expand it in my translation.)
 - Verses 7-11: Καὶ ἐπηρώτων αὐτόν οἱ ὄχλοι > "And the crowds kept on asking him, saying..."
 - Verses 12-13: ἦλθον δὲ καὶ τελῶναι > "Now even tax collectors came..."
 - Verse 14: ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι > "What's more, even soldiers were asking..."
- τί ποιήσωμεν; > Cf. v10 above.

13

^{NA28} ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

^{NASB} And he said to them, "Collect no more than what you have been ordered to."

^{KJV} And he said unto them, Exact no more than that which is appointed you.

^{ESV} And he said to them, "Collect no more than you are authorized to do."

^{NRS} He said to them, "Collect no more than the amount prescribed for you."

^{NET} He told them, "Collect no more than you are required to."

^{NIV} "Don't collect any more than you are required to," he told them.

^{NJB} He said to them, 'Exact no more than the appointed rate.'

^{CEB} He replied, "Collect no more than you are authorized to collect."

^{NLT} He replied, "Collect no more taxes than the government requires."

^{MSG} He told them, "No more extortion-- collect only what is required by law."

^{MGVH} So he said to them, "Stop collecting any more than you've been assigned to collect."

- Cf. Zacchaeus in Luke 19.8 regarding tax collectors defrauding the people.

^{NA28} ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς;

καὶ εἶπεν αὐτοῖς· μηδένα διασεῖσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

^{NASB} Some soldiers were questioning him, saying, "And what about us, what shall we do?"

And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages."

^{KJV} And the soldiers likewise demanded of him, saying, And what shall we do?

And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

^{ESV} Soldiers also asked him, "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."

^{NRS} 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."

^{NET} Then some soldiers also asked him, "And as for us— what should we do?"

He told them, "Take money from no one by violence or by false accusation, and be content with your pay."

^{NIV} Then some soldiers asked him, "And what should we do?"

He replied, "Don't extort money and don't accuse people falsely-- be content with your pay."

^{NJB} Some soldiers asked him in their turn, 'What about us? What must we do?'

He said to them, 'No intimidation! No extortion! Be content with your pay!'

^{CEB} Soldiers asked, "What about us? What should we do?" He answered, "Don't cheat or harass anyone, and be satisfied with your pay."

^{NLT} "What should we do?" asked some soldiers. John replied, "Don't extort money or make false accusations. And be content with your pay."

^{MSG} Soldiers asked him, "And what should we do?" He told them, "No shakedowns, no blackmail-- and be content with your rations."

^{MGVH} What's more, even soldiers were asking him, saying, "And what about us? What are we supposed to do?"

And he told them, "Don't shake anyone down, and don't extort, and be satisfied with your wages."

- The soldiers mentioned here could be either Jewish ones employed by Herod Antipas, but it is more probable that they are Syrians employed by Rome.
- τί ποιήσωμεν καὶ ἡμεῖς; > Compare with the similar questions in v10 and 12. It is more emphatic here (καὶ ἡμεῖς) which is reflected in most of the translations.
- διασεῖσητε < διασεῖω is literally about shaking, and that is reflected in the MSG and my translation.

^{NA28} Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,

^{NASB} Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ,

^{KJV} And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

^{ESV} As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ,

^{NRS} As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah,

^{NET} While the people were filled with anticipation and they all wondered whether perhaps John could be the Christ,

^{NIV} The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah.

^{NJB} A feeling of expectancy had grown among the people, who were beginning to wonder whether John might be the Christ,

^{CEB} The people were filled with expectation, and everyone wondered whether John might be the Christ.

^{NLT} Everyone was expecting the Messiah to come soon, and they were eager to know whether John might be the Messiah.

^{MSG} The interest of the people by now was building. They were all beginning to wonder, "Could this John be the Messiah?"

^{MGVH} So while the people were filled with expectation and were all speculating in their hearts concerning John, whether he might be the Christ,

- In Luke, λαός = people in the singular refers to Jewish people.

- ^{NA28} ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ·
- ^{NASB} John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.
- ^{KJV} John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
- ^{ESV} 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 fire.
- ^{NRS} John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire.
- ^{NET} John answered them all, "I baptize you with water, but one more powerful than I am is coming— I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.
- ^{NIV} John answered them all, "I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.
- ^{NJB} so John declared before them all, 'I baptise you with water, but someone is coming, who is more powerful than me, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire.
- ^{CEB} John replied to them all, "I baptize you with water, but the one who is more powerful than me is coming. I'm not worthy to loosen the strap of his sandals. He will baptize you with the Holy Spirit and fire.
- ^{NLT} John answered their questions by saying, "I baptize you with water; but someone is coming soon who is greater than I am-- so much greater that I'm not even worthy to be his slave and untie the straps of his sandals. He will baptize you with the Holy Spirit and with fire.
- ^{MSG} But John intervened: "I'm baptizing you here in the river. The main character in this drama, to whom I'm a mere stagehand, will ignite the kingdom life, a fire, the Holy Spirit within you, changing you from the inside out.
- ^{MGVH} John answered them all, saying, "As for me, I am baptizing you with water. But one who is more powerful than me is coming, and I am not worthy to loosen the strap of his sandals. As for him, he will baptize you in Holy Spirit and fire.
- ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς... αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ
 - Note the emphatic pronouns here > "As for me... As for him..."
 - ὕδατι is a simple dative of means, i.e., baptizing using water > baptizing "with water." Luke uses a prepositional phrase ἐν with the dative to talk about the one who is coming who baptizes "with / in" Holy Spirit and fire. While ἐν with the dative can indicate means like the simple dative, there does seem to be some distinction being made here. Perhaps the sense is that one cannot physically baptize with the Holy Spirit as one can with water. This would also suggest that using actual fire to baptize someone is not envisioned either. (Cf. the "tongues like fire" in Acts 2.3 at Pentecost. Also cf. the next verse.)
 - Some propose that two baptisms are envisioned—one in the Holy Spirit and one with fire—but the natural way of reading the Greek is to take both Holy Spirit and fire as objects of the preposition.

^{NA28} οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαίρει τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

^{NASB} "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."

^{KJV} Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

^{ESV} 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."

^{NRS} His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

^{NET} His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the chaff he will burn up with inextinguishable fire."

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

^{NJB} His winnowing-fan is in his hand, to clear his threshing-floor and to gather the wheat into his barn; but the chaff he will burn in a fire that will never go out.'

^{CEB} The shovel he uses to sift the wheat from the husks is in his hands. He will clean out his threshing area and bring the wheat into his barn. But he will burn the husks with a fire that can't be put out."

^{NLT} He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

^{MSG} He's going to clean house-- make a clean sweep of your lives. He'll place everything true in its proper place before God; everything false he'll put out with the trash to be burned."

^{MGVH} His winnowing fork is in his hand, to clear out his threshing floor and to gather the wheat into his storehouse. But as for the chaff, he will burn it up with inextinguishable fire."

- In comparison to the previous verse, here πυρὶ is a simple dative, and actual fire is intended as the means for burning chaff.

18

^{NA28} Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

^{NASB} So with many other exhortations he preached the gospel to the people.

^{KJV} And many other things in his exhortation preached he unto the people.

^{ESV} So with many other exhortations he preached good news to the people.

^{NRS} So, with many other exhortations, he proclaimed the good news to the people.

^{NET} And in this way, with many other exhortations, John proclaimed good news to the people.

^{NIV} And with many other words John exhorted the people and proclaimed the good news to them.

^{NJB} And he proclaimed the good news to the people with many other exhortations too.

^{CEB} With many other words John appealed to them, proclaiming good news to the people.

^{NLT} John used many such warnings as he announced the Good News to the people.

^{MSG} There was a lot more of this-- words that gave strength to the people, words that put heart in them. The Message!

^{MGVH} So then, also with many other exhortations, he was proclaiming the good news to the people.

- The μὲν here indicates that this verse actually is looking ahead to verse 19 where the matching δέ occurs.
- παρακαλῶν is most often translated with “exhort.” The word usually has more positive connotations of “appeal, encourage” (cf. CEB), rather than the strict or warning (cf. NLT) sense that “exhort” has in English. Since John has been telling people what to do, “exhortation” is not a bad translation choice, but the encouragement aspect of it should be kept in mind.

- ⁷ Now *John* used to say to the crowds who were coming out to be baptized by him,
“You brood of vipers! Who warned you to flee from the wrath that is coming?”
- ⁸ So produce fruit that proves your repentance.
And don’t start telling yourselves,
‘As our father, we have Abraham.’
For I’m telling you that God is able from these stones to raise up children for Abraham.
- ⁹ What’s more, even the ax is already lying at the root of the trees.
Every tree, therefore, that is not producing good fruit is cut down and thrown into fire.”
- ¹⁰ And the crowds kept on asking him, saying,
“What then are we supposed to do?”
- ¹¹ So he answered and was telling them,
“The one who has two shirts should share with the one who doesn’t have any.
And the one who has food should do likewise.”
- ¹² Now even tax collectors came to be baptized, and they said to him,
“Teacher, what are we supposed to do?”
- ¹³ So he said to them,
“Stop collecting any more than you’ve been assigned to collect.”
- ¹⁴ What’s more, even soldiers were asking him, saying,
“And what about us? What are we supposed to do?”
And he told them,
“Don’t shake anyone down, and don’t extort, and be satisfied with your wages.”
- ¹⁵ So while the people were filled with expectation
and were all speculating in their hearts concerning John, whether he might be the Christ,
- ¹⁶ John answered them all, saying,
“As for me, I am baptizing you with water.
But one who is more powerful than me is coming, and I am not worthy to loosen the strap of his sandals.
As for him, he will baptize you in Holy Spirit and fire.
- ¹⁷ His winnowing fork is in his hand, to clear out his threshing floor and to gather the wheat into his storehouse.
But as for the chaff, he will burn it up with inextinguishable fire.”
- ¹⁸ So then, also with many other exhortations, he was proclaiming the good news to the people.