



καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν  
 Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός,  
 ἐν σοὶ εὐδόκησα. εὐδόκησα > εὐδοκέω, be well pleased

### Helps

1. τὸ Πνεῦμα appears twice in this passage and in both cases it is capitalised. When interpreting texts from the GNT, always bear in mind that the original mss. had no spacing between words, no paragraphing, no chapter or verse divisions—and no distinction of uppercase and lowercase letters. Capitalising the first letter of a sentence or of a proper name or of the pronoun I merely expresses conformity to the standard conventions of English, but capitalising other words always expresses a decision on the part of the editors, one which often has theological implications. Πνεῦμα is an important example. It is not always capitalised but when it is, it means the editors take it to designate the Holy Spirit. It's always worth asking yourself how you would read the passage if it were *not* capitalised.

### Questions 2

1. Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις: how would you translate ἐγένετο here?
2. What tense, mood and voice is ἐβαπτίσθη?
3. What person, number and tense is ἀνέβη?
4. What are the subject and object of εἶδεν?
5. καὶ φωνὴ ἐγένετο: how would you translate ἐγένετο here?
6. What is the relation of ὁ Υἱός μου and ὁ ἀγαπητός?
7. What is the subject of εὐδόκησα?

### Practice Passage 3

Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει  
 εἰς τὴν ἔρημον.  
 καὶ ἦν ἐν τῇ ἐρήμῳ  
 τεσσαρεσῶντα ἡμέρας τεσσαρεσῶντα: forty  
 πειραζόμενος πειραζόμενος pass part > πειράζω: —ed  
 ὑπὸ τοῦ Σατανᾶ,  
 καὶ ἦν μετὰ τῶν θηρίων,  
 καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

### Questions 3

1. How can tell, from the grammar, what the subject and object of ἐκβάλλει are?
2. What verb is ἦν a form of and what person, number and tense is it? What is its subject, in both instances?
3. What case is τοῦ Σατανᾶ and why?
4. μετὰ τῶν θηρίων: what case are the article and noun and why?
5. From what lexical verb does διηκόνουν come? What person, number and tense is it?
6. What case is αὐτῷ and why?

Although this passage is not long, it tells a crucial story in Jesus' life. Now try reading through the practice passages again a few times and then look at the original text in the GNT. This text had been only lightly modified so if you can read it with ease, you will not have too much trouble with the original. Let yourself enjoy the thrill of understanding one of the earliest accounts of the beginning of Jesus' ministry!

### Answers 1

1. The subject of ἐκήρυσσεν is Ἰωάννης. Some proper nouns are invariable, but this one does change its endings in oblique cases and since it's here nom, it must be the subject of the verb.
2. ἰσχυρότερός is the comparative form, so 'stronger'.
3. It's part of a noun phrase. It makes ἰσχυρότερός into a noun, 'the one who is stronger'.
4. μου is genitive. The first one (ὁ ἰσχυρότερός μου) is a genitive of comparison, so 'than I'. In ὀπίσω μου, the genitive is determined by the preposition ὀπίσω.
5. οὗ is a relative pronoun. It can't be the negative, coming as it does before οὐκ, and the negative in any case doesn't have a circumflex. The article would have a tau and therefore no breathing mark. It could be the adverb meaning 'where' but that makes no sense in this context. It's genitive, so translate as 'of whom' or 'whose'.
6. τὸν ἰμάντα τῶν ὑποδημάτων is the object of the infinitive. As non-finite verbs, infinitives can't have explicit subjects, but they can have objects.
7. The subject of ἐβάπτισα is ἐγώ, which is not strictly necessary, since the personal ending tells us the subject is 'I'. When a subject is explicitly expressed by a pronoun, it usually signals the subject is being emphasised for some reason, here to bring out the contrast between the Baptist and the one coming after him.
8. ὕδατι is dative, signalling instrumentality, 'with water'.
9. Here, δὲ is functioning to the same end as expressing the subject of the verb with the preposition αὐτός: to bring out the contrast John is making with his successor. You might choose to translate it as 'but'.

### Answers 2

1. An older style of translation might render it as 'And it came to pass that Jesus came . . . .' This reproduces the characteristic redundancy of the Greek but doesn't sound natural in modern English. It's probably best to leave it untranslated: 'In those days, Jesus came . . . .'
2. ἐβαπτίσθη: aor ind pass.
3. ἀνέβη: 3 sing aor ind act.
4. εἶδεν is 3 sing, so its subject must be Jesus (not 'they', unnamed bystanders). Its object is τοὺς οὐρανοὺς, the heavens which have been torn apart.
5. ἐγένετο: in this case, ἐγένετο is not redundant (by the standards of English). The blandest translation would be 'there was a voice from heaven'. More natural English would use a less pallid verb: 'a voice from heaven was heard/sounded', but! suchlike add a bit to the Greek.
6. ὁ ἀγαπητός stands in apposition to ὁ Υἱός μου, that is, both phrases designate the same entity and must have the same grammatical status, in this case, m nom sing., as the subject of εἶ.

7. Grammatically, the subject of εὐδόκησα is φωνή; theologically, the Father.

### Answers 3

1. ἐκβάλλει: the subject is τὸ Πνεῦμα and the object is αὐτὸν, whose antecedent is Jesus. Because Πνεῦμα is neuter, it could be either nom or acc, but αὐτὸν can only be acc.
2. ἦν is 3 sing impf of εἰμί. Its subject is Jesus.
3. τοῦ Σατανᾶ is genitive because it is part of a prep phrase with ὑπὸ. When ὑπὸ takes the acc, it means under and with the gen it signals personal agency and means by.
4. μετὰ τῶν θηρίων: the article and noun are gen. μετὰ with the acc means after and with the gen means with.
5. The lexical form is διακονέω and διηκόνουν is 3 pl impf act. The morphological signs are the augment, -η-, the contraction and the personal ending. Only pres and impf verbs contract and the augment indicates this isn't pres.
6. αὐτῷ is dat, because διακονέω takes the dat.