

This is the take-home portion of the exam. You may use any resources except asking another person.

1) **Translation Theory:** In this class we have noted the distinction between formal and dynamic equivalence in translating a text. Demonstrate your awareness of such a distinction and your ability to work with such concepts by translating the following passage from Romans 5:17 in two ways.

εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

A) First, render it intelligibly using formal equivalence. (I.e., very literally but with decent English sense) *16 points*

B) Second, render it using dynamic equivalence for a United States, high school age person of the early 21st century whose first language is English but who is not very familiar with technical, religious terminology. (I.e., do not use words like “transgression, grace, righteousness...” Also be sure to use inclusive language appropriately.) *16 points*

2) **Translation and Syntax:** Translate the following text. *40 points*

1	τή αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ [ὁ Ἰησοῦς] εἶπεν αὐτῷ·
2	ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ.
3	εἰ δὲ μή οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.

In lines 2 and 3, there is a conditional statement using εἰ with a verb in the _____ mood. (1pt)

What kind of condition is this? (1pt) Keeping in mind that the two conditions are opposites of each other, explain what is being implied with the use of this kind of condition. (5pt)

Bonus: Where is this text found? (2pt)

3) **Syntax:** (Note: For some of the questions there is not necessarily a 'right' answer. I am more interested in seeing the kind of grammatical argument you would make.)

- Look at the Greek of Hebrews 1, starting at verse 1.
 - Where does the first sentence end? (2pt)
 - What is the subject of this sentence? (2pt)
 - What is the main verb? (2pt)
 - Look at the start of verse 2 in the versions below and consider the questions that follow:
ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ
- NET in these last days he has spoken to us in a son,
NRS but in these last days he has spoken to us by a Son,
NAU in these last days has spoken to us in His Son,
NJB in our time, the final days, he has spoken to us in the person of his Son
NLT And now in these final days, he has spoken to us through his Son.
MSG Recently he spoke to us directly through his Son.
- Translate ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων very literally (5pt):

Which version provides the best sense for the phrase and on what grounds? (5pt)

- What tense is ἐλάλησεν? (1pt)
Which translation is closest to the simple sense of this tense? (2pt)
How would you argue for the appropriateness of the translation of this verb by, for example, the NET Bible? (5pt)
- Look at how the translations render the preposition ἐν. Which would you argue is the best translation? (5pt)
- Looking at the translations, what are some possible implications for the word υἱῷ lacking an article? (5pt)

4) **Greek Tools:** (Note: You will definitely want to use BibleWorks or Logos to answer these questions. There are computers in the Valentine lab as well as the Library that have the programs, or else you may use standard written works like BDAG, Moulton&Milligan concordance to the Greek NT, Hatch&Redpath concordance to the LXX, etc.)

- How is the word μεγαλωσύνη in Hebrews 1.3 used differently in Hebrews than anywhere else in the Bible? (5pt)
- How many times in the LXX and the NT does the phrase “ἐγένετο (δὲ) ἐν τῷ (up to 3 intervening words) INFINITIVE” occur? (5pt)

What conclusions can you make based on the pattern of its occurrence? (5pt)

Bonus: What is the command line parameter you would use in BibleWorks to conduct this search? (2pt)

- In Luke 23.42, the one criminal says to Jesus:
Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

There is a textual variant here, however, which records that he says:

Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

The external evidence is mixed, but there is a significant difference in understanding. Where is the one other place in the Bible where a form of ἔρχομαι is used with the preposition ἐν where the object of that preposition is βασιλεία? (Note: There are a number of easy ways to get the answer given the parameters I set. You should even be able to find it using the NRSV.) (5pt)

Bonus: The most thorough and accurate way to get this answer is to use the Graphical Search Engine in BibleWorks or the Graphical or Syntax search file from Logos. Email me the file you used to conduct the search. (2pt)