

Grammar ___(23); TransTheory ___(26); TransSyn ___(47); Syn ___(24); GrkTools ___(15)
+___(4 bonus) points >>> _____ / 135 points = _____ %

This is the take-home portion of the exam. You may use any resources except asking another person. You do *not* need to complete the test in a single sitting. You may take up to a maximum of 3 hours.

1) **Grammar** (23 pts total): We want to work closely with Romans 5:17. Start by reading Romans 5.12-21 in English to get a sense of the context. Here is verse 17:

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) Note that the verse starts with εἰ. What sort of question should you be asking? For what should you be looking? What is being indicated? 3 pts
- B) What is the case of τῷ ... παραπτώματι? 1 pt
What is the function of this case here? 2 pts
- C) With what does the οἱ agree? (I.e., with what does it go that helps clarify the grammatical structure of this verse?) 1 pt
- D) What is the CASE and FUNCTION (use “Cases and Their Functions” - 3pts each=12pts) of:
τὴν περισσείαν: _____ case functioning:
τῆς χάριτος: _____ case functioning:
τῆς δωρεᾶς: _____ case functioning:
τῆς δικαιοσύνης: _____ case functioning:
Now look at how the phrase τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης is translated in the NASB and NRSV. (Cf. 2A below; phrase in italics) Why is the NRSV translation subject to possible misunderstanding? (Hint: what does the καὶ connect?) 4pts

2) **Translation Theory:** In this class we have noted the distinction between formal and dynamic (or functional) equivalence in translating a text. *10+16=26 pts total*

List two English versions which basically employ formal, literal translation? (*1 pt*)

List two English versions which basically employ dynamic equivalence translation? (*1 pt*)

A) Demonstrate your awareness of such a distinction and your ability to work with such concepts by evaluating the following translations of Romans 5:17. (*Italicized* phrase provides reference to 1D above.)

KJV: For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

NASB: For if by the transgression of the one, death reigned through the one, much more those who receive *the abundance of grace and of the gift of righteousness* will reign in life through the One, Jesus Christ.

NRSV: If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive *the abundance of grace and the free gift of righteousness* exercise dominion in life through the one man, Jesus Christ.

- Compare how they render the phrase, εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι.
How is each version dealing with the case of παραπτώματι? (I.e., what function?) *2pts*
KJV, NASB:
NRSV:
- Compare how each version is rendering the repeated / paralleled phrase, διὰ τοῦ ἑνός. *6pts*
KJV - “by one”: Does the “by” used here have the same meaning as the “by” which is the 3rd word in the verse?

NASB – “through the one... through the One”: What justification is there for capitalizing the second “One”?

NRSV – “through the one man”: What justification is there for translating ἑνός with “one man”?

B) Second, render Romans 5.17 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...”) Be sure to use inclusive language appropriately. Be attentive to words that are repeated and that your translation reflects the repetition. *16 points*

3) **Translation and Syntax:** Translate the following text. *40 points + 7pts=47 points total*

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)

4) **Syntax:** (Note: For some of the questions there is not necessarily a single ‘right’ answer. I am more interested in seeing the kind of grammatical argument you would make.) *24 pts total*

- Look at the Greek of Hebrews 1, starting at verse 1.
 - Where does the first sentence end? *(1pt)*
 - What is the subject of this sentence? *(1pt)*
 - What is the main verb? *(1pt)*
 - 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 *(4pt)*:

Which version provides the best sense for the phrase and on what grounds? *(4pt)*

- What tense is ἐλάλησεν? *(1pt)*
Which translation is closest to the simple sense of this tense? *(1pt)*
How would you argue for the appropriateness of the translation of this verb by, for example, the NET Bible? *(4pt)*
- Look at how the translations render the preposition ἐν. Which would you argue is the best translation: “in” or “by” or “through”? *(3pt)*
- Looking at the translations, what are some possible implications for the word υἱῷ lacking an article? I.e., which is best: “a son” or “a Son” or “His Son” or “his Son”? *(4pt)*

5) **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&Geden concordance to the Greek NT, Hatch&Redpath concordance to the LXX, etc.) *15 pts total*

- Which book in the New Testament has the highest percentage (hits in book/words in book) of instances of subjunctive verbs? *2pts*
- How many times in the New Testament is there an instance of a participle immediately preceded by an article which agrees with it in gender, number, and case? *2pts*
- Provide at least 4 Greek words (which have different roots) that can be used to express the concept of “sin.” *2pts*

- In how many verses in the Bible does a Greek word whose root is πειραζ* or πειρασ* occur in the NRSV where a form of the word “test” is used? *2pts*
In how many verses in the NRSV is a form of the word “tempt” used? *2pts*

- 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 possibly a significant difference in understanding. Translate or comment on each to indicate the distinction (*2pts*): “Jesus, remember me when you come...
εἰς τὴν βασιλείαν σου >
ἐν τῇ βασιλείᾳ σου >
- 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.) (*3pts*)
- 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. Copy a screen shot of your search or email me the file you used to conduct the search. (*2pt*)