

NAME: _____

Date: _____

Grade: _____

(From Grade Calculation on last page)

Course: _____

 **Written Exercise 13:** 

 **Translate** John 1:9-11 into correct English (**31 answers**):

 **Parse** the following words according to the appropriate model (**115 answers**):

^{1,9}

Ἦν (7 answers): Imperf (____) - Ind - 3 - ____ - _____ - _____

τὸ φῶς (7 answers): ____ - Nom (____) - N - ____ - _____, _____, ____ - _____

τὸ ἀληθινόν (10 answers): Adj (____) - Nom (____) - N - ____ - _____, _____, _____ - _____

ὃ (12 answers): ____ - Nom (____) - N - ____ - _____, _____, _____ - introducing a ____ dependent clause: _____

φωτίζει (8 answers): Pres (____) - Act - Ind - 3 - ____ - _____ - _____

πάντα (9 answers): Adj (____) - Acc - M - ____ - _____, _____, _____ - _____

ἄνθρωπον (7 answers): ____ - Acc (____) - M - ____ - _____, _____ - _____

ἐρχόμενον (12 answers): Pres (Desc) - Dep - Ptc (Adj: Attrib/ Adv: Temp) - Nom - N - S - ἔρχομαι - as it comes

εἰς τὸν κόσμον (7 answers): ____ - Acc (____) - M - ____ - _____, _____ - _____

Note: A critical grammatical and, growing out of it, a theological issue of major proportions exists with the perceived role of this participle phrase ἐρχόμενον εἰς τὸν κόσμον. Within the theoretical limits of Greek grammar the ending attached to the participle -ομενον could be either masculine or neuter gender. The phrase specifies the physical birth moment for the nominal reference it is to be linked to. The relative clause verb φωτίζει, especially in the anti-gnostic stance of the fourth gospel, defines the action of illumination as a salvation moment. The

resultant meaning then, with the relative clause obviously attached to φῶς via the common neuter gender, singular number agreement of the noun and the relative pronoun, asserts that the light has the power to bring to salvation every person it comes in contact with. No problem so far. The challenge surfaces with the participial phrase. If the participle is taken as accusative, masculine, singular -- as it technically can be -- it is then , attached to ἀνθρώπων. This link sets up a whopper of a theological dilemma. The resulting expression declares that every person is brought into salvation by the illuminating light at the moment of physical birth -- a seemingly wonderful proof text for advocating universalism. Some English translations, particularly those bent towards a more literal verbal approach to translating, e.g., the King James Version, wind up supporting this theological affirmation of universalism in their translation: KJV, "That was the true Light, which lighteth every man that cometh into the world." The enormous problem with this grammatical linkage is that it creates a theological position that is repeatedly denied throughout the remainder of the gospel document, not to mention the larger context of the New Testament.

The other grammatical possibility relieves the theological problem, as well as the literary contextual tension of the first linkage. The participial ending is taken as nominative, neuter, singular, thus linking the birth reference to the Light. Thus via the incarnation of the Word as the salvationally illuminating Light the possibility now exists for every person to come in contact with this powerful Light. This emphasis on the incarnational humanness of Jesus as the divine Logos is consistent contextually with the larger text of the prologue, 1:1-18. Additionally, this understanding sets up the typical Johannine double-entendre to be played out literarily in numerous pericopes where the human Jesus brings saving light to those coming in contact with him, and sets the stage for the pericope in chapters fourteen and sixteen for the Spirit of the resurrected Christ to continue to bring saving light into the lives of those coming into faith relationship with Christ.

1.10

ἐν τῷ κόσμῳ/ (7 answers): _____ - Loc (_____) - M - _____ - _____, _____ - _____

ἦν (7 answers): Imperf (_____) - Ind - 3 - _____ - εἰμῶ - _____

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

ὁ κόσμος (7 answers): _____ - Nom (_____) - M - _____ - _____, _____ - _____

δι! αὐτοῦ (10 answers): _____ _____ - Abl (_____) - M - _____ - _____, _____, _____ - _____

ἐγένετο (8 answers): 2 Aor (_____) - Dep - Ind - 3 - _____ - _____ - _____

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

ὁ κόσμος (7 answers): _____ - Nom (_____) - M - _____ - _____, _____ - _____

αὐτὸν (10 answers): _____ _____ - Acc (_____) - M - _____ - _____, _____, _____ - _____

οὐκ ἔγνω (8 answers): 2 Aor (_____/Ingress) - _____ - Ind - 3 - _____ - _____ - _____ / recognize

1.11

εἰς τὰ ἴδια (10 answers): Adj (Subst) - Acc (_____) - N - P - _____, _____, _____ - _____ (people)

ἦλθεν (8 answers): 2 Aor (_____) - _____ - Ind - 3 - _____ - ἔρχομαι - _____

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

οἱ ἴδιοι (10 answers): Adj (Subst) - Nom (____) - N - P - _____, -____, -____ - ____ (people)

αὐτὸν (10 answers): _____ - Acc (____) - M - ____ - _____, -____, -____ - _____

οὐ παρέλαβον (8 answers): 2 Aor (____) - Act - Ind - 3 - ____ - _____ - _____

❖ **Conjugate** the following verbs according to the appropriate model (12 answers):

Present - Active - Indicative Forms of δικαιόω (6 answers):

Person: Singular Plural

1

2

3

Present - Passive - Indicative Forms of δίδωμι (6 answers):

Person: Singular Plural

1

2

3

⚔ **Decline** the following nouns and noun derivatives according to the appropriate model (24 answers):

The singular and plural forms of σάρξ, σαρκός, ἡ (6 answers):

Singular: Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Adjective *πάς, πάσα, πᾶν* (18 answers):

Case: Masculine

Feminine

Neuter

Singular:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

 **Block diagram** the above text according to the guidelines (18 answers):

15⁹ Ἦν τὸ φῶς τὸ ἀληθινόν,
ὃ φωτίζει πάντα ἄνθρωπον,
ἐρχόμενον εἰς τὸν κόσμον.

¹⁰ ἐν τῷ κόσμῳ
16 ἦν,
καὶ
δι' αὐτοῦ

17 ὁ κόσμος...ἐγένετο,
καὶ
18 ὁ κόσμος αὐτὸν οὐκ ἔγνω.

¹¹ εἰς τὰ ἴδια
19 ἦλθεν,
καὶ
20 οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

Questions based on the block diagram:

1. How is the reference to φῶς in statement 15 qualified? Identify the three qualifiers:

The predicate modifier:

The two attributive modifiers:

2. Describe the interpretative implications of each of the above two types of modifiers in statement 15:

