

## Handout #5

### Determining the Structure of 1:13-29

**NB:** the language of inception

v. 13—o[j] (*hos*) =

v. 15—o[j] evstin (*hos estin*) =

v. 15—also contains a unique word: \_\_\_\_\_

You find the same word in \_\_\_\_\_

What precedes it there? \_\_\_\_\_

Thus: v. 15— o[j] evstin (*hos estin*) plus “first-born” (prwto,tokoj = *prototokos*) of \_\_\_\_\_

v. 18b—o[j] evstin (*hos estin*) plus “first-born” (prwto,tokoj = *prototokos*) of \_\_\_\_\_

What does this suggest?

Where does this unit end and the next unit begin? v. \_\_\_\_\_

Note the post-positive personal pronoun Kai. u`ma/j (*Kai humas*) = \_\_\_\_\_

Where does the next unit begin? v. \_\_\_\_\_

Note the post-positive personal pronoun \_\_\_\_\_ (Nu/n cai,rw = *Nun chairō*)

What pronoun is present in v. 29? \_\_\_\_\_ (kai. kopiw/ = *kai kopiō*)

How many units have we distinguished?

What are they?

Other considerations:

vv. 13-14: relative pronoun, not personal pronoun

vv. 15-18a: dominant \_\_\_\_\_ pronoun

vv. 18b-20: dominant \_\_\_\_\_ pronoun

vv. 21-23: dominant pronoun

vv. 24-29: dominant pronoun

Do these units have a common motif/theme?

vv. 13-14

vv. 15-18a

vv. 18b-20

vv. 21-23

vv. 24-29

Discussion

Origen (ca. 185-ca. 253/55 A.D.): “They say that I <claim> that the father of wickedness and perdition, <and> of those who are cast out of the kingdom of God, that is, the devil, is to be saved. This is something which not even a madman and someone who is manifestly insane can say.” From his “Letter to his Friends in Alexandria,” found in Rufinus, *Apology for Origen* (2010), p. 128.