The background of the entire cover is a photograph of a path lined with trees in autumn. The path is covered in fallen yellow and orange leaves. Sunlight filters through the dense canopy of green and yellow leaves, creating a bright, hazy glow at the end of the path. The trees are tall and mature, with thick trunks.

The Journey Ahead A Spiritual Pathway for Modern Pilgrims

Volume II The Epistle of James GUIDEBOOK

Bill McDowell with Barney Hartline and Albert Simon

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for Modern Pilgrims

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*“As the body without
the spirit is dead, so
faith without deeds
is dead.”*

James 2:26

First Printing, September 2017

**Published 2017 by Marshall University Learning Resources Center
Jenkins Hall 101D, Huntington, WV 25755**

Editor: Albert Simon

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ACKNOWLEDGEMENTS

Bill McDowell

One has little choice in their in-laws. I have been most fortunate. I first met my soon-to-be brother in law, Barney Hartline, when he was dating my youngest sister, Chris. It was not a long while before they requested I officiate their wedding vows.

Barney and Chris in addition to being the parents of three children and having five grandchildren are owners of Hartline Wholesale Hardware. While Chris has oversight of Barney, Barney serves as a deacon with oversight for the educational program, is a teacher, and an author of numerous publications for the Church of Christ in Cape Girardeau, Missouri. Over the years, we have shared our love for the Scriptures and our fascination with studying biblical Greek. I strongly recommend his study developed for his church members, *Greek and Hebrews Without Tears*, available online from Cape Girardeau Church of Christ at www.capechurchofchrist.org. (download of material is free).

I was eager for him to share his knowledge and expertise in both in working with me on this Guidebook. Barney has spent many hours reading the chapters of James and this second volume of *The Journey Ahead*. I am most grateful for his diligence and commitment in sharing as co-author of this Guidebook.

My thanks also to Albert Simon who is no stranger to involvement in our textbooks and guidebooks. He has served as editor and publisher of past volumes of *Sermon on the Mount* (2015) and volume one of *The Journey Ahead* (2016). Albert currently serves dual roles as IT Consultant, Sr. and Learning Resources Center (LRC) Supervisor for Marshall University's College of Education and Professional Development. During the past 10 years, he has been a frequent contributor, writer and field test coordinator for The United Methodist Publishing House's Vacation Bible School titles published by Cokesbury and Abingdon Press. Albert is currently writing a book about the history of Christian music.

INTRODUCTION TO THE GUIDEBOOK

This is the second volume of *The Journey Ahead – A Spiritual Pathway for Modern Pilgrims, Volume II, The Epistle of James*. It is written with the conviction that the books of the New Testament that run from Hebrews to Revelation, the last nine books of the Bible, have much to say that is useful to the modern reader. It is certainly true these books have never attracted the loyal following which Paul and the Gospels have enjoyed. They have suffered from a certain amount of neglect. It is hoped that reading these books will demonstrate they deserve careful and loyal study. We believe you will find them wonderful and powerful texts.

It is nearly impossible to read any of these nine books of the Bible without thinking about theology. They are theological texts. The subject matter is theology, or at least theology as broadly conceived. All of the texts deal in a general way with God, Jesus, faith, ethics, and other traditional issues of theology. Thus, to read these texts, these nine New Testament books, without thinking about theology requires a studied avoidance of some kind.

The readings offered here are, in some ways, the most natural and normal readings one can make. We are pursuing the explicit subject matter of the texts. We are trying to understand for ourselves what these texts are saying about their subjects. When Hebrews talks about sacrifice, we attempt to understand what is really being said in the text about sacrifice. When I John talks about love, we want to understand what I John really says about love. These texts pursue issues and present proposals that are explicitly theological. Since we want the text to direct our readings, we shall follow them into their theological arguments.

Problems

However, there are problems with such a relaxed approach to the act of reading. If we let ourselves simply drift to the subject matter of the text as it seems appropriate, we tend to introduce our own voices too soon. Our own thoughts about the subject matter of the text can easily lead the thinking of the text on this subject. There is something dangerous about reading in a way that simply feels natural. If it feels natural, there may be too much of the reader in the reading. It is the danger of drowning out the voice of the text with our own voices that drives much of our attraction to the historical reading of the texts. There is an ethic that

should come into play in every act of reading. We the readers are not the only persons who have a claim on or a right to the text we are reading. The original author, for instance, still has a claim on the text. When we read, we become obliged to the intentions of the author who wrote the text.

HOW TO READ THE BIBLE

Skillful reading of literature doesn't come naturally, it must be learned. The inspired Word of God, the Bible, is also a literary work written with artistry, a narrative arc, and themes both major and minor. Just as there are valid and invalid approaches to reading *Huckleberry Finn*, there are right and wrong ways to read the Bible. The material below will be helpful in how to study the Bible.

HOW TO STUDY THE NEW TESTAMENT

To the church the twenty-seven books from Matthew through Revelation are sacred books, the New Testament. They are set apart from other literature as a canon of scripture. They function in the church as a norm, a standard, by which the church in every age is to measure itself and its activity.

But this normative function of the New Testament writings demands understanding. The church cannot measure itself by the New Testament unless it understands what the New Testament says.

The twenty-seven books of the New Testament were written almost two thousand years ago. The distance between the writing of these books and our own age is one that must be measured not only in time but also in geography (the Mediterranean world), in language (Greek), in culture in general (the Hellenistic-Roman world). The understanding of the New Testament requires an awareness of this distance lest its meaning be distorted and improperly modernized.

Since the New Testament is sacred scripture and since it functions as normative in the life of the church, there is always the need to apply it to contemporary and relevant affairs. But this need for application can lead to modernizing distortions of the New Testament, especially when passages are taken out of context to support some particular doctrine or program. Thus, for example, socially responsible preachers in eighteenth-century Sweden used the text,

“*Man shall not live by bread alone*” (Matthew 4:4) to urge farmers to plant potatoes instead of wheat. Other examples of this type are legion, and the practice continues to the present day.

The New Testament cannot function truly as a norm unless it is first understood on its own terms and in its own historical context. Whenever the historical context and the historical meaning of its terms are ignored or bypassed, then the New Testament can mean anything that anyone wants it to mean. Without its historical anchor, the New Testament becomes “all things to all men” – or even, nothing to everyone. So long as the church claims to use the New Testament as its norm, it is obligated to consider the historical character of the New Testament.

To avoid a distortion in the meaning of the New Testament it is necessary to ask two related questions: (1) What *did* it mean? And (2) What *does* it mean or *should* it mean? The first question is a purely descriptive question. It is a question that requires an awareness of the historical distance between ourselves and the writers and the first readers of the New Testament writings. It is a question which might take the form: What did Paul mean when in the middle of the first century A.D. when he wrote to the Corinthian church, and how would the people living at that time and in that city have understood what Paul wrote? It is a question which calls for an understanding of the issues, problems, and concerns of that day and in that culture for an understanding of how and in what way the preaching and teaching of Jesus and the early Christians related to the situation.

The second question is one that involves the application of the New Testament for our day. For example: What does Paul’s letter to Corinth mean today? Or what should it mean to us? But this second question, which is of paramount concern for the church, should not prejudice the first question. First, we must know what it meant before we can ask what it means or should mean today.

Translations

The process of determining “what it meant” is already underway in the English translations of the New Testament. Translation always involves interpretation. The New Testament writings were written in *koine* Greek; and whenever a translator endeavors to translate a sentence from Greek to English, he must make

some decision about the meaning of the original before he can choose the appropriate English words.

For example, Matthew 5:3 reads in Greek: μακαριοι ηοι πτοχοι πνευματιχ, ηοτι αυτον εστιν η βασιλεια τον ουρτανον (*makarioi hoi ptochoi toi pneumatic, hoti auton estin he basileia ton ourtanon*). What did these words mean? The committee which produced the *King James Version* (1611) understood them to mean:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

E.J. Goodspeed (1923) understood the same passage to mean:

*Blessed are those who feel their spiritual need,
for the Kingdom of Heaven belongs to them!*

J. B. Phillips (1952) understood it to mean:

How happy are the humble-minded, for the kingdom of Heaven is theirs!

And the committee which produced the *New English Bible* (1961) understood it thus:

How blest are those who know that they are poor: the kingdom of Heaven is theirs.

A crucial question in this verse is what did the expression ηοι πτοχοι πνευματιχ (*hoi ptochoi toi pneumatic*) mean in the first century. Phillips believes it meant “humble-minded,” whereas the *The New English Bible* understood it to mean “those who know that they are poor” (close to the parallel in Luke 6:20). The difference is a difference in interpretation.

Since every translation involves interpretation, it is important in the first place to use a translation by a reputable scholar or committee of scholars who can be depended on to know well the language and culture of the first century. And in the second place, it is useful to employ more than one translation. By comparing good English translations, the student of the New Testament can detect those places where the meaning of the original is to some degree debatable, as in the case of Matthew 5:3 cited above. Also by comparing translations at salient points, he can begin to have a feeling for the meaning of the text and avoid being wed to the specific wording of one translation. Some editions of the New Testament are available which print two or more translations in parallel columns.

One of the first of those editions I owned was the *New Testament in Four Versions*, published by *Christianity Today*, and including the KJV, RSV, Phillips, and NEB. I now have before me *Today's Parallel Bible* published by Zondervan, and including the King James Version (KJV), New International Version (NIV), New Living Translation (NLT), and the New American Standard Bible (NASB). If one uses such an edition, one may find it useful to underline crucial parallel words and expressions in each translation for ready reference. But even apart from such parallel editions, the student can prepare his own worksheets on particular passages, using various translations and copying the passage in parallel columns. But - in today's world you can make it real easy by just going to your computer, writing the verse and see up to eleven or twelve of the various translations right in front of you!

The Meaning of Words

The New Testament is composed of words; and if it is to be understood, the words must be understood. Translators attempt to choose the English words or expressions which, in their opinion, will convey the original meaning of the Greek. But the word or expression which the translator chooses may not always mean the same thing to the modern reader as it does to the translator – especially in terms of the finer shades of meaning and connotations which are attached to a word.

An English dictionary will be of little help – in fact, it may be a hindrance. English dictionaries reflect current English usage, and it is often the case current English usage has little to do with the meaning of words in the New Testament. For example, take the word “church.” In *Webster's Third New International Dictionary (1966)* the first meaning of church is “a building set apart for public, esp. Christian worship.” This is an accurate definition for the normal use of the word church in modern English, but this meaning hardly fits a sentence such as that in Acts 8:3, “But Saul laid waste the church ...” (Did he burn it down?)

The meaning of words are determined primarily by their usage in context. The editor of a modern English dictionary determines the meaning of a word by observing how it is used in context in contemporary usage; in the same way one can determine the meaning of words used in the New Testament by observing how they are used in context. One way of doing this is the use of a concordance such as

R. Young's *Analytical Concordance to the Bible* (based on the KJV) or J. W. Ellison's *Nelson's Complete Concordance of the Revised Standard Version Bible*. For example, one might look in Young's concordance under "church" and find all of the passages under which "church" occurs. OR, again the modern computer makes it short work to compare many concordances quickly.

As you read each the meaning of the word can become clearer. After going through all the passages, the student might attempt to write a definition which would fit in each passage.

But at this point a warning should be given. Words often have more than one meaning, and one author may use a word in one sense while another author uses it in another sense. Therefore, in using a concordance for word study, the student will do well to note the usage of a word according to different authors and then with different meanings by the same author. For example, Paul often speaks of "works" with reference to ordinances of the law of Moses such as circumcision (Romans 4:2; Galatians 3:2, etc.), but James speaks of "works," meaning "acts of mercy" (James 2:14). In this case, the immediate context indicates what meaning is intended.

In addition to the use of a concordance, the student will profit from the use of one or more of the valuable New Testament word books. Again, this is modernized by the use of your computer. The use of word studies should not preclude the use of a concordance; the serious student will want to see for himself how a word is used in the New Testament. But a word study will enrich the student's knowledge by indicating the wider use of a word in the world of New Testament times and by discussing the meaning of the word as it is used in the New Testament in this wider context.

In the final analysis, the meaning of a word or phrase depends on the immediate context where it is used: the sentence, the paragraph, and the particular writing. For example, what is the meaning of "faith" in Galatians 3:2? This word appears in the phrase "hearing of faith" (KJV), and in the sentence, it is set over against the phrase "works of the law." A concordance will show that in Galatians "faith" is something that can be "preached"; it is something that "comes," as well as something that can be "heard" or "obeyed." But as it is used over against "works," how is "faith" to be understood? The first-time Paul refers to faith and works in

Galatians, a fuller expression is used, “a man is not justified by works of the law but through faith in Jesus Christ” (6:16). Here it is clear that Paul is not arguing simply the superiority of faith in general over against works, but that faith (as he uses it in Galatians) stands for the fuller expression, “faith in Jesus Christ.” Only when this is recognized does a passage such as Galatians 3:25 become intelligible: “But now that faith has come,” Paul knows that faith has always been the proper response to God (as a concordance to the Old Testament will reveal); the “faith” that “now ... has come” is specifically the “faith in Jesus Christ.” In this example, the meaning and use of “faith” in Galatians is ultimately determined by the immediate context and by noting how it is used in the sentence, with what it is compared or contrasted (“works of the law”), and the use of the word throughout the letter.

Literary Types and Forms

The larger, immediate context for any word or passage in the New Testament is the particular writing in which it is found. But the twenty-seven writings included in the New Testament are not all the same type of writing. It is important to recognize the type of writing in question and to interpret a passage within it in a manner appropriate to it.

Letters

One type of writing which appears in the New Testament is the letter or epistle. The letters of Paul, for example, are real letters, part of the correspondence which Paul carried on with various churches. We do not, however, have all of this correspondence. For example, in 1 Corinthians 7:1 Paul refers to a letter which the Corinthians had written to him and which he was answering, but we do not have that letter from Corinth to Paul. We are in the position of a person who hears only one end of a telephone conversation; we have to deduce what the other party is saying from what we hear, and only then can we understand the total conversation. The church at Corinth knew well what its problems were and what it had written to Paul. Paul did not have to restate the problem, but simply answer. But we are removed from that church and its problems. We cannot expect to understand what Paul meant unless we can detect (by deduction from what Paul says) what the situation was.

The first step in attempting to understand a letter is to piece together by deduction what the problem or problems were to which the author responds. For example, one can take Galatians and begin to piece together a portrait of the Galatian churches and their problems. They were churches composed primarily or totally of Gentile Christians (4:8; 5:2), but there were those who had begun to demand that these Gentile Christians be circumcised and submit to the requirements of the law of Moses (3:1-5; 4:9, 21; 5:2-7; 6:12, 13). Furthermore, some had attacked Paul, calling into question his apostolic calling (1:1, 11, 16), charging him with being a “men-pleaser” (1:10), and raising questions about his relationship with the Jerusalem apostles (1:18-2:10). Apparently, they believed Paul was a secondhand apostle, who preached a watered-down gospel (i.e., without the requirement of circumcision), and that if the Galatians had been evangelized by the Jerusalem apostles (“those of repute,” Gal. 2:2), they would have received the full gospel. When we begin to understand the situation in the Galatian churches, the answer of Paul becomes intelligible. In Galatians Paul defends himself as an apostle, and he defends his gospel. He argues that he was called by God (1:15, 16), that he was not dependent on the Jerusalem apostles (1:18-24), and even Jerusalem had no objections to the gospel which he preached among the Gentiles (2:1-10). Further, he argues the Galatians had received the Spirit on the hearing of his gospel; what more could they expect to receive if they were to submit to circumcision (3:1-5)? The coming of the Messiah has made the law of Moses obsolete (3:24, 25). Hence, to insist the calendar in God’s plan of salvation, i.e., “if justification were through the law, then Christ died to no purpose” (2:21).

Letters in the ancient world had their appropriate form, just as they do today. It was customary to follow the form:

A to B

Greeting

Thanksgiving and wishes for good health

Body of letter

Farewell

In 1 Thessalonians Paul follows this form, but in Galatians he breaks it. First of all, after stating his name as the sender, “*Paul an apostle,*” there is a parenthesis, “*not from men or through man ...*” Already, before going through the customary items of the letter form, Paul is arguing his case. Furthermore, he omits the thanksgiving altogether. Instead, he utters a double curse on those who bring “another gospel,” the gospel which requires circumcision – which to Paul is no gospel at all (Gal. 1:6-9). In breaking the customary letter form, Paul displays his emotions about the problem in question. He has no time or inclination for thanksgiving, even though a thanksgiving was customary – just as we write, *Dear Mr. Jones,*” even though Mr. Jones may not be dear to us and even though our letter to Mr. Jones may be one in which we quarrel with him. The way in which Paul uses the letter form, sometimes breaking the form, sometimes modifying or expanding it, often gives a clue to the problem at stake and to the mood of Paul when he writes.

The letters of the New Testament should first be treated individually before drawing parallels from other letters even when the author is the same. Paul writes to different churches about different problems. He often adopts the language of his opponents in arguing his case but these opponents are different in the various churches. Care should be taken to understand an individual letter on its own. For example, there are some obvious similarities between Galatians and Romans, but on closer inspection the student will find that the problems are quite different. In Galatians Paul deals with Judaizers, those who insist Gentile Christians be circumcised and submit to the requirements of the law of Moses. In Romans Paul is concerned, not with Judaizers, but with real Jews and the place of the Jews in God’s plan of salvation. In Galatians Paul is concerned to show the law is no longer in force now the Messiah has come; thus, it is not necessary to be circumcised. In Romans, the accent falls on the assurance God is faithful and he keeps his promises, both to those already justified by faith in Christ and to the Jewish people who will be included before the End. If one assumes in advance

Paul is saying the same thing in Romans he said in Galatians (as many commentators have) one misses the distinctive accent in Romans – and perhaps also in Galatians. The same applies to all the letters: Each should be approached on its own terms before a premature comparison and harmonization is made. It should be remembered that the original recipients of one letter did not have access to the other letters except those written to them. The first readers of Romans would not have had a copy of Galatians to influence their understanding. Only later were the letters of Paul collected so that one could read all of them together.

Tracts in Letter Form

Another type of writing included in the New Testament is the tract in letter form, a writing which has some marks of the letter form but which is not part of a real correspondence. It was customary in the ancient world to write essays and tracts intended for a more-or-less wide audience as if they were letters. One example is Hebrews, a writing which has no letter introduction at all, but which does have a letter ending. Hebrews is in reality a theological-ethical essay. One can deduce something of the general situation in which Hebrews was written, namely a state of persecution (Hebrews 10:32-39); but Hebrews is not as closely dependent on the specific problems of a particular church as are most of Paul's letters were. Another example is James, which has a letter introduction, but no letter ending. Indeed, the introduction itself is a clue to the fact that James is only artificially a letter. It is addressed generally, "to the twelve tribes in the Dispersion" (James 1:1). How would such a "letter" be mailed?

Apocalypse

Still another type of writing included in the New Testament is the apocalypse or revelation, represented by the Revelation of John and also certain parts of other writings, e.g., Mark 13; 2 Thessalonians 2. This type of writing was well-known in the world of that day – writings which purport to report revelations from God expressed in the rich figurative language of the Near East. Many of the figures which appear in Revelation would have been familiar to most readers in the first century since they had already been used before. Perhaps the first thing which a student should do in approaching Revelation would be to familiarize himself with such writings in the Old Testament as Ezekiel, Daniel, parts of Isaiah, and Zechariah, the first chapter of Genesis, and some of the Psalms. If one has access to other Jewish literature, one might read *I Enoch*, the *War of the Children of Light*

against the Children of Darkness from the Dead Sea Scrolls, and 2 Esdras (sometimes called 4 Ezra). But a warning is in order. These writings will make the student familiar with many of the symbols in Revelation, but these symbols are not always employed in precisely the same way or with the same meaning in Revelation. Furthermore, the student should realize that apocalyptic literature is drama; he should not become too engrossed with the meaning of a particular symbol and thereby lose sight of the broad meaning of the drama. For example, the beast whose number is 666 may well have referred originally to Nero Caesar, but it is more important to watch the dramatic conflict between the forces of good and evil. Much of the apocalyptic literature was written in times of distress with the purpose of offering to the oppressed righteous ones the assurance that God will vindicate them. This is the message of Revelation, a message which becomes clear when one reads through it at one setting, and when one approaches it as drama - a wide-screen, Technicolor drama which, despite the horrible onslaught of evil, ends with triumphant victory for good.

Gospels and Acts

Finally, we must consider the most difficult of the types of writings included in the New Testament: The Gospels and Acts. Modern man, who is accustomed to objective scientific history writing, tends to approach these writings as he does a high school history textbook or a modern biography of a great man. It is just this approach which leads to much misunderstanding and distortion.

The Acts of the Apostles does represent a type of history writing, but it is more than that. The aim of the author is not so much historical (in the modern sense) as it is theological. History is, of course, involved, but the author wishes to highlight the work of the Holy Spirit, the power of the word of God, and the way in which the church spread from Jerusalem to Rome. He does not intend to tell every detail about the growth of Christianity; for instance, he does not tell of how Christianity came to Egypt or Babylonia. He does not intend to tell of every apostle, but rather it is Peter and Paul he highlights. His pattern is more geographical than it is chronological. For example, he mentions the beginning of the church in Antioch in Syria only after dealing with Judea and Samaria, even though the church at Antioch began at the same time as the evangelization of Samaria (Acts 11:19ff; cf. 8:4ff).

The Gospels are also concerned with history, especially the historical Jesus of Nazareth, but it is a mistake to consider them as biographies in the usual and traditional sense of the word. The Gospel writers are not interested in the things which interest a true biographer. For example, consider the community (Rome?) in which the Gospel of Mark was first available. What would the readers learn about Jesus from this Gospel? Mark says nothing of what Jesus looked like, nor does he explicitly develop the personality of Jesus. It is more than likely such information could have been gathered if the author of Mark had had any interest in writing a biography. What Mark's Gospel does say from the very beginning is something has happened which fulfills the promises of God. The appearance of John the Baptist is the fulfillment of Isaiah's prophecy (Mark 1:2-8), and this is followed by material concerning the ministry of Jesus and especially those things related to the death and resurrection of Jesus – which is also understood as the fulfillment of promises. What is true of Mark's Gospel is generally true also for the other Gospels, even though both Matthew and Luke do give some material relative to the birth of Jesus. All of them are, strictly speaking, proclamations of God's act in Christ more than they are biographies.

When the Gospels are compared with one another, the authors of the Gospels appear to have little concern for chronological details. Not only do they generally refrain from giving dates, but the order of incidents in the ministry of Jesus is different in the different Gospels. For example, in Matthew Jesus cleanses the Temple (21:12, 13) and then curses the fig tree (21:18, 19), but in Mark the order is in the reverse (Mark 11:12-19). If one attempts to construct a chronological harmony of the Gospels, one is forced to choose which order he will follow – in this case, either Matthew or Mark – he cannot follow both. This example is typical of other problems which arise if one assumes that the order of events in the Gospels is chronologically determined. But is this assumption valid? In the ancient world, there were those who wrote about famous individuals but without following a chronological order in all details. For example, Suetonius (A.D. 70-160) wrote the *Lives of the Caesars*, treating Julius Caesar and the emperors Augustus through Domitian. He includes many narratives, but he does not arrange them in chronological order. Modern study of the Gospels has demonstrated although there is a basic chronological framework (baptism by John, Galilean ministry, journey to Jerusalem, death and resurrection), within this framework the authors have little

interest in the chronological order of events. The order is determined more because of the authors' interest in developing various themes and subthemes running through the various Gospels.

The material in the Gospels exhibits the marks of having been circulated orally and used by the church before incorporation in the written Gospels. Paul refers to the narrative of the Last Supper (1 Corinthians 11:23-25), which belonged then to the oral tradition (the Gospels had not yet been written), using a form close to that found in Luke (22:19, 20). Elsewhere Paul and others employ sayings of Jesus which come from the oral tradition, much of which finally came to be included in the written Gospels. Many of the narratives and sayings which are now found in the Gospels can stand by themselves, apart from the context. For example, the narrative in Mark 12:13-17 about the Tribute Money can stand alone and make perfect sense. The Pharisees and Herodians come to Jesus with a question: "*Is it lawful to pay taxes to Caesar or not?*" Jesus calls for a coin, asks whose image is on it, and says, "*Render to Caesar the things that are Caesar and to God the things that are God's.*" This narrative shows the evidence (in terms of form) of having been used orally, undoubtedly in the preaching and teaching of the early church. It is a single narrative which leads up to the climatic saying of Jesus – a saying which would answer the question of the early Christians concerning their allegiance, respectively, to Rome and to God.

As this material about Jesus circulated and was used by the church in its preaching and teaching, it would be applied to new and changing situations. This means that the material in the Gospels, all of which were written decades after the death of Jesus, is capable of several levels of meaning. For example, in Luke 15 there is recorded the parable of the lost sheep. Who is the lost sheep, and who are the ninety-nine who were not lost? Luke gives us a clue in 15:1, 2 where he mentions the Pharisees and scribes, on the one hand, and the tax collectors and sinners on the other. Both of these groups were Jews, but in Judea they had little to do with one another. Jesus offended the Pharisees by eating with the tax collectors and sinners, and in answer to the Pharisees he told the parable of the lost sheep, defending his own action. In the context of Jesus ministry, the lost sheep would refer to the tax collectors and sinners which the ninety-nine would refer to the Pharisees and scribes. But when Luke wrote his Gospel and Acts, the intra-Jewish problem was not the pressing problem of the church; rather, it was the problem of Jews and

Gentiles. It would be natural for the lost sheep to be identified with the Gentiles and the ninety-nine with the Jews. In Matthew's Gospel, this parable is applied in a quite different way (Matthew 18:12-14). The lost sheep is now described as the sheep that goes astray, a word used traditionally for a member of the religious community who leaves the community. In Matthew's version, this parable becomes an exhortation to the church to go out of its way to reclaim straying members. This parable is followed by the express rules for dealing with a member of the church who sins, with the accent on the extra effort that should be exerted to reclaim him (Matthew 18:15-17). This parable continued to be handed down by word of mouth and applied to various matters, coming also to be included in the second-century *Gospel of Thomas* and the *Gospel of Truth*.

In approaching the Gospels, the student is on the surest ground when he asks what a passage meant at the time it was written. It is somewhat more difficult to assess the meaning of a passage in the context of the ministry of Jesus itself. For one thing, already by the time of the written Gospels original sayings of Jesus in Aramaic had been translated into Greek. And the difficulty of determining the precise meaning of Gospel material at the level of Jesus' ministry is further complicated by the way in which the church used and shaped this material.

It must be remembered that the early church believed Jesus to be its Lord and that his words were living words. The words of Jesus were not remembered for antiquarian reasons, but rather they were used in the life of the church under the guidance of the Holy Spirit. If the church had been concerned with the literal words of Jesus exactly as they were spoken – the *ipsissima verba* – it would not have translated so many Aramaic sayings into Greek. Only a handful of Aramaic words of Jesus survive (e.g., *Abba*, [Mark 14:36; cf. Romans 8:15; Galatians 4:6]) even though many passages in the Gospels clearly show signs of being translated of an Aramaic original. The early church translated the Jesus-material for its new and changing situation. The words of Jesus were living words, pregnant with meaning for new and changing situations. The early church did not shrink from this task. But it makes it difficult for modern man to go behind the level of the written Gospels with precision.

The early church believed the Holy Spirit was present, and as John's Gospel notes, the Spirit was to be the guide in the remembrance of the material of Jesus (John 14:26). What the church did with the narratives and sayings of Jesus, it did under the guidance of the Spirit or, as Paul puts it, under the guidance of the Lord. But "remembrance" in this context must mean more than merely the memory of the literal words; it includes the true meaning and interpretation of these words, which was not possible prior to the death and resurrection of Jesus. For example, John's Gospel records the saying of Jesus, "*Out of his heart shall flow rivers of living water.*" Then there is added: "*Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not yet been given, because Jesus was not yet glorified*" (John 7:39). The "true" meaning of Jesus' words were possible only after he was glorified, and only as the Spirit of Truth made clear their true meaning.

The church did not forget the historical issues which existed during Jesus' ministry (e.g., the issue between Pharisees and tax collectors), but more important was the meaning of the living Jesus and the post-resurrection meaning of what Jesus did and said. It is this Jesus, the living Jesus, who determines the character of the material in the Gospels.

In studying the Gospels, the student should realize, first of all, that he deals with post-resurrection literature, written in the context of the church. He should endeavor to determine the main themes and aims of each of the Gospels individually. He may find that this is achieved by first reading through a Gospel at one sitting to get the full impact, and then comparing and contrasting one Gospel with another. For this latter purpose, a synopsis of the Gospels is of assistance. Although the Gospels deal with a common tradition, the distinctive accents can be detected through a comparative study. Having determined something of the tendencies of a particular Gospel, the reader should deal with passages within that Gospel in the light of these tendencies. Also, he should consider the question of function: What needs within the life of the church does the passage cater to, and to what extent has this function shaped the material? Although the student can profit from a comparative study of the Gospels, he should avoid premature harmonization. He should remember that each of the Gospels was written and first read in different communities which did not yet have a collection of four gospels.

What It Means – or Should Mean

The first question in studying the New Testament must be: What did it mean? We have sketched some guide lines for this task and noted some tools including the computer which will be of service. Now we must go on to the second question: What does it mean – or what should it mean? As with other ancient literature the student must eventually come to grips with the question of its meaning for him today. When one studies the dialogues of Plato or the *Confessions* of Augustine or Darwin's *Origin of the Species*, one should attempt to understand in each case what the author meant and how it was understood when it was written. But a responsible person must sooner or later make some judgment of the writing and ask: What does this mean today for me, if anything? So, it is with the New Testament. The New Testament is, in one way or another, a proclamation that “*God was in Christ reconciling the world to himself,*” that the “*kingdom of God is at hand,*” that “*Christ died for our sins in accordance with the scriptures, and that he appeared ...*” What does this mean, for me, today? What should it mean? The church is committed to the New Testament as its canon, its norm. But what does the New Testament mean the life of the church today?

It is beyond our scope here to attempt to lay down rules for applying the New Testament to our own day or for judging the New Testament to our own day or for judging the present age by the norm of the New Testament. But it may be that the more we understand what it meant, the clearer will be the meaning for today.

(Adapted from Dr. Roy Bowen Ward manuscript)

SELECTED BIBLIOGRAPHY

Fisher, F.L. *How to Interpret the New Testament*. Philadelphia: Westminster Press, 1966. An excellent and practical guide, based on solid scholarship, although weak on textual criticism.

Ladd, George Eldon, *The New Testament and Criticism*, Grand Rapids: William B. Eerdmans, 1967. This is a useful discussion of biblical criticism from a conservative point of view.

HOW TO USE THE GUIDEBOOK

The Bible Study Questions section is designed to accompany your textbook *The Journey Ahead – A Spiritual Pathway for Modern Pilgrims, James*. The questions should be completed *after* the corresponding chapter in the textbook has been read.

If you will be using this study for personal Bible study, it is suggested that you do all the questions.

If this study is to be used by small discussion groups, it is suggested the leader of the group may choose selected questions for discussion (if may be **all** of them). Those questions you didn't respond to you can visit later – study doesn't end just because the class ends, does it? There will be times of course when other questions arise for discussion and thought. Notice also the section with suggested discussion questions for each chapter.

Personal/Group Bible Study

Critical to any Bible study is to pray asking God to search your heart and reveal anything that might hinder you from hearing him. Then cleanse your heart of these things, so you can receive all that he has for you.

It is often helpful to have a modern translation of the Bible (like the New American Standard or the New International Version) or perhaps a Bible with parallel texts that can give you other insights.

After reading the chapter of James in your Bible read the appropriate chapter in the textbook. Then turn to this section and write out your answers in the space provided under each question. Be willing to join in the discussions. If you have completed the questions and have some understanding of the chapter, you will feel comfortable in sharing. The leader of the group is not there to lecture, but to encourage others to share what they have learned.

Keep the discussion centered on the principles being presented. Be sensitive to others members of the group. Listen when they speak and be encouraging to them. This will prompt more people to share. Do not dominate the discussion. Participate, but remember that others need to have equal time.

OUTLINE OF JAMES

James is not a book which easily lends itself to detailed analytical treatment. In fact, it has often been asserted that James cannot be outlined but that only a listing of the subjects treated in succession may be drawn up. But the more I (Bill) have studied James, the feeling has grown there is more unity and cohesion than appear at first sight. The book opens with a consideration of the place of trials in the Christian's life. The subject is extended through the subtopics of wisdom, poverty and riches, and the relation of trials to temptation to do evil. The assertion God may be responsible for temptation leads to a denial and an exposition of the good gifts which God does give, especially the gift of salvation, through the word of truth. This leads James into a discussion of the power of the word to save those who receive it in the right way. But James insists that the word must be a vital factor. It must be active in both positive and negative ways in our lives, in good deeds, and in morality. Then, beginning with chapter 2, James discusses a number of sins or attitudes, which are mostly enlargements of things previously mentioned. He discusses the relation of faith and partiality (2:1-13), faith and works (2:14-26), wrong use of the tongue (3:1-18), and worldliness or not keeping "oneself unstained from the world" (4:1-12). All these seem related to the theme of James 1:19-27. The remainder of the book picks up the thread of the difficulties and trials of Christians: 4:13-5:6 is an apostrophe addressed to the rich persecutors of Christians; 5:7-12 teaches Christians their proper attitudes in the midst of persecutions, admonishing patience and forbidding to swear. The rest of the book continues the general treatment of attitudes in the midst of difficulties, especially sickness and sin. First, a general admonition to prayer in troubles is given (5:13), followed by instruction in illness to call for the elders of the church (5:14, 15). Where the contingency exists the sick one may be a sinner, instruction is given as to how to deal with the sin (5:15b, 16). Prayer is held out as the solution to difficulty, and assurance is given prayer will avail (5:17, 18). Finally, in view of the peril of the sinner, an exhortation encouraging the strong to rescue the erring closes the epistle (5:19, 20). Thus, without manufacturing connections which do not exist, it is possible to see an overall unity of subject and design in the letter.

OUTLINE OF JAMES – J. W. Roberts

(*The Living Word Commentary*, Sweet Pub. Co., Austin: TX, 1977)

1. GIFTS OF GOD MANIFESTED IN TRIALS, 1:1-18

- A. Salutation and Greeting 1:1
- B. The Joy of Trials 1:2-4
- C. Wisdom in Trials, 1:5-8
- D. The Trials of Poverty and Riches, 1:9-11
- E. Patient Endurance in Trials Rewarded, 1:12
- F. Temptations Negatively Considered: They Do Not Come from God, 1:13-16
- G. The True Nature of God's Giving, 1:17, 18

2. ATTITUDE TOWARD THE WORD WHICH BEGETS, 1:19-27

- A. Meekness in Hearing the Word, 1:19-21
- B. Being Doers of the Word as Well as Hearers, 1:22-25
- C. The Application: Pure and Vain Religion, 1:26, 27

3. THE SIN OF RESPECT OF PERSONS, 2:1-13

- A. Partiality in the Assembly, 2:1-4
- B. God's Judgments, 2:5-13

4. THE RELATION OF FAITH AND WORKS, 2:14-26

5. ADMONITION TO TEACHERS, 3:1-18

- H. Bridling the Tongue, 3:1-12
- I. The Truly Wise Teacher, 3:13-18

6. WORLDLINESS IN THE CHURCH, 4:1-12

- A. The Source of Wars and Strife, 4:1-10
- B. Judging Brethren, 4:11, 12

7. DIRECT ADDRESS TO THE UNBELIEVING RICH, 4:13-5:6

- A. The Presumptuous Use of Time, 4:13-17
- B. The Sin of Shameful Wealth, 5:1-6

8. ATTITUDE TOWARD MISTREATMENT, 5:7-12

- A. Admonition to Patience, 5:7-11
- B. Swearing Forbidden, 5:12

9. THE CHRISTIAN IN ILLNESS AND SIN, 5:13-20

- A. Prayer and Singing, 5:13
- B. Illness and the Efficacy of Prayer, 5:14-18
- C. Converting Erring Brethren, 5:19-20

WHAT WOULD IT LOOK LIKE IF YOU KNEW A LITTLE GREEK?

The following material is not required but is intended to assist in your study of God's Word.

The Greek language was rich and full. Our own English language which has had to borrow from so many sources is rather poverty stricken by comparison. For example, Greek verb tenses. While the following is not required learning it will give you some access to the language the Bible was written in.

We might ask,

What Would It Look Like If You Knew a Little Greek?

Well first you would be able discover the meaning of the Greek words that lie behind the English. This is called doing “word studies.” Without knowing Greek or without learning how to use study tools, the best you can do is learn what the English word means. But as you will see, words have a range of meanings. Think through all the ways we use the word “can” and “run.” Words don't have exact counterparts in different languages. The range of meaning of an English word will almost never be the same range of meaning for the Greek word behind the English. We call this the word's “semantic range.” So just because an English word can have a certain meaning, it is by no means certain that the Greek behind it has that specific meaning.

A good example of this is the Greek word *σαρξ*, *sarx*. This word can be translated many different ways because English has no exact counterpart to it. In as short a book as Galatians we find *sarx* translated by the NIV (1984, changed in the 2011 edition) as “flesh,” “human effort,” “illness,” “man,” “no one,” “ordinary way,” “outwardly,” “sinful nature,” and “that nature.” All these English words partially overlap in meaning with *sarx*, but none is an exact equivalent.

Another example is 1 Corinthians 7:1. The RSV translates, “It is well for a man not to *touch* a woman.” Lots of good youth group talks on dating come out of the word “touch.” But guess what? The NIV (1984) translates 1 Corinthians 7:1 as “It is good for a man not to marry.” Wait a minute! Are we talking about dating or are we talking about marriage? The fact of the matter is that *ἡπαισθηται* (*hapiesthai*)

can mean “to touch,” or it can be speaking of marriage or even sexual relations (see the NIV 2011). Translators have to pick one meaning or the other.

Another example is John 3:16.

*“For God so loved the world that he gave his one and only Son,
that whoever believes in him shall not perish but have eternal life (NIV).”*

What does “so” mean? Most readers think it means “a lot.” That’s about the only way someone would read the English. But did you know the Greek word behind “so” most likely means, “in this way”? “For God loved the world *in this way*, he gave ...” The giving of his Son shows *how* God loved the world, *not how much*! (This is why the footnote in the ESV reads, “Or *For this is how God loved the world.*”).

My favorite example when it comes to translating words is Matthew 26:27, which talks about the Lord’s Supper. The KJV says,

“Drink ye all of it.”

A friend of mine told the story of how, when he first became a Christian, he made sure he drank every last little bit of grape juice in the communion cup. He would shake it until every drop was gone; he was going to obey Scripture and drink “all of it.” Only one problem: that’s not what the verse means. The “all” means “all of you,” not “all the liquid.” The RSV translates, “Drink of it, all of you.”

So, as you learn about Greek and translations, you’ll see why these types of differences occur, and it will give you some tools to help you determine what the Greek really means.

Another thing happens when you know a little Greek. You learn the basis of exegesis. “Exegesis” is a fancy word for Bible study or interpretation. Using a methodology called “parsing” you will learn to divide a biblical story into smaller, more manageable, units, locate the main thought, and see how the other statements in the passage relate to the main point. You will then lay the passage out visually in a way that helps you see the author’s flow of thought. This is the best way to help you learn what good commentary writers are trying to do.

For example, below is the salutation from Jude. How many main thoughts are there, and how many descriptions of the recipients does the author include?

The salutation breaks down into three sections: author; recipients, greeting.

Jude, a servant of Jesus Christ and a brother of James,

To those who have been called, who are loved by God the Father and

kept by Jesus Christ: Mercy, peace and love be yours in abundance.

Jude tells us three things about the recipients: they have been called; they are loved by God, they are kept by Jesus.

Another thing, you will often be able to understand why translations are different. How many times have you been in a Bible study where the leader is discussing a verse, but your Bible appears to say something considerably different? How can the translations be so different? What does the verse really say? Let me give you a few examples.

Luke 2:14 is one of the better-known verses in the Bible. In the KJV it reads,

“Glory to God in the highest, and on earth peace, good will toward men.”

Is there anything in this verse that bothers you? It is a statement of blessing, and God’s angels say, *“Peace, good will toward men.”* Does God’s peace extend to all people? *“Peace”* is a marvelous biblical concept that designates a cessation of hostility between God and us: it’s the result of justification (Rom. 5:1).

The RSV says

“Glory to God in the highest, and on earth peace among men with whom he is pleased.”

Here, peace isn’t extended to all people, but only to those who are the recipients of God’s pleasure. Why are the KJV and the RSV different? The answer is that the Greek manuscripts are different at this verse. Some have *εὐδοκίας*, *eudokias* with the “s” (the Greek sigma), which is followed by the RSV, others have *eudokia*, which is followed by the KJV. The “s” completely changes the meaning.

Another example is Mark 16. If you are reading Mark 16 in the RSV, after the women see that the tomb is empty, the Bible says,

“And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.”

The gospel ends at verse 8 on a note of fear. But let me tell you a story that is related, although it won't sound like it at first. Have you ever seen those movies they often show in high school sociology class about the snake people of the Appalachians? They handle rattlesnakes as part of their church worship, and they don't die. Why are these people doing this? “Because the Bible says so,” they would respond. If you are reading the KJV, it doesn't stop at verse 8 but goes on to verse 20. Verses 17-18 say,

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.”

Wouldn't you like to know whether these verses truly belong in the Bible or not?

Here is a more subtle example. In 2 Corinthians the ESV reads,

“Because I was sure of this, I wanted to come to you first, so that you may have a second experience of grace.”

Sounds as if Paul is talking about a second work of grace subsequent to conversion. But see how other translations handle the passage.

“In this confidence, I intended at first to come to you, so that you might twice receive a blessing” (NASB).

“Because I was sure of this, I wanted to come to you first, so that you might have a double pleasure” (RSV).

“Because I was confident of this, I wanted to visit you first so that you might benefit twice” (NIV).

Since none of the other translations give any suggestion of a second work of grace, it is doubtful that the ESV means to suggest this.

So what are we going to do with these differences? First of all, we will work to understand why they are different. Second, we will learn to pull the translations together. So often in Bible study when the translations are different, we seem content to let them say different things. Rather, what we need to do is use the different translations to come together and arrive at a common meaning, a meaning that perhaps has several nuances that the different translations are trying to convey.

Limitations to be aware of

As you learn remember don't forget you know only a little. It's not a little Greek that proves dangerous; it's a little bit of pride that proves dangerous. If you respect the fact that you are only starting to learn some Greek, then these tools can become just another way in which you can study the Bible.

Please remember what we're doing and what we're not doing. We're learning to use the tools; we're trying to understand what words mean. We're not learning enough Greek to make complicated grammatical pronouncements that aren't even supported by the commentaries.

I remember once in seminary listening to a speaker saying, "Well, the Greek says this and the Greek says this." And I'm looking at the Greek and I say (I hope to myself), "You're wrong, you're wrong, you're wrong." He didn't really know Greek, but he was using it – it seemed to me – to elevate himself in a position of authority over his people. He should have been more careful and more humble.

Jehovah's Witnesses are another good example of misusing Greek. They will cite John 1:1 – "In the beginning was the Word and the Word was with God and the Word was *a god*" – and argue there is no word "the" before "God." Jesus is not "the" God but "a" god, a created god. But if they really knew Greek, they wouldn't make such a horrible and obvious mistake, for two reasons. (1) There's technically no such thing as the word "the" in Greek. There is a word *o*, that can be translated as "the," as "your," or as many other words. There is no exact equivalent for the word "the" in Greek. (2) Grammatically the Greek explicitly states that Jesus is, in our language, "the God."

So why should you learn a little Greek, if it is possible to make various types of errors. Because the personal rewards of deepening your biblical study are so great that it is worth the effort. Just remember the importance of humility (Phil. 2:1-13) and meekness (Matt. 5:5), and that while knowledge puffs up, love builds up (1 Cor. 8:1).

Now, a brief look at:

GREEK VERB TENSES

“No element of the Greek language is of more importance to the student of the New Testament than the matter of *tense*. A variation in meaning exhibited by the use of a particular tense will often dissolve what appears to be an embarrassing difficulty, or reveal a gleam of truth which will thrill the heart with delight and inspiration. Though it is an intricate and difficult subject, no phase of Greek grammar offers a fuller reward. The benefits are to be reaped only when one has invested sufficient time and diligence to obtain an insight into the idiomatic use of tense in the Greek language and an appreciation of the finer distinctions in force.” (Dana & Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1955), pp. 176-177.

These comments by Dana and Mantey are to be taken seriously if the student of the New Testament desires to get any benefit from the study of Greek as well as the New Testament in general. It is an area that offers much reward. Never neglect to notice the tense of each Greek verb and note its significance and bearing upon the meaning of each passage. The diligent seeker of New Testament truth will take careful note of the crucial aspects of Greek verb usage.

ADDITIONAL RECOMMENDED RESOURCES

- *Greek and Hebrew Without Tears* by Barney Hartline, Chapter 3, page 22. (Barney’s entire course, free of charge, is available online at www.capechurchofchrist.org)
- *Blue Letter Bible*, available online at www.blueletterbible.org.

THE EPISTLE OF JAMES

Overview of Volume 2

MULTIPLE CHOICE

- 1 Martin Luther called the epistle of James an “epistle of straw” because as he saw it:
 - A it had nothing of the nature of the gospel
 - B was in opposition to Paul in ascribing justification by works
 - C failed to mention the Passion
 - D failed to mention the resurrection
 - E all of the above
- 2 “Justification”
 - A for both Paul and James is a corporate, communal term
 - B means how an individual is made right with God
 - C means how a person becomes a Christian
 - D how God declares an individual innocent
 - E all are true
- 3 “Justification”
 - A is God’s covenant with Israel at the return from exile
 - B means vindication in its simplest terms
 - C has an eschatological flavor when applied to us
 - D is not an individualistic idea according to N.T. Wright
 - E all are true

TRUE OR FALSE

- | | | | |
|----|-------------|--------------|--|
| 1 | TRUE | FALSE | Providing for widows and orphans is an economic issue. |
| 2 | TRUE | FALSE | As the old covenant community was redeemed out of Egypt to be a community, so the new community was redeemed out of the Law, sin and as a community to be a community. |
| 3 | TRUE | FALSE | For Paul, the law cannot be kept perfectly but merely shows up sin. |
| 4 | TRUE | FALSE | Preserving the unity of the Jewish and Gentile believers, according to Paul is absolutely essential to the gospel. |
| 5 | TRUE | FALSE | James says the new covenant is dependent on “a state of moral perfection.” |
| 6 | TRUE | FALSE | Both Matthew and James emphasize realms of mercy. |
| 7 | TRUE | FALSE | The evidence of our identification with Jesus’ community calls for a different ethic. |
| 8 | TRUE | FALSE | Rahab’s act was a gesture of joining the covenant community. |
| 9 | TRUE | FALSE | Abraham did not just “intellectually believe” that God’s word is authoritative. |
| 10 | TRUE | FALSE | In chapter 3, James divides his address between actions and speech. |
| 11 | TRUE | FALSE | James makes the advantaged share their resources with the disadvantaged. |
| 12 | TRUE | FALSE | James tells both rich and poor to await the coming of the Lord accepting with endurance and patience the present suffering. |

WORD SEARCH

Search **up**, **down**, **forward**, **backward**, and on the **diagonal** to find terms/concepts from the word bank that will be presented in this study.

E	A	I	R	M	E	R	C	Y	I	E	F	V
E	A	G	L	I	S	T	E	N	U	O	O	T
S	R	E	H	C	A	E	T	G	R	V	I	L
W	I	S	D	O	M	E	N	G	Y	A	U	T
E	A	E	A	G	T	O	I	T	O	A	E	T
E	E	R	R	I	T	V	I	P	P	S	T	I
H	A	C	R	M	E	N	R	I	T	J	O	Y
T	T	I	A	N	U	A	R	I	C	H	E	S
E	P	I	E	R	Y	I	N	W	A	L	E	T
S	G	S	A	E	G	G	I	S	K	R	O	W
T	S	R	R	F	P	A	T	I	E	N	C	E
N	O	I	S	S	E	F	N	O	C	O	T	N
E	N	O	I	S	I	V	I	D	E	O	L	N

CONFESSION
DIVISION
FAITH
FORGIVENESS

GRACE
JOY
LAW
LISTEN

MERCY
PATIENCE
PAUL
PRAYER

RICHES
SPIRIT
TEACHERS
TESTING

TONGUE
UNITY
WISDOM
WORKS

CHAPTER 1

INTRODUCING THE LETTER OF JAMES

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | To our best knowledge, the author of the epistle of James is James, the son of Zebedee. |
| 2 | TRUE | FALSE | Someone who has “completely and absolutely assigned all personal rights over to the authority and will of another person” (Trench) is known as bondservant. |
| 3 | TRUE | FALSE | The author of the epistle of James is believed to be the half-brother of Jesus. |
| 4 | TRUE | FALSE | The Epistle of James enlarges our practical understanding of faith. |
| 5 | TRUE | FALSE | The dominant theme of James is faith that is real works practically in one’s life. |
| 6 | TRUE | FALSE | James was not a believer in the earliest days of Jesus’ ministry |
| 7 | TRUE | FALSE | James has assigned all his personal rights to God and the Lord Jesus Christ. |
| 8 | TRUE | FALSE | James summons the twelve tribes to live out the Mosaic Torah as God’s enduring will. |
| 9 | TRUE | FALSE | The Hebrew Bible is known as Tanakh in Hebrew. |
| 10 | TRUE | FALSE | James’ letter understands God’s Story as the Story of Israel. |
| 11 | TRUE | FALSE | The prayer recited morning and evening from Deuteronomy 6:4-9 is known as the Shema. |
| 12 | TRUE | FALSE | Neither trials or temptation come from God. |

TRUE OR FALSE, *continued*

- | | | | |
|----|------|-------|--|
| 13 | TRUE | FALSE | Sin is an evil impulse. |
| 14 | TRUE | FALSE | Tests can lead to maturity if endured. |
| 15 | TRUE | FALSE | Anger is always an inappropriate response. |
| 16 | TRUE | FALSE | Verses 9-11 of James teaches that the rich are always evil and wicked. |
| 17 | TRUE | FALSE | When it comes to ethics James reads, interprets and applies the Torah through the lens of the Shema. |
| 18 | TRUE | FALSE | Trials and Temptations are just two words for the same thing. |
| 19 | TRUE | FALSE | James addresses the problem of suffering. |
| 20 | TRUE | FALSE | The proper reaction to suffering is to give in to the evil impulse. |
| 21 | TRUE | FALSE | It is clear that piety often led to poverty. |
| 22 | TRUE | FALSE | For James wisdom is necessary in order to see suffering as joy. |
| 23 | TRUE | FALSE | James yearns for the creation of the true community in the church. |
| 24 | TRUE | FALSE | The rich are always evil. |
| 25 | TRUE | FALSE | The poor are always pure. |
| 26 | TRUE | FALSE | Becoming a doer of the word replaces the anger of man. |
| 27 | TRUE | FALSE | At least a person whose religion is worthless can bridle his tongue. |

MULTIPLE CHOICE

1 James the author of the Epistle of James

- A** is a monotheist
- B** is fully at home in the world of Judaism
- C** is fully familiar with the Hellenistic world
- D** writes in good and fluid Greek
- E** all are true

2 Which of those listed below are central themes in James

- A** God is one
- B** God is constant and without change
- C** believers are called to harmonize their faith and action
- D** ethics are focused in an individualistic sense
- E** all are true but D

3 Trials or testing

- A** should be met with joy
- B** produces endurance or steadfastness
- C** binds all the themes in James together
- D** is connected to eschatological waiting
- E** all of the above are true

MULTIPLE CHOICE, *continued*

4 We can say of testing

- A** that James is careful to distinguish between testing and temptation
- B** that it comes from God
- C** it is good bringing endurance which enables one to attain maturity
- D** pilgrims mature as they endure
- E** all of the above are true

5 Factors that appear in the testing context are:

- A** economic hardship leads some to compromise and seek financial security
- B** the evil impulse, a source of internal strife
- C** internal strife is the product of the desire to have
- D** the tempter (Satan) is the source of “wisdom” which divides
- E** all of the above are true

CHAPTER 2 (*James 1:1-18*)

SPIRITUAL WHOLENESS THROUGH TRIALS

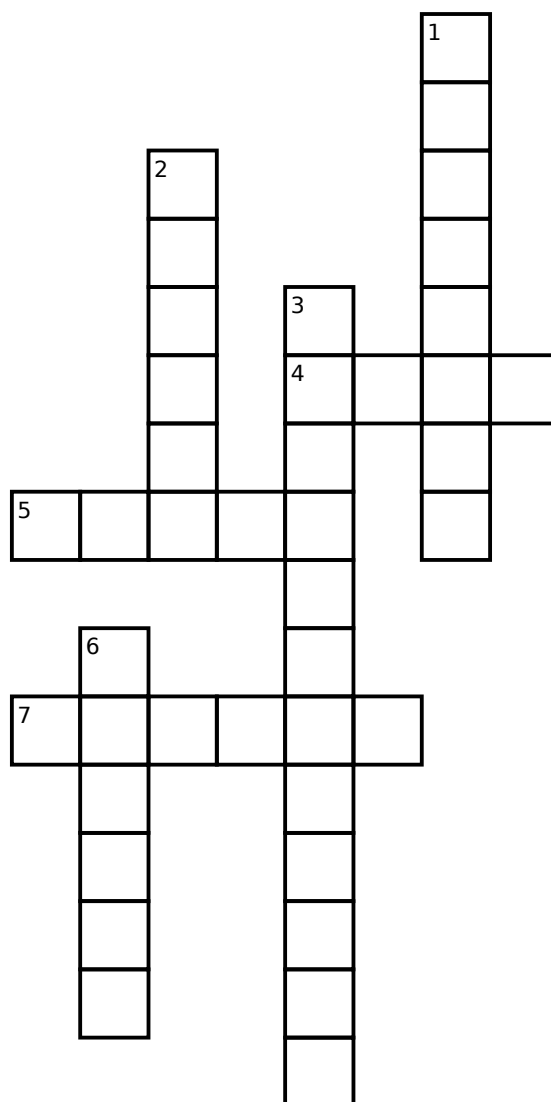
MULTIPLE CHOICE

- 1 “Consider it all joy whenever you face trials of many kinds.”**
- A** is irrational
 - B** is ordering all-encompassing joyful emotion during severe trials
 - C** a command that we exult with joy upon hearing we have lost our job to one less qualified
 - D** all three above are true
 - E** all of the above are false
- 2 When James says, “Consider it all joy”**
- A** he means have an understanding of life which brings joy into trials because of our relationship to Jesus
 - B** he demands we make a deliberate and careful decision to experience joy even in times of trouble
 - C** he means to experience joy even in times of trouble
 - D** considers it not “if” but “when”
 - E** all of the above are true

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | The discerning of the purpose of trials is an easy matter for the spiritually mature. |
| 2 | TRUE | FALSE | The various trials we face have spiritual value. |
| 3 | TRUE | FALSE | The believer who perseveres is blessed and because he will receive the crown of life. |
| 4 | TRUE | FALSE | Wisdom begins with a healthy reverence for God. |
| 5 | TRUE | FALSE | Trials bring maturity. |
| 6 | TRUE | FALSE | One who is low (humble) should take <u>pride</u> in his high position. |
| 7 | TRUE | FALSE | The purpose of trials is to produce mature Christian character. |
| 8 | TRUE | FALSE | We can say wisdom is supernatural in origin and can create conflict in the community. |
| 9 | TRUE | FALSE | Fortitude and perseverance produce maturity. |
| 10 | TRUE | FALSE | Pilgrims mature as they endure. |
| 11 | TRUE | FALSE | Wisdom is knowledge. |
| 12 | TRUE | FALSE | A.T. Robertson calls wisdom “the practical use of knowledge.” |

CROSSWORD PUZZLE



DOWN

- 1 James says that perseverance proceeds this
- 2 many kinds of these are an opportunity to become wise
- 3 James says this develops through the testing of one's faith
- 6 descends from above and produces certain virtues

ACROSS

- 4 this is rooted in human desire
- 5 the more we pass, the tougher we become
- 7 a potential danger to spiritual life

CHAPTER 3 (*James 1:19-27*)

SPIRITUAL WHOLENESS IN OBEDIENCE

MULTIPLE CHOICE

- 1 The word of truth**
 - A** begets us as a kind of first fruit
 - B** is planted in the Christian's heart
 - C** is able to save us
 - D** all are correct

- 2 At the judgement, each person will have to give an account for every**
 - A** failure to go to the assistance of orphans and widows.
 - B** sin
 - C** careless word
 - D** act of ignoring the poor
 - E** none of the above

- 3 We should be**
 - A** quick to speak, slow to listen, slow to become angry
 - B** slow to speak, quick to listen, slow to become angry
 - C** quick to correct a fool
 - D** quick to teach the scripture with many words
 - E** none of the above

MULTIPLE CHOICE, *continued*

- 4** Ephesians 4:26 tells us to be
- A** angry
 - B** benevolent to the poor
 - C** care for orphans and widows
 - D** loving toward our fellow Christians
 - E** none of the above
- 5** In order to be doers of the word we must first
- A** get rid of moral filth
 - B** bring our tongue under control
 - C** bring our temper under control
 - D** both B and C are correct
- 6** When one gets rid of moral filth the house must be filled with
- A** church work
 - B** the words of faithful friends
 - C** the word of God
 - D** good work to keep from becoming the Devil's playground

MULTIPLE CHOICE, *continued*

- 7** The word “save” in scripture implies both the salvation of the soul and also the restoration of
- A** the church
 - B** brotherly love
 - C** kindness
 - D** life
- 8** James gives several essentials to receive God’s salvation in chapters 1 and 2. They are
- A** hear, believe, repent, confess and be baptized
 - B** empty your mind of moral filth and forsake not the assembly of God
 - C** empty your mind of moral filth and anger, refill your mind with God’s word, be doers of the word.
 - D** both A and B are correct
- 9** Those who are hearers of the word but not doers are
- A** deceiving themselves
 - B** not like the wise man who built his house on the rock
 - C** like those who look into a dimly lit mirror
 - D** all are correct

MULTIPLE CHOICE, *continued*

- 10** A mirror is used to alter a person's external appearance. God's word is used to alter a person
- A** internally
 - B** emotionally
 - C** radically
 - D** lovingly
- 11** According to James 1:25, one sure way of not forgetting the word of God is to
- A** listen often to talented expositors of the word
 - B** forsake not the assembly
 - C** believe it
 - D** be doers of the word
- 12** Why is God's law perfect?
- A** it applies to everyone at any time and in any situation
 - B** it is like a mirror in which one can see the image of God
 - C** it tells us how to organize the church
 - D** it has a rule for every situation

MULTIPLE CHOICE, *continued*

- 13** According to James chapter 1, being doers of the word includes
- A** assembling with the Saints
 - B** preaching and teaching the word
 - C** bridling the tongue, doing deeds of compassion, and being holy
 - D** repenting and being baptized
- 14** Worship is defined by Romans 12:1 as,
- A** preaching, praying, singing, taking up a collection, partaking of the Lord's supper
 - B** expressing reverence toward God
 - C** presenting our bodies as a living sacrifice
 - D** a service that takes place at church every first day of the week

TRUE OR FALSE

- 1 **TRUE** **FALSE** Anger is always sinful.
- 2 **TRUE** **FALSE** There is no place for anger, even righteous anger.
- 3 **TRUE** **FALSE** James puts the emphasis on speaking.
- 4 **TRUE** **FALSE** James pleads for restraint in respect to anger.
- 5 **TRUE** **FALSE** Humans are to represent all creatures before God.
- 6 **TRUE** **FALSE** Another word for meekness is weakness.
- 7 **TRUE** **FALSE** The Word has the power to transform lives.
- 8 **TRUE** **FALSE** To save means to make a person whole and complete in every respect.
- 9 **TRUE** **FALSE** If we put away sins we can then receive the implanted word.
- 10 **TRUE** **FALSE** Laws made and enacted by man are conditioned by culture.

CHAPTER 4 (*James 2:1-13*)

THE FOLLY OF PARTIALITY

MULTIPLE CHOICE

- 1 John Wesley preached to coal miners in the field because
 - A his dad was a coalminer and he felt a special affinity for them
 - B coal mining was a dangerous occupation and he wanted to reach them with the Gospel before they died
 - C the Church of England had become so elitist that coal miners didn't feel welcome in church
 - D John Wesley was also a doctor and treated black lung disease
 - E all are correct
- 2 The word *translated favoritism* in James literally means
 - A taking face
 - B saving face
 - C to show undeserved favor
 - D favor the rich
 - E all are correct

MULTIPLE CHOICE, *continued*

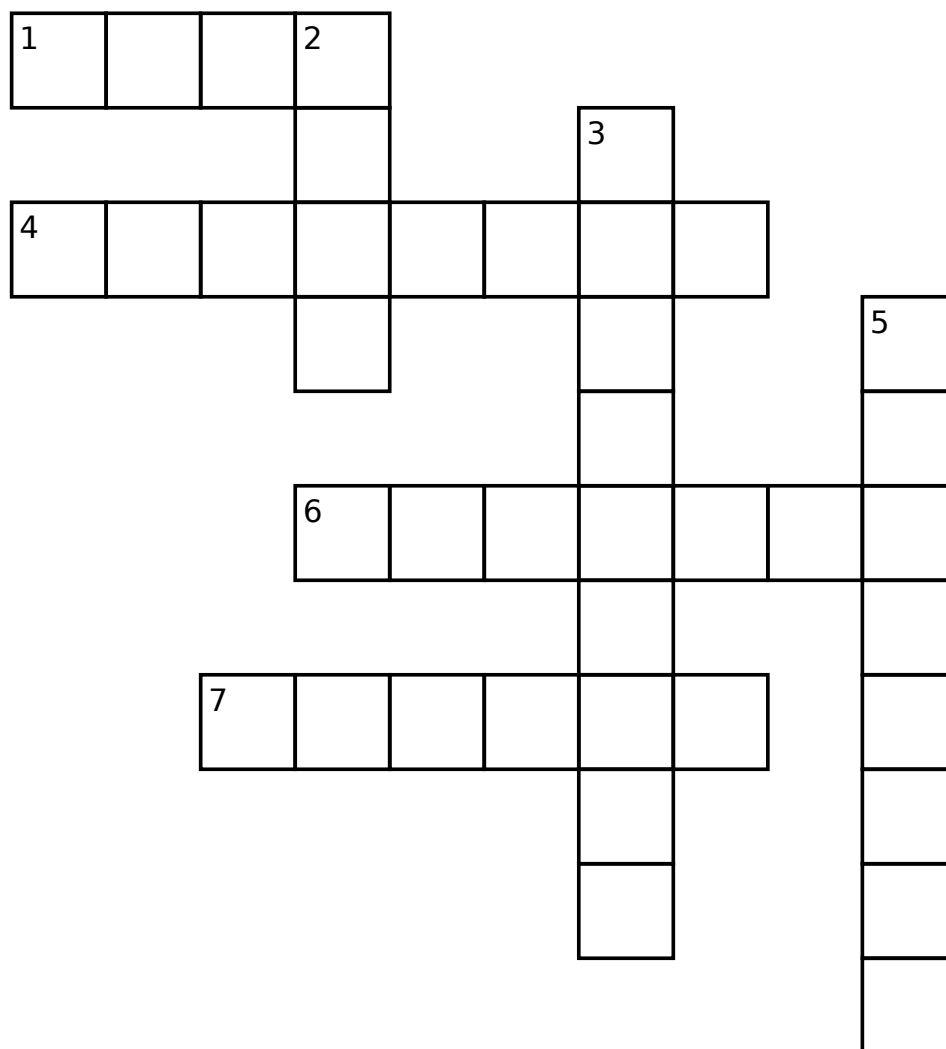
3 James says that those who judge without mercy

- A** will not inherit the kingdom of God
- B** will receive judgement without mercy
- C** are like whitewashed tombs
- D** should instead feed the hungry

4 E.P. Sanders argued that the Torah taught

- A** that one must keep the Old Testament law perfectly
- B** showed the coming of Christ
- C** provided for forgiveness by giving the Jews a day of atonement
- D** taught that there was no remission of sins for those who mistreat the poor

CROSSWORD PUZZLE



DOWN

- 2** Paul said that through poverty we will become this
- 3** James says that a heart full of mercy triumphs over this
- 5** love your neighbor as yourself

ACROSS

- 1** James says of the rich that they are spiritually _____
- 4** James says that these persons are no respecters of persons
- 6** According to James, Christians live under this law
- 7** James says that those who make distinctions among brethren have become these with evil motives

TRUE OR FALSE

- | | | | |
|----|------|-------|--|
| 1 | TRUE | FALSE | The Royal Law is “You shall the Lord your God with all your heart.” |
| 2 | TRUE | FALSE | We should not show favoritism because we are believers. |
| 3 | TRUE | FALSE | Charles Colson tells how he influenced diverse groups through White House visits. |
| 4 | TRUE | FALSE | Partiality means showing respect of persons or making distinctions. |
| 5 | TRUE | FALSE | The word translated for favoritism is “taking face” (<i>prosolampsia</i>). |
| 6 | TRUE | FALSE | Partiality is compatible with faith in Jesus. |
| 7 | TRUE | FALSE | James has in mind corrupt mental processes when speaking of “evil thoughts.” |
| 8 | TRUE | FALSE | The ground is level at the foot of the cross means it is absurd to be partial to anyone. |
| 9 | TRUE | FALSE | The Torah is connected to “implanted word” in James. |
| 10 | TRUE | FALSE | James is Torah observant. |

CHAPTER 5 (*James 2:14-26*)

FAITH AND WORKS

MULTIPLE CHOICE

- 1 The obvious answer to the rhetorical question that James asks at the end of verse 14 in chapter 2 is**
 - A** yes
 - B** no
 - C** it depends on the situation
 - D** faith alone saves
 - E** works alone save
- 2 Luther thought that James**
 - A** contradicted what Jesus taught in Matthew chapter 25
 - B** contradicted what was taught in Old Testament law
 - C** contradicted what Paul taught about the nature of faith
 - D** was in harmony with the rest of the Bible
- 3 Augustine said, “I do not understand why the Lord said**
 - A** faith without works is dead”
 - B** work for the night is coming”
 - C** get thee behind me Satan”
 - D** none of the above

MULTIPLE CHOICE, *continued*

4 “Keep the commandments” as James said of faith without works is

- A** useless
- B** cannot save
- C** is dead
- D** all of the above

5 To James, good works are

- A** the good works of the Torah
- B** good works in general
- C** probably both
- D** probably neither

6 There is not one demon who

- A** is an atheist
- B** does not tremble
- C** is not a believer
- D** all are true

7 James refuses to accept

- A** works as necessary for salvation
- B** a division between faith and works
- C** belief as necessary for salvation
- D** faith as necessary for salvation

MULTIPLE CHOICE, *continued*

8 Simon the sorcerer is an example

- A** of faith without works
- B** of one who professes to believe but does not
- C** of one who does not have true faith
- D** one who loves money more than God

9 By trusting in God by offering his son Isaac

- A** Abraham was justified
- B** Abraham was shown that human sacrifice was sinful
- C** Abraham's seed became a great nation
- D** Abraham received propitiation of his sins

10 Faith finds its fulfilment in acts of mercy.

- A** true
- B** false

11 Rahab was

- A** a prostitute
- B** a Canaanite
- C** an inn-keeper
- D** justified by works
- E** one who welcomed the spies
- F** all are correct except C

MULTIPLE CHOICE, *continued*

12 Faith and works are inseparable like

- A** sin and humankind
- B** body and spirit
- C** marrow and bone
- D** soul and spirit

13 James 2:14-20 concludes about faith and works:

- A** faith without works is useless
- B** cannot save
- C** is dead
- D** is ineffective
- E** all are true

14 James says demons

- A** have creedal faith
- B** believe God is one
- C** are monotheists
- D** are Trinitarian
- E** all are true

15 Paul used Genesis 15:6 as evidence that justification occurs

- A** solely by faith, by trusting in the word of God, apart from works
- B** prior to circumcision
- C** works do not figure into the act of God in making a person righteous

FILL IN THE BLANK

Complete each of the statements using words from the word bank at the bottom of the page. Each word will only be used **once**.

1. _____ by works is doing works of mercy.
2. _____ is a prime example of belief which is not true faith.
3. Those who are righteous are so by virtue of works like _____ in Genesis 18-22.
4. To be called “righteous” in _____ means that one’s behavior and life conform to the Torah.
5. To be called “righteous” in _____ means that one’s behavior and life conform to the Torah as interpreted by one’s authorities.
6. To be called “righteous” in _____ of James means one’s behavior and life conform to the Torah as interpreted by Jesus.
7. _____ demonstrates the inseparability of faith and works.
8. _____ believed one is to enter eternal life they must keep the commandments.

WORD BANK

ABRAHAM
JUSTIFICATION
THE BIBLE

AUGUSTINE
RAHAB
THE MESSIANIC COMMUNITY

JUDAISM
SIMON THE SORCERER

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | The evidence is overwhelming that faith must be translated into practice. |
| 2 | TRUE | FALSE | Believing God is One qualifies one to be considered among God's people. |
| 3 | TRUE | FALSE | Religious works of love and moral living are vain without faith. |
| 4 | TRUE | FALSE | James expounds that the meaning of faith is something that involves works of mercy. |
| 5 | TRUE | FALSE | The word "mercy" expresses the "law of liberty." |
| 6 | TRUE | FALSE | James answers the question of faith and works by appealing to Rahab and Abraham. |
| 7 | TRUE | FALSE | Real faith is more than mental assent to truth. |
| 8 | TRUE | FALSE | James says Abraham was justified on the basis of his works. |
| 9 | TRUE | FALSE | The work that justified Abraham was when he offered his son Isaac on the altar. |
| 10 | TRUE | FALSE | Christians today should be acting with compassion and mercy toward those in need if they are to be in a saving relationship with God. |
| 11 | TRUE | FALSE | For James faith is distinguishable from works. |
| 12 | TRUE | FALSE | Faith is not a work. |
| 13 | TRUE | FALSE | James emphasizes the act of trust by Abraham did not come to its perfection or completion until the <i>Aqudah</i> . |
| 14 | TRUE | FALSE | Justification is forensic: it is to be declared in the right by God in the courtroom of God. |

TRUE OR FALSE, *continued*

- | | | | |
|-----------|-------------|--------------|--|
| 15 | TRUE | FALSE | The actualization and maintenance of authentic faith has been a problem for the church from apostolic times onward. |
| 16 | TRUE | FALSE | Kierkegaard's story about Duckland demonstrates the chasm between profession and action, professed by faith and works. |
| 17 | TRUE | FALSE | Rahab is righteous on the basis of works. |

CHAPTER 6 (*James 3:1-12*)

EXHORTATIONS FOR TEACHERS

MULTIPLE CHOICE

- 1 James says that not many ought to become teachers because**
 - A** not many have studied enough to be a competent teacher
 - B** teachers will be judged with greater strictness
 - C** most people are not able to control their tongues well enough to teach
 - D** most do not have God's gift that enables them to teach
- 2 James says that everyone who teaches**
 - A** will occasionally make a mistake
 - B** should teach with perfect understanding
 - C** can overcome "slowness of tongue" with God's help
 - D** should learn to teach the Gospel perfectly
- 3 James compares the tongue to**
 - A** a rudder on a ship
 - B** a small fire that sets a forest on fire
 - C** deadly poison
 - D** a spring that pours forth both brackish and fresh water

MULTIPLE CHOICE, *continued*

4 In Hebrews 5:12, the writer

- A** like James, admonishes his readers to learn to control their tongues
- B** says that not many should become teachers
- C** admonishes his readers for not maturing to the point that would allow them to become teachers
- D** encourages them to go unto all of the world and preach the Gospel

5 In Matthew 23:6-8, Jesus chastises Jewish Rabbis for

- A** not speaking the truth in love
- B** not practicing what they teach
- C** being more concerned about prestige than teaching
- D** not knowing enough of God's word to teach
- E** teaching the letter rather than the spirit of the law

6 In first century Palestine, competent teachers were even more important because

- A** the Roman government was constantly listening for the slightest signs that insurrection was being taught
- B** the Jewish leaders were constantly listening for the slightest signs that insurrection was being taught
- C** only about 10% of the people could read and had no way of knowing if the teacher was teaching the truth
- D** people were rebellious and could easily be provoked by the wrong words

MULTIPLE CHOICE, *continued*

7 Jesus says in Matthew chapter 5 that anyone who breaks the least of commandments and teaches others to do the same will

- A** will not enter into the kingdom of heaven
- B** will be cast into the lake of fire
- C** will be called least in the kingdom of heaven
- D** will be called a blasphemer

8 A perfect man

- A** is a man who has achieved a state of sinless perfection
- B** is one who has reached spiritual maturity
- C** is one who perfectly keeps himself unspotted from the world
- D** is one who speaks without ever making a mistake

9 The real peril of the tongue is

- A** that it can be used for teaching distorted truth
- B** angry words that from it unbridled slip
- C** that it can be used to curse God
- D** that it can be used to falsely accuse others

10 The abusive tongue

- A** is sharper than a two-edged sword
- B** is controlled by inward evil
- C** can be tamed by righteous living
- D** originates and is set on fire by Hell itself

MULTIPLE CHOICE, *continued*

11 James sees cursing our fellow man as equivalent to

- A** cursing God
- B** physical abuse
- C** cursing God's creation
- D** robbery and murder

12 Henritta Mears

- A** was one of the education geniuses of our time
- B** built a Sunday School to the unheard number of 4,000 students
- C** influenced over 400 young people into Christian service
- D** taught Bill McDowell
- E** all are true except D

13 Chapter 3 of James

- A** is about responsibility and control of speech
- B** is about the teacher's wisdom
- C** is about the community and the tongue
- D** is about dissensions
- E** all are true

MULTIPLE CHOICE, *continued*

14 James addresses the problem of the impact of the tongue

- A** by using the example of a bit and a horse
- B** by using the example of a rudder and a ship
- C** by using the example of a spark and a fire
- D** by using the example of a man and a woman
- E** all are correct except for D

15 To exhort teachers James uses images of

- A** a spring producing both fresh and brackish water
- B** a fig tree producing olives
- C** salt water producing fresh water
- D** all of the above

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | James discourages people from becoming teachers. |
| 2 | TRUE | FALSE | James warns his readers not to fill the role of a teacher unless they are qualified. |
| 3 | TRUE | FALSE | James says if a man controls his tongue he will have achieved perfection. |
| 4 | TRUE | FALSE | James reflects on the connection between creation and speech. |
| 5 | TRUE | FALSE | One word can alter the course of human history. |
| 6 | TRUE | FALSE | James says the bit in the horse's mouth make them obey you. |
| 7 | TRUE | FALSE | James warns the tongue and direct and misdirect the messianic community. |
| 8 | TRUE | FALSE | James says the tongue is a raging fire meaning we should take a vow of silence. |
| 9 | TRUE | FALSE | The bit and horse analogy emphasized small size and great impact. |
| 10 | TRUE | FALSE | The rudder and the ship analogy emphasized the small and great as well as guidance. |
| 11 | TRUE | FALSE | The spark and the forest analogy emphasized small and great well as destructiveness. |
| 12 | TRUE | FALSE | Any animal species according to James can be tamed and has been tamed. |
| 13 | TRUE | FALSE | We betray the purpose of creation when we misuse the tongue by unkind words, words of anger, etc. |
| 14 | TRUE | FALSE | A teacher's responsibility is to love others and speak in a way that emerges from that love. |

CHAPTER 7 (*James 3:13-18*)

TEACHERS AND WISDOM

MULTIPLE CHOICE

- 1 The source of all wisdom starts with**
 - A** God's word
 - B** asking God for it
 - C** intense study of God's word
 - D** treating others as you would want to be treated
- 2 Wisdom that does not come from above**
 - A** is full of bitter envy and selfish ambition
 - B** is boastful
 - C** is false to the truth
 - D** is earthly, unspiritual and devilish
 - E** all are correct
- 3 Wisdom that comes from above is**
 - A** pure
 - B** peaceable
 - C** full of mercy and good fruits
 - D** does not show partiality or hypocrisy
 - E** all are true

MULTIPLE CHOICE, *continued*

- 4 The wise and understanding man will show it**
- A** by his life and deeds
 - B** by his superior knowledge of God's word
 - C** by his treatment of the poor
 - D** by his words
- 5 Among the Greeks those who were considered wise and understanding were**
- A** those who were able to teach accurately
 - B** those who showed mercy and not evil in their lives
 - C** skilled and expert people
 - D** those who understood the principle behind the text
- 6 Wisdom**
- A** means that we understand everything
 - B** means having superior knowledge
 - C** means allowing the Holy Spirit to guide our lives
 - D** means knowing what to do as life comes along

MULTIPLE CHOICE, *continued*

- 7** In the Septuagint (the Greek translation of the Hebrew Old Testament) the same two Greek words that James uses that are translated “wise and understanding” in James 3:13 are also used in Deuteronomy 1:13 as qualities for
- A** those who speak as the oracles of God
 - B** Priests
 - C** tribal leaders
 - D** kings
- 8** The Greek word *πσευχικε* (*pseuchike*, James 3:15-16, 1 Cor. 2:14) describes someone
- A** who is psychologically unsound
 - B** who seeks worldly fortune
 - C** who seeks worldly wisdom rather than spiritual wisdom
 - D** who is a lover of self
- 9** A heart that nurtures “bitter envy and selfish ambition”
- A** is devoid of heavenly ambition
 - B** destroys God’s word
 - C** destroys the church
 - D** needs to be baptized in order to wash away this sin

MULTIPLE CHOICE, *continued*

- 10** The “wisdom” that comes from the world consists of
- A** pride
 - B** ambition
 - C** fighting
 - D** meekness
 - E** all but D are correct
- 11** Paul says in Romans 14:19 that we are to
- A** never raise a fuss about anything
 - B** live at peace with all men if possible
 - C** always have a peaceful, easy feeling
 - D** treat others as we would want to be treated
 - E** none of the above
- 12** The word translated gentle or considerate depending on your translation according to the grammarian Trench describes a person who
- A** when wronged doesn’t always insist on his rights
 - B** knows just when to speak and when to remain silent
 - C** knows how to live at peace with all men
 - D** would sacrifice his life for another
 - E** none of the above

MULTIPLE CHOICE, *continued*

13 Wisdom from above

- A** is open to reason
- B** is full of mercy and good fruits
- C** is impartial
- D** is sincere
- E** all are correct

14 A harvest of righteousness

- A** produces the fruit of the spirit
- B** produces good works
- C** is sown in peace by those who make peace
- D** produces the salvation of souls

15 The story of the 1845 Franklin Expedition of the British Royal Navy teaches

- A** to be wise is to avoid being filled with self-pride
- B** shows the potential of true wisdom
- C** to seek wisdom from above
- D** demonstrates two types of wisdom
- E** all the above are true

FILL IN THE BLANK

Complete each of the statements using words from the word bank at the bottom of the page. Each word will only be used **once**.

1. The Christian life is lived in _____ with the community of the church.
2. Earthly wisdom manifests itself in arrogant _____ and contentiousness.
3. One characteristic of having wisdom is being willing to _____.
4. Being _____ is being non-judgmental.
5. To be sincere is to be without _____.
6. An _____ person demonstrates in what he says and by what he does that he possesses wisdom.
7. True _____ engenders peace and enables the pursuit of righteousness.

WORD BANK

AMBITION
IMPARTIAL
YIELD

FELLOWSHIP
UNDERSTANDING

HYPOCRISY
WISDOM

TRUE OR FALSE

- | | | | |
|----|------|-------|--|
| 1 | TRUE | FALSE | If we walk close enough to God, we will understand everything that happens. |
| 2 | TRUE | FALSE | Dr. Packer explains the experience of God's wisdom is like learning to drive a car. |
| 3 | TRUE | FALSE | Evidence from James 3 gives evidence that the term "wise man" is to be taken in the sense of "teacher." |
| 4 | TRUE | FALSE | To be called stupid is to live without wisdom. |
| 5 | TRUE | FALSE | According to the text, if you are truly wise you have superior knowledge. |
| 6 | TRUE | FALSE | James says a wise person means a person who has experience, knowledge, and ability. |
| 7 | TRUE | FALSE | James describes wisdom as humility. |
| 8 | TRUE | FALSE | ".... <i>Selfish ambition in your hearts...</i> " is the word used by James for political partisanship, people who hold or seek positions of power for their own ends or interests. |
| 9 | TRUE | FALSE | According to James "natural" wisdom comes from the mind of depraved fallen humanity and is hopelessly flawed. |
| 10 | TRUE | FALSE | James says the way to being peace-loving is learning how to learn how to "take a walk." |
| 11 | TRUE | FALSE | James says to be considerate is learning how to forgo ones' rights. |
| 12 | TRUE | FALSE | Abraham Lincoln when he was president when making a serious mistake refused to withdraw it when confronted by Secretary of War Edwin Stanton reminding him that he was president and his orders should be followed without hesitation. |

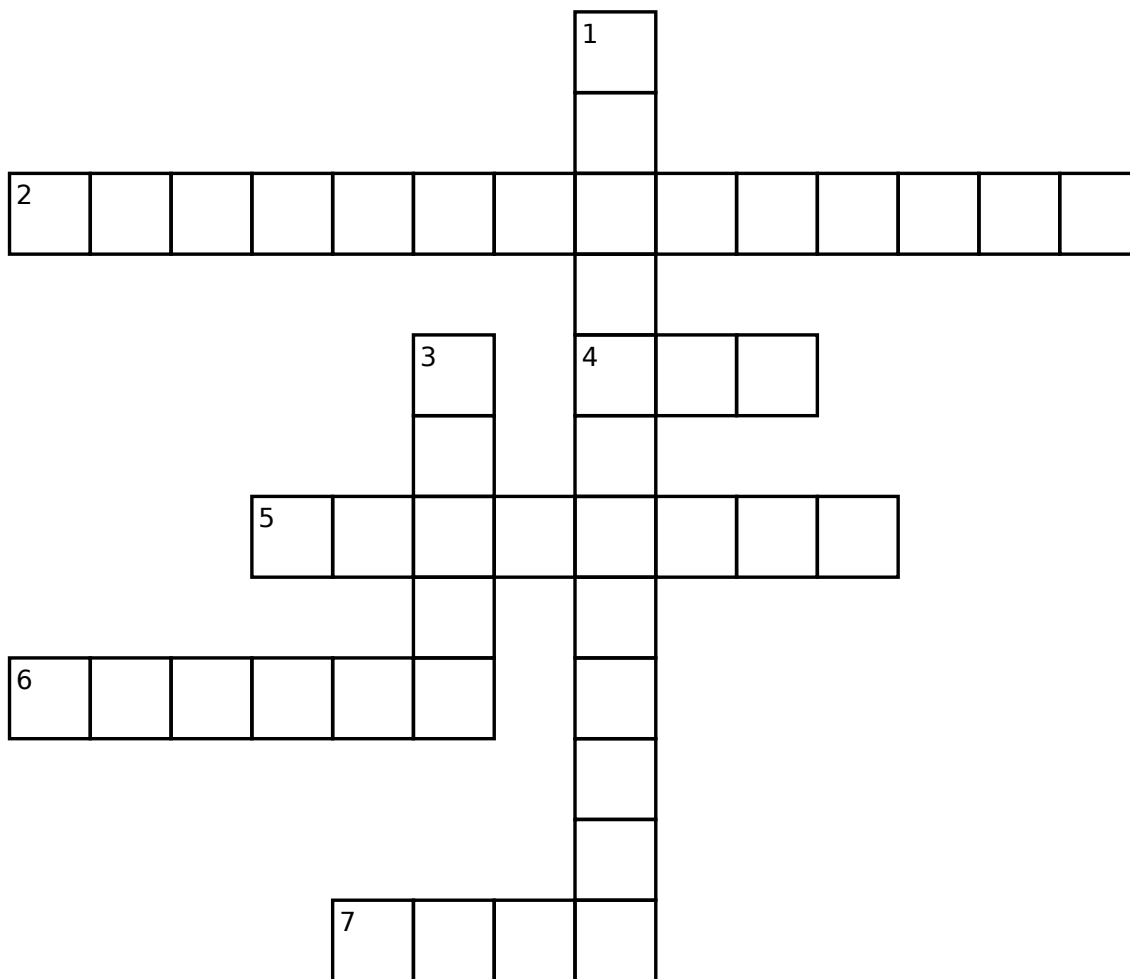
TRUE OR FALSE, *continued*

- | | | | |
|-----------|-------------|--------------|---|
| 13 | TRUE | FALSE | A wise teacher nurtures a willingness to listen and to change. |
| 14 | TRUE | FALSE | One does not have to be full of mercy and good works to be wise. |
| 15 | TRUE | FALSE | “What you see is what you get” can well describe a wise person. |
| 16 | TRUE | FALSE | True wisdom becomes evident when a man makes decisions that are dependent on and in harmony with the will of God. |
| 17 | TRUE | FALSE | Peace in the messianic community is a primary aim of the book of James. |
| 18 | TRUE | FALSE | In Amos “fruit of righteousness” is parallel to “justice.” |

CHAPTER 8 (*James 4:1-6*)

SUBMISSION IN LIFE AND SPIRIT

CROSSWORD PUZZLE



DOWN

- 1** often presented as the unfailing source of an affluent and successful life
- 3** God gives this to the humble

ACROSS

- 2** involves how one speaks to and about other people
- 4** desire gives birth to this
- 5** the source of quarrels and conflicts
- 6** this word has overtones of unworthy or evil enjoyment
- 7** the spirit God has made to dwell in us

MULTIPLE CHOICE

- 1 The word murderer is sometimes used metaphorically in scripture of those**
 - A** who are hatred and abusive toward others
 - B** who hate God
 - C** who blaspheme God
 - D** who crucify Jesus anew by their actions

- 2 In James 4:3 James says that you ask to spend it on your cravings. The Greek word translated “cravings”, “lusts” or “passions” depending on translation is the word from which what English word is derived?**
 - A** lust
 - B** craving
 - C** hedonism
 - D** sin

- 3 According to James, unanswered prayer is often the result of**
 - A** praying without understanding
 - B** praying with wrong motives
 - C** not being able to adequately put our needs into words
 - D** praying for things that are not in God’s will

MULTIPLE CHOICE, *continued*

- 4** Those who are friends with the world are described by James as
- A** adulterous people
 - B** enemies of God
 - C** haters of God
 - D** spotted by the world
 - E** only D is incorrect
- 6** The sixteenth-century reformer John Knox said, “A man with God on his side is always
- A** on his way to salvation
 - B** a world conqueror
 - C** the greatest servant
 - D** In the majority
- 6** The scripture quoted in James 4:5 is
- A** from Proverbs 3:34
 - B** from an unknown origin
 - C** from Proverbs 21:10
 - D** from Exodus 20:5

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | James says the source of our church strife and contention is the desire for worldly satisfaction. |
| 2 | TRUE | FALSE | The early church was marked by peace and harmony. |
| 3 | TRUE | FALSE | Our overreaching personal desires and enjoyment creates strife and trouble in the church. |
| 4 | TRUE | FALSE | Aldous Huxley, who wrote <i>1984</i> feared we would become a captive of culture. |
| 5 | TRUE | FALSE | George Orwell, who wrote <i>Brave New World</i> feared we would become a trivialized culture, preoccupied with pleasures. |
| 6 | TRUE | FALSE | The Bible is clear that a driving desire for pleasure is ruinous to the prayer life of the Christian. |
| 7 | TRUE | FALSE | God tolerates zero friendship with the world. |
| 8 | TRUE | FALSE | The Holy Spirit longs or yearns for us with an intense jealousy. |
| 9 | TRUE | FALSE | Even when we sin by seeking our pleasures in friendship with the world, we are greatly loved. |
| 10 | TRUE | FALSE | Pride shuts out grace. |
| 11 | TRUE | FALSE | Humble people realize they are completely dependent upon God. |
| 12 | TRUE | FALSE | The believer who lives in constant fellowship with God is the recipient of God's abundant grace. |

CHAPTER 9 (*James 4:7-17*)

THE GRAVITY OF GRACE

TRUE OR FALSE

- | | | | |
|----|------|-------|---|
| 1 | TRUE | FALSE | James opening command in chapter 9 grates like fingernails across the chalkboard of contemporary culture. |
| 2 | TRUE | FALSE | “Assert yourselves, then to God” is James command in chapter 9. |
| 3 | TRUE | FALSE | We are assured by the bible if we pray for deliverance from Satan he will flee from us. |
| 4 | TRUE | FALSE | James indicated to be double-minded is the ability to a multi-tasker. |
| 5 | TRUE | FALSE | Repentance means a death has occurred in our lives. |
| 6 | TRUE | FALSE | James says we should dress in black clothing and walk around with a somber face when we are grieving in repentance. |
| 7 | TRUE | FALSE | Humility has a vertical and a horizontal aspect. |
| 8 | TRUE | FALSE | Slandorous speech is malicious but it may be true. |
| 9 | TRUE | FALSE | The “backbiter” is always aware of the seriousness of their doings. |
| 10 | TRUE | FALSE | It is important to remember to say “God willing” when speaking of future events. |

MULTIPLE CHOICE

1 Grace works like earth's water system because

- A** it permeates every crack and crevasse
- B** It flows downhill
- C** It is the source of eternal life
- D** It produces peace and harmony
- E** all of the above are correct

2 By submitting to God

- A** it means simply that we are under the Lordship of God
- B** we learn to Love each other
- C** we are under the Lordship of God and we receive God's grace
- D** we are immune from the cares of this world
- E** all of the above are correct

3 Resist the Devil

- A** and your life will be free from temptation
- B** and you will learn to love each other
- C** and he will give up on trying to lead you astray
- D** and he will flee from you
- E** all are true

MULTIPLE CHOICE, *continued*

4 Cleanse your hands (James 4:8)

- A** means to be ceremonially clean
- B** is a metaphor for being spiritually pure
- C** refers to the custom of washing ones hands before eating
- D** is a metaphor for leading a life of sinless perfection
- E** A and C only

5 A double-minded person is one who

- A** loves both the world and God
- B** is unstable
- C** is fickle
- D** is prone to vacillation
- E** all are correct

6 When James tells his readers to “wail, grieve and mourn” he means

- A** like an Old Testament prophet, he is telling them to have an attitude of mourning and grieving over their sins
- B** never be happy about anything
- C** Christians should be a humorless people
- D** That he is excusing them from being happy about their persecution
- E** B and C only

MULTIPLE CHOICE, *continued*

7 The Lord will exalt you if

- A** you visit the widows and orphans in their affliction
- B** you put all sin out of your life
- C** give alms to the poor
- D** humble yourself
- E** none are correct

8 Which of the following statements best sums up James 4:11-12

- A** if you can't say anything good about someone then don't say anything at all
- B** never slander anyone
- C** angry words oh let them never from the tongue unbridled slip
- D** only make disparaging remarks about someone if they are absolutely true
- E** none are correct

9 Judging our brothers and sisters is one of the worst sins because

- A** it shows favoritism to the rich
- B** it is self-exaltation above God
- C** it is a sign of a tongue that is "set on fire"
- D** it destroys the church
- E** all of the above

MULTIPLE CHOICE, *continued*

10 James 4:13-14 can best be summed up by which of the following statements?

- A** never plan for the future without first consulting God's word
- B** whenever telling someone, "I'll see you next week" we should always add the words, "If God Wills"
- C** never plan for the future as if we are in complete control
- D** always pray for God's will to be done
- E** none of the above

11 Which of the following statements is taught by James 4:17?

- A** ignorance of God's will is no excuse
- B** if a Christian knows that they should go to the aid of the poor but does not do it, they are committing sin
- C** sin is sin regardless of a person's intention
- D** the poor will always be with us so there is nothing that we can do to help their plight
- E** ignore it as God protects them

12 According to James 4:13

- A** making a profit is sinful
- B** businessmen are evil
- C** never assume that your plans for tomorrow will work out
- D** it is good for a Christian to make plans for the future
- E** none are correct

CHAPTER 10 (*James 5:1-6*)

RICHES THAT CORRODE

TRUE OR FALSE

- | | | |
|----|----------------------|--|
| 1 | TRUE FALSE | When a paraphrase of James chapter 5 was once read to a group of ministers who thought they were hearing a quote from Emma Goldman, an anarchist agitator, they declared she should be deported. |
| 2 | TRUE FALSE | In chapter 5 of James “rich people” most likely refers to Christians. |
| 3 | TRUE FALSE | In chapter 5 of James “rich people” most likely refers to non-Christians. |
| 4 | TRUE FALSE | In chapter 5 of James invective is aimed at both Christians and nonbelieving countrymen. |
| 5 | TRUE FALSE | James in chapter 5 is certainly calling the rich from a state of happiness to mourning. |
| 6 | TRUE FALSE | James calls the unrighteous rich to mourn because of what awaits in judgment. |
| 7 | TRUE FALSE | The Bible says that money is root of evil. |
| 8 | TRUE FALSE | Material possessions tend to focus one’s thoughts and interests on the world only. |
| 9 | TRUE FALSE | It is safe to assume that James’ Christian audience heard the news of judgment coming to the rich as good news. |
| 10 | TRUE FALSE | Self-indulgence in the accumulation of wealth is progressively addictive. |

MULTIPLE CHOICE

- 1 The main premise of the beginning of James chapter 5 is**
 - A** the rich are will all be miserable
 - B** it is much better to be poor than rich
 - C** the poor have better spiritual instincts than the rich
 - D** the rich who got that way by oppressing the poor and their workers will end up with what is due them

- 2 1 Timothy 6:10 says**
 - A** money is the root of all evil
 - B** the love of money is the root of all kinds of evil
 - C** it is harder to get a camel through the eye of a needle than for a rich man to get into heaven
 - D** the meek will inherit the earth

- 3 What is one thing that Abraham, Job, David, Josiah, Philemon, Joseph of Arimathea, and Lydia all have in common?**
 - A** they all lost their wealth because they obeyed God
 - B** they were all rich
 - C** their riches were the reason for their success
 - D** their riches led to their downfall

MULTIPLE CHOICE, *continued*

- 4 The focus of James' writing about the rich is**
- A** those who gain wealth in an ungodly manner
 - B** those who make riches the center of their lives
 - C** those who fail to use it to benefit others
 - D** those who love money more than God are sinners
- 5 The place to store our treasure is**
- A** in the bank
 - B** at home in a safe place so that there will be no "gathering" when there is a need
 - C** in heaven
 - D** in a place that is secure from moths, rust and other earthly forces of destruction
 - E** in the church treasury
- 6 In the Old Testament, an employer who failed to pay his workers by sunset**
- A** was to be imprisoned
 - B** should pay him immediately the next morning
 - C** was not guilty of anything
 - D** was a sinner

MULTIPLE CHOICE, *continued*

- 7 The “treasure for the last days” that the rich are laying up**
- A** will turn on them in a cosmic act of final betrayal on the day of judgement
 - B** will burn with them in the fires of hell
 - C** will be enjoyed by someone else when they are gone
 - D** will be financial security in his old age
- 8 The rich who oppress the poor will be destroyed**
- A** by the poor who will eventually rise up and shake off the bonds of oppression
 - B** by the civil government who will punish them for their wicked ways
 - C** the way that fire totally destroys its fuel
 - D** by being put out of the church
- 9 James says of the rich who became rich by cheating the poor**
- A** will burn in the fires of hell
 - B** that they are fattening themselves for the day of slaughter
 - C** that the poor should revolt against them
 - D** will be acceptable in God’s sight if they give generously to support of church
- 10 In verse 5:6 James says the greedy rich have murdered the innocent. In that culture that meant**
- A** killing with a lethal weapon
 - B** cheating the innocent out of their wages
 - C** falsely accusing the poor and having them thrown in prison
 - D** depriving them of their means of livelihood

MULTIPLE CHOICE, *continued*

- 11 Paul says in the book of 1 Timothy that those who desire to get rich**
- A** will fall into temptation
 - B** will fall into a trap
 - C** will fall into foolish and harmful desires that will plunge them into ruin and destruction
 - D** desire something that can become the root of all kinds of evil
- 12 Self-centered accumulation and indulgence is always sub-Christian even if**
- A** one works hard to get what he has
 - B** even if Christians are the perpetrators
 - C** one inherits his fortune fair and square
 - D** one is accumulating for future retirement
- 13 James encourages the poor**
- A** to rise up in armed resistance to defeat their oppressors
 - B** to seek refuge in the courts
 - C** to stage a work slowdown anytime they are left unsupervised and not being watched
 - D** to be patient because justice is coming

CHAPTER 11 (*James 5:7-11*)

EXHORTATIONS TO PATIENCE

TRUE OR FALSE

- | | | |
|----|----------------------|---|
| 1 | TRUE FALSE | The <i>shekinah</i> glory refers to the luminous cloud of God's presence. |
| 2 | TRUE FALSE | Five possibilities are suggested for having patience in James 5:7-9. |
| 3 | TRUE FALSE | The command to be patient needs to be linked to endurance. |
| 4 | TRUE FALSE | Epiphany refers to the appearing of Christ. |
| 5 | TRUE FALSE | <i>Parousia</i> occurs 15 times in the New Testament. |
| 6 | TRUE FALSE | <i>Parousia</i> literally denotes the physical arrival of a ruler. |
| 7 | TRUE FALSE | Malcolm Muggeridge writes that our character is largely dependent upon the experience of suffering. |
| 8 | TRUE FALSE | James refers to the perseverance of Job. |
| 9 | TRUE FALSE | James refers specifically to the perseverance of Elijah, Ahab and Jeremiah. |
| 10 | TRUE FALSE | James' audience believed Jesus was returning soon. |

MULTIPLE CHOICE

- 1 How many references does the New Testament contain to Christ's return?**
 - A** 300
 - B** 150
 - C** Over 100
 - D** Over 500

- 2 James urges the poor to**
 - A** riot in the streets to protest their treatment by the rich
 - B** peacefully demonstrate in the streets to protest their treatment by the rich
 - C** wait patiently for Christ to return
 - D** start an armed insurrection to overthrow the bondage of the rich

- 3 People seldom say when things are going well**
 - A** we should remember the poor in their affliction and keep ourselves unspotted from the world
 - B** I wish that Christ would come soon
 - C** I will give of my abundance to help others
 - D** I wish I had your happiness and you had a do whack a do

MULTIPLE CHOICE

4 The word *patient* in James means

- A** long-suffering
- B** enduring the conduct of those who are sometimes oppressive
- C** to live peacefully with all men if possible
- D** trying to work things out before taking matters into your own hands the word “therefore” in James 5:7 means that James has a basis for his first exhortation

5 The most likely possibility for patience is

- A** the Lord of hosts will eventually act against the oppressors, therefore be patient
- B** the pious/righteous do not resist with violence, therefore follow their steps and be patient
- C** the Lord is about to condemn the oppressors, therefore be patient.
- D** God has decided to act immediately since he has heard the cries of the oppressed

6 The command to be patient needs to be tied to

- A** endurance
- B** rebellion
- C** loving one another
- D** leaning on the strength of your fellow Christians

MULTIPLE CHOICE, *continued*

- 7** Whoever controls his temper is better than
- A** an angel
 - B** a warrior
 - C** a Pharisee
 - D** a king
- 8** God displays(ed) patience by
- A** making the Jews wander for years in the wilderness
 - B** giving the Egyptian Pharaoh several chances to repent
 - C** causing the Bible to be written over thousands of years
 - D** being slow to anger
- 9** The Greek word *parousia* that James uses for the second coming of Christ in verse 7 literally means
- A** emerging from a cloud
 - B** appearing with great fanfare
 - C** being alongside of
 - D** being parallel with
- 10** The reason that James gives for Christians not to grumble against one another is
- A** the judge is “at the door”
 - B** because those who do so will be condemned eternally
 - C** it destroys the unity and peace of the church
 - D** it leads to envy, strife and even murder

MULTIPLE CHOICE, *continued*

- 11 James uses as examples of patience**
- A** a farmer waiting for his seed to grow and mature
 - B** Job
 - C** the Old Testament prophets
 - D** all are correct
- 12 Malcolm Muggeridge in his book, *Jesus Rediscovered*, that man would be more intolerable than he is now if he did not**
- A** experience the love of God
 - B** experience the love of his fellow human beings
 - C** suffer
 - D** come to Jesus
- 13 Paul says that our present suffering is not worth comparing**
- A** to the sufferings of others
 - B** to the sufferings of Jesus
 - C** to the suffering of the poor
 - D** to the glory that will be revealed in us
- 14 *Endurance* would better describe the character of Job rather than *patience* because**
- A** he complained loudly
 - B** he suffered without complaining
 - C** he suffered without stress
 - D** he gave up on God a time or two

MULTIPLE CHOICE, *continued*

- 15** The word James uses to describe the character of Job rather than patience means
- A** faithful
 - B** hopeful
 - C** perseverance
 - D** indignant
- 16** James concludes his remarks about endurance by reminding his readers that
- A** Jesus is coming soon
 - B** God is compassionate and merciful
 - C** God has forgiven Christians and so Christians should forgive one another
 - D** God is kind and so Christians should be kind to one another

CHAPTER 12 (*James 5:12-20*)

CONCLUDING EXHORTATIONS

MULTIPLE CHOICE

- 1 If anyone is sick they should
 - A all for the elders to pray for them and anoint them with oil
 - B see a physician and pray for God to guide him as he works to heal them
 - C depend solely on the Great Physician to heal them
 - D remove all sin from their lives which is the cause of their illness
- 2 Any more than letting your *yes* be *yes* and your *no* be *no* comes from
 - A God
 - B the evil one
 - C the flesh
 - D the elders
- 3 Those who swear by oaths
 - A will fall under condemnation
 - B are enemies of the church
 - C are enemies of their fellow man
 - D should be shunned by the church

MULTIPLE CHOICE, *continued*

- 4** The Greek verb *kakopatheo* translated “suffering” in James 5:13 refers to
- A** the kind of excruciating pain that Christ suffered on the cross
 - B** the kind of pain that only the Evil One can inflict
 - C** any kind of physical or mental anguish
 - D** what God inflicts on those who are sinners
- 5** The Greek word *euthymeo* translated “is cheerful” means
- A** that we should put on a happy face even when times are tough
 - B** that we should make melody in our hearts
 - C** continue to show courage, enthusiasm and confidence in God even in times of trial
 - D** that we should watch and pray
- 6** The Greek word, *astheneo* translated “sick” in James 5:14 is used to refer to
- A** a grave illness like cancer
 - B** any kind of physical ailment from the common cold to cancer
 - C** a chronic physical condition (like Paul’s thorn in the side) that can only be healed by the grace of God
 - D** mental, physical or spiritual ailments

MULTIPLE CHOICE, *continued*

7 *Astheneo* (sick) in James 5:14 can also refer to those who are

- A** frail
- B** needy
- C** paralyzed
- D** aging
- E** all are correct

8 Anointing with oil in the first century

- A** was a ceremonial procedure designed to show ones faith in God
- B** had no healing value but was designed to soothe the skin and joints
- C** could be used as to ask God to heal a sick Christian
- D** could be used as part of a medical procedure
- E** both C and D

MULTIPLE CHOICE, *continued*

- 9 We are to understand from James chapter 5 that**
- A** God has granted to elders the power to heal
 - B** the sick prayed for and anointed with oil by elders will almost always be healed
 - C** the sick may be healed only if the prayer of the elders is “effective and fervent”
 - D** the elder is an intercessor between the sick and God
- 10 When Paul prayed that the “thorn in his flesh” might be removed and God reused to do so. And when he prayed for Epaphroditus to be delivered from a serious illness (2 Timothy 4:20) but it did not happen. We learn that**
- A** faith healers who claim to heal by the power of God should never be believed
 - B** there are some occasions when it is useless to pray for the sick and we should not waste our time doing so
 - C** God will never heal unrepentant sinners
 - D** God has a purpose that we sometimes do not understand for not healing the sick
- 11 Prayers for the sick**
- A** may be casual, ritualistic and routine because it is the thought that counts.
 - B** should be prayers with “wailing and gnashing of teeth”
 - C** should be asked “in faith”
 - D** should be prayers with much sorrow and weeping

MULTIPLE CHOICE, *continued*

12 Christians should confess their sins

- A** to their spiritual leaders
- B** to each other
- C** to their evangelist
- D** to anyone Christian or non-Christian who might be able to help

13 A sin that Christians should confess that is found in the book of James is

- A** mistreatment of the poor
- B** violence against one another
- C** sins prompted by greed
- D** being judgmental
- E** all are correct

14 An example of when prayers should be offered to God is

- A** when we are down
- B** when someone is sick
- C** when we are concerned for the spiritual well-being of others
- D** when songs of joy are offered as prayer
- E** all are correct

MULTIPLE CHOICE, *continued*

- 15 James refers to Elijah as a man “just like us” who**
- A** prayed for rain and it came.
 - B** prayed for his enemies to be destroyed and they were
 - C** who sometimes did not receive what he prayed for
 - D** who prayed three and one half years before God granted his request
- 16 The three and one-half years in the story of Elijah was**
- A** literally three and one half years
 - B** represented three and one half periods of 100 years
 - C** an idiom for quite a long time
 - D** an idiom for three and one half generations
- 17 The Greek word *Planoa* from which our English word planet is derived means wanderer and is used here by James to mean**
- A** someone who does not teach every “jot and tittle” in God’s word
 - B** someone who wanders from doctrinal truth and the lifestyle that a Christian is expected to live
 - C** someone who forsakes the assembly of the Saints
 - D** Christians who do not provide for the needs of their family

MULTIPLE CHOICE, *continued*

18 Restoring a wandering Christian in the ways of God should always involve

- A** shunning them until they realize the error of their ways
- B** calling them out in the assembly of the Saints
- C** harshly rebuking them
- D** giving them pastoral attention that leads to repentance

19 The multitude of sins in James 5:20 refers to

- A** the forgiveness of the sins of the one being restored by God
- B** the forgiveness by God of the sins of the one doing the restoring
- C** the forgiveness of the sinner by the ones being sinned against
- D** the forgiveness of the sinner by those in the church

FILL IN THE BLANK

Complete each of the statements using words from the word bank at the bottom of the page. Each word will only be used **once**.

1. John 3:21 sees truth as something that people _____.
2. _____ was an ordinary mortal who was able to accomplish much because he was faithful to God.
3. The _____ are any believers whose sins have been forgiven and who prays in faith.
4. According to the book of Proverbs, no one who conceals transgressions will _____.
5. _____ in the New Testament are older and wiser Christians appointed to be spiritual leaders of local congregations.
6. An _____ is a confirming a statement or promise by something sacred.
7. If anyone suffers, let him _____.
8. If anyone is cheerful, let him _____.

WORD BANK

DO
OATH
RIGHTEOUS

ELDERS
PRAY
SING

ELIJAH
PROPSE

ADDITIONAL QUESTIONS FOR GROUP DISCUSSION

These questions are for additional use during group discussion, however, the facilitator can use their own or other questions. The student needs to be prepared for discussion by doing the research required. The questions refer to Chapters 1-4 in the textbook *The Journey Ahead – A Spiritual Pathway for Modern Pilgrims, Volume II, The Epistle of James*.

CHAPTER 1: INTRODUCING THE LETTER OF JAMES

Textbook pages: 25-40

1. In Greek mythology, Πιστις (*Pistis*) is the Greek goddess of good faith, trust and reliability. Her name is the Greek word in our Bibles that is translated by our English words “faith” and “believe”.

Google the search terms “*pistis* vines” and read Vine’s definition of the Greek word *pistis*. Determine from your reading how *pistis* is different from our English word believe. How does Vine’s definition of *pistis* relate to what James says about belief and faith?

2. James 1:9-11

Do verses 9 through 11 of James chapter 1 teach that the rich are always evil and wicked and that the poor are always as pure as the wind driven snow? Read the following passages to help you develop your answer. Proverbs 24:33-34, Proverbs 28:19, Proverbs 21:17, Genesis 3:12, Genesis 26:12-14, Matthew 27:57-60, 2 Chronicles 32:26-29, 2 Thessalonians 3:10-11, 1 Timothy 5:8.

CHAPTER 2: SPIRITUAL WHOLENESS THROUGH TRIALS

Textbook pages: 41-62

1. James says not to judge. Matthew 7:1 says judge not that you be not judged. Yet another scripture, John 7:24 says, ²⁴ *Do not judge according to appearance, but ^[a]judge with righteous judgment.* Google the search terms “righteous judgment bible” and discuss the difference between the judgment of Matthew 7:1, the judgment that James condemns in James chapter 2 and righteous judgment. Also Google using the search terms “G1342 Strong’s” and also use the definition of δίκαιος (dee-ky-os) the Greek word translated righteous to help you develop your answer.

CHAPTER 3: SPIRITUAL WHOLENESS IN OBEDIENCE

Textbook pages: 63-80

1. James 3:1

How is James 3:1 to be reconciled with Hebrews 5:12?

Google the search terms “G1320 Strongs” to find a definition of the Greek word translated “teachers” in both passages to help with your answer.

CHAPTER 4: THE FOLLY OF PARTIALITY

Textbook pages: 81-102

1. In James 4:2, the Greek word translated “lust” in 1 Timothy 3:1 is use to describe a characteristic of one who would make a good elder. The one who aspires to the eldership “desires a good work” according to this scripture. The word translated “desires” is the same Greek word that is translated “lust” in James 4:2. Why did the translators not choose to say that one who aspires to the eldership lusts after a good work?
- Google** the search terms “G1937 Vines” to find a definition of the Greek word ἐπιθυμέω (eh-pee-thoo-may-oh) translated “lust” in James 4:2 and “desires” in 1 Timothy 3:1.

ANSWER KEY

Note: The page references in parentheses refer to pages within the Guidebook, so you can quickly refer back to your answers, while checking your work.

THE EPISTLE OF JAMES - OVERVIEW OF VOLUME 2 (pages 29-31)

MULTIPLE CHOICE (page 29)

1. E 2. A 3. E

TRUE OR FALSE (page 30)

1. TRUE 2. TRUE 3. TRUE 4. TRUE 5. FALSE 6. TRUE 7. TRUE
8. TRUE 9. TRUE 10. FALSE 11. TRUE 12. TRUE

CHAPTER 1 - INTRODUCING THE LETTER OF JAMES (pages 33-36)

TRUE OR FALSE (pages 33-34)

1. FALSE 2. TRUE 3. TRUE 4. TRUE 5. TRUE 6. TRUE 7. TRUE
8. TRUE 9. TRUE 10. TRUE 11. TRUE 12. FALSE 13. TRUE
14. TRUE 15. FALSE 16. FALSE 17. TRUE 18. TRUE 19. TRUE
20. FALSE 21. TRUE 22. TRUE 23. TRUE 24. FALSE 25. FALSE
26. TRUE 27. FALSE

MULTIPLE CHOICE (pages 35-36)

1. E 2. E 3. E 4. E 5. E

ANSWER KEY, *continued*

CHAPTER 2 – SPIRITUAL WHOLENESS THROUGH TRIALS (pages 37-39)

MULTIPLE CHOICE (page 37)

1. E 2. E

TRUE OR FALSE (page 38)

1. FALSE 2. TRUE 3. TRUE 4. TRUE 5. FALSE 6. TRUE 7. TRUE

8. TRUE 9. TRUE 10. TRUE 11. FALSE 12. TRUE

CHAPTER 3 – SPIRITUAL WHOLENESS IN OBEDIENCE (pages 41-46)

MULTIPLE CHOICE (pages 41-45)

1. D 2. C 3. B 4. C 5. D 6. C 7. D 8. C 9. D 10. A 11. D

12. A 13. C 14. C

TRUE OR FALSE (page 46)

1. FALSE 2. FALSE 3. FALSE 4. TRUE 5. TRUE 6. FALSE

7. TRUE 8. TRUE 9. TRUE 10. TRUE

CHAPTER 4 – THE FOLLY OF PARTIALITY (pages 47-50)

MULTIPLE CHOICE (pages 47-48)

1. C 2. A 3. B 4. C

TRUE OR FALSE (page 50)

1. TRUE 2. TRUE 3. TRUE 4. TRUE 5. TRUE 6. FALSE

7. TRUE 8. TRUE 9. TRUE 10. TRUE

ANSWER KEY, *continued*

CHAPTER 5 – FAITH AND WORKS (pages 51-57)

MULTIPLE CHOICE (pages 51-54)

1. D 2. C 3. D 4. C 5. D 6. D 7. E 8. C 9. A 10. A 11. F
12. A 13. E 14. E 15. D

FILL IN THE BLANK (page 55)

1. justification 2. Simon the sorcerer 3. Abraham 4. the Bible
5. Judaism 6. the messianic community 7. Rahab 8. Abraham

TRUE OR FALSE (pages 56-57)

1. TRUE 2. TRUE 3. TRUE 4. TRUE 5. TRUE 6. TRUE 7. TRUE
8. TRUE 9. TRUE 10. TRUE 11. FALSE 12. TRUE 13. TRUE
14. TRUE 15. TRUE 16. TRUE 17. TRUE

CHAPTER 6 – EXHORTATIONS FOR TEACHERS (pages 59-64)

MULTIPLE CHOICE (pages 59-63)

1. B 2. A 3. A 4. E 5. C 6. C 7. C 8. C 9. B 10. A 11. D
12. C 13. E 14. E 15. D

TRUE OR FALSE (page 64)

1. FALSE 2. TRUE 3. FALSE 4. TRUE 5. TRUE 6. TRUE
7. TRUE 8. FALSE 9. TRUE 10. TRUE 11. TRUE 12. TRUE
13. TRUE 14. TRUE

ANSWER KEY, *continued*

CHAPTER 7 - TEACHERS AND WISDOM (pages 65-72)

MULTIPLE CHOICE (pages 65-69)

1. B 2. E 3. E 4. A 5. C 6. D 7. C 8. C 9. A 10. E 11. B
12. A 13. E 14. C 15. E

FILL IN THE BLANK (page 70)

1. fellowship 2. ambition 3. yield 4. impartial
5. hypocrisy 6. understanding 7. wisdom

TRUE OR FALSE (pages 71-72)

1. FALSE 2. TRUE 3. TRUE 4. TRUE 5. FALSE 6. TRUE 7. TRUE
8. TRUE 9. TRUE 10. TRUE 11. TRUE 12. FALSE 13. TRUE
14. FALSE 15. TRUE 16. TRUE 17. TRUE 18. TRUE

CHAPTER 8 - SUBMISSION IN LIFE AND SPIRIT (pages 73-76)

MULTIPLE CHOICE (pages 74-75)

1. A 2. C 3. B 4. E 5. D 6. B

TRUE OR FALSE (page 76)

1. TRUE 2. FALSE 3. TRUE 4. FALSE 5. FALSE 6. TRUE
7. TRUE 8. TRUE 9. TRUE 10. TRUE 11. TRUE 12. TRUE

ANSWER KEY, *continued*

CHAPTER 9 – THE GRAVITY OF GRACE (pages 77-81)

TRUE OR FALSE (page 75)

1. TRUE 2. FALSE 3. TRUE 4. FALSE 5. TRUE 6. FALSE 7. TRUE
8. FALSE 9. FALSE 10. FALSE

MULTIPLE CHOICE (pages 78-81)

1. B 2. C 3. D 4. B 5. E 6. A 7. D 8. A 9. B 10. C 11. B 12. C

CHAPTER 10 – RICHES THAT CORRODE (pages 83-87)

TRUE OR FALSE (pages 83)

1. TRUE 2. FALSE 3. TRUE 4. TRUE 5. FALSE 6. TRUE 7. FALSE
8. TRUE 9. TRUE 10. TRUE

MULTIPLE CHOICE (pages 84-87)

1. D 2. B 3. B 4. B 5. C 6. A 7. A 8. C 9. D 10. D 11. A
12. D 13. D

CHAPTER 11 – EXHORTATIONS TO PATIENCE (pages 89-94)

TRUE OR FALSE (page 89)

1. TRUE 2. TRUE 3. TRUE 4. TRUE 5. TRUE 6. TRUE 7. TRUE
8. TRUE 9. TRUE 10. TRUE

MULTIPLE CHOICE (pages 90-94)

1. A 2. C 3. B 4. B 5. D 6. A 7. B 8. D 9. C 10. A 11. E
12. C 13. D 14. A 15. C 16. B

ANSWER KEY, *continued***CHAPTER 12 – CONCLUDING EXHORTATIONS (pages 95-102)****MULTIPLE CHOICE (pages 95-101)**

1. A 2. B 3. A 4. C 5. C 6. D 7. E 8. E 9. D 10. D 11. C

12. B 13. E 14. E 15. A 16. C 17. B 18. D 19. A

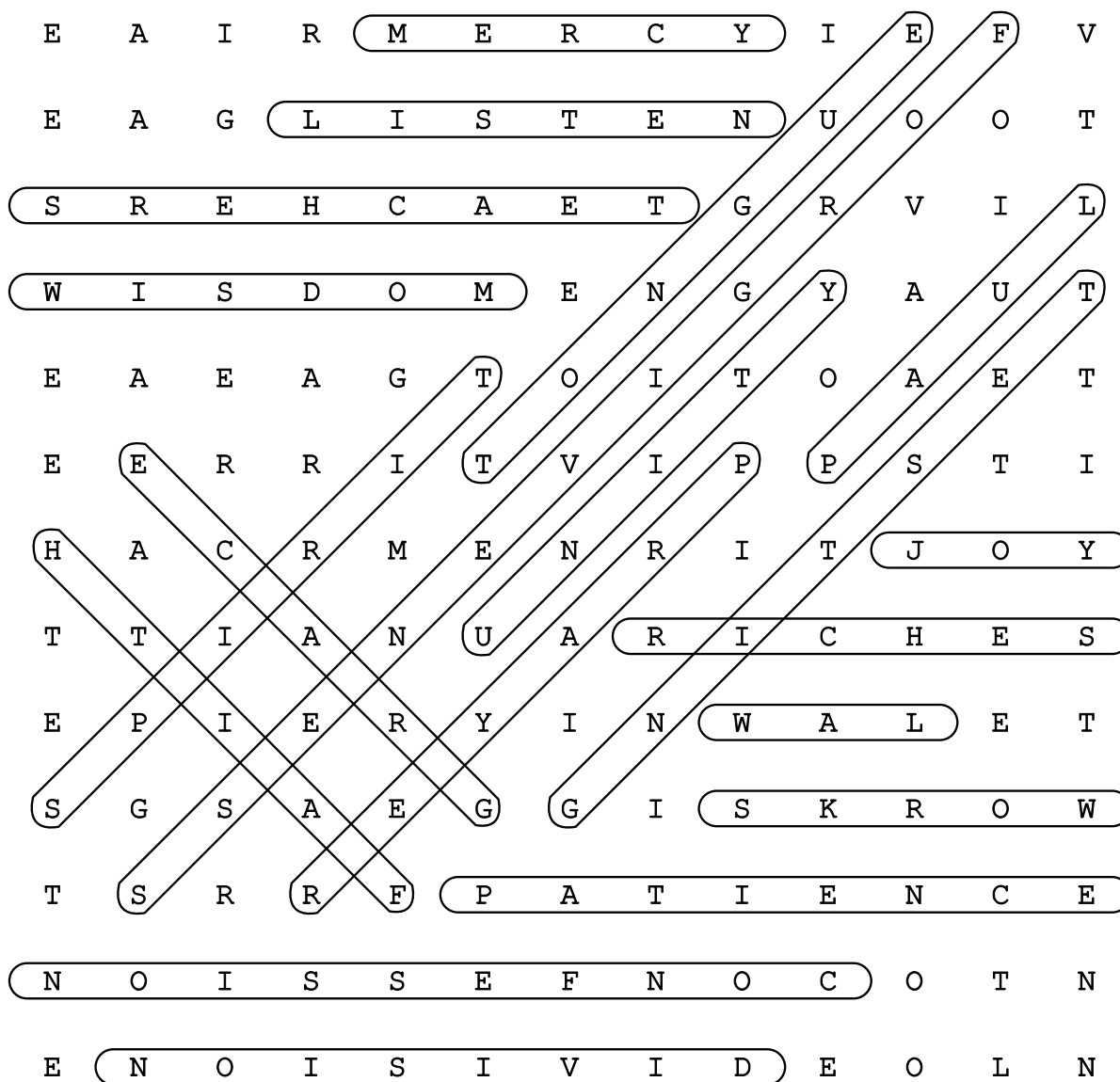
FILL IN THE BLANK (page 102)

1. do 2. Elijah 3. righteous 4. prosper 5. elders

5. oath 6. pray 7. sing

ANSWER KEY, *continued*

WORD SEARCH - page 31



CONFESS
DIVISION
FAITH
FORGIVENESS

GRACE
JOY
LAW
LISTEN

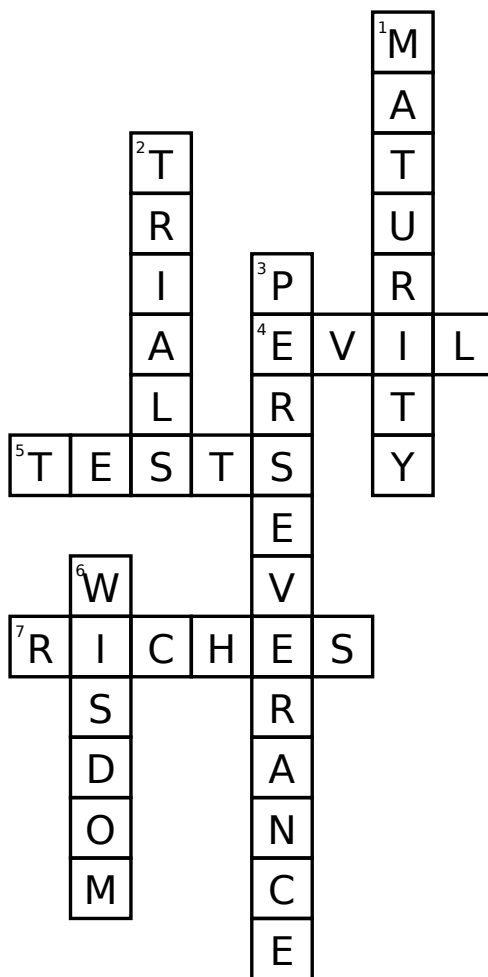
MERCY
PATIENCE
PAUL
PRAYER

RICHES
SPIRIT
TEACHERS
TESTING

TONGUE
UNITY
WISDOM
WORKS

ANSWER KEY, *continued*

CROSSWORD PUZZLE - page 39



DOWN

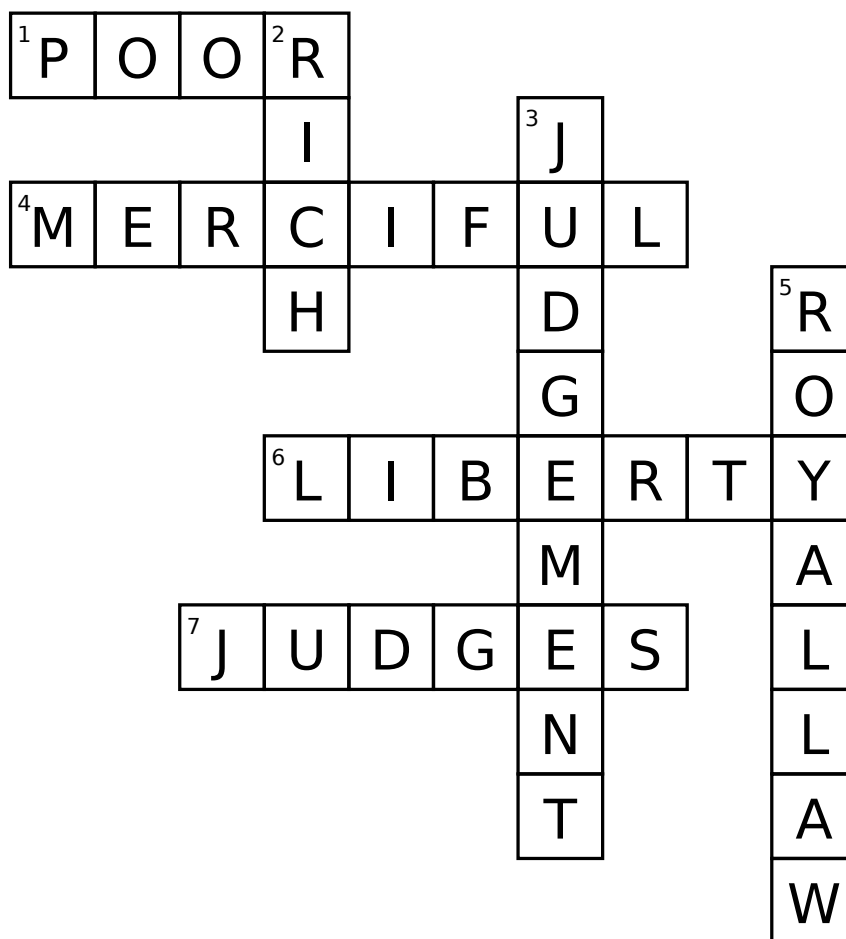
- 1 James says that perseverance proceeds this
- 2 many kinds of these are an opportunity to become wise
- 3 James says this develops through the testing of one's faith
- 6 descends from above and produces certain virtues

ACROSS

- 4 this is rooted in human desire
- 5 the more we pass, the tougher we become
- 7 a potential danger to spiritual life

ANSWER KEY, *continued*

CROSSWORD PUZZLE - page 49



DOWN

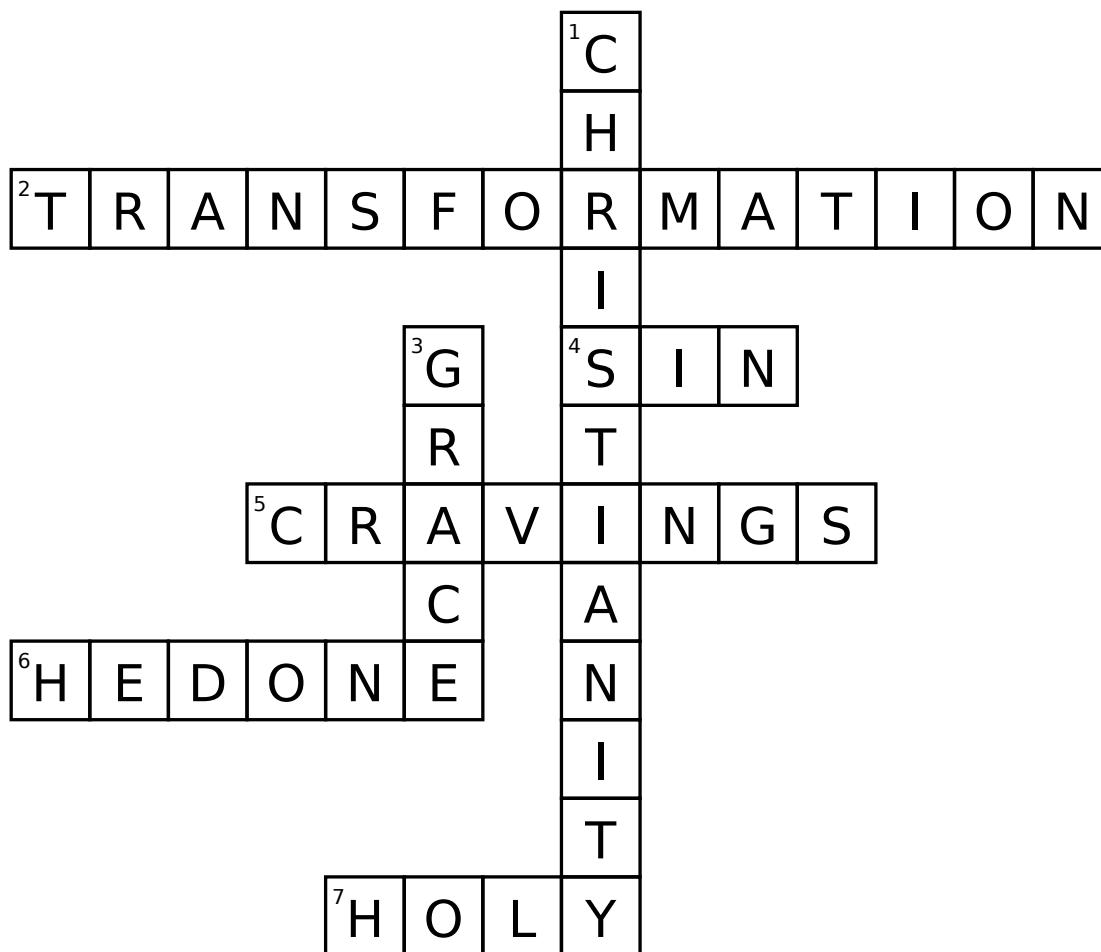
- 2 Paul said that through poverty we will become this
- 3 James says that a heart full of mercy triumphs over this
- 5 love your neighbor as yourself

ACROSS

- 1 James says of the rich that they are spiritually _____
- 4 James says that these persons are no respecters of persons
- 6 According to James, Christians live under this law
- James says that those who make distinctions among brethren have become these with evil motives
- 7

ANSWER KEY, *continued*

CROSSWORD PUZZLE - page 73



DOWN

- 1 often presented as the unfailing source of an affluent and successful life
- 3 God gives this to the humble

ACROSS

- 2 involves how one speaks to and about other people
- 4 desire gives birth to this
- 5 the source of quarrels and conflicts
- 6 this word has overtones of unworthy or evil enjoyment
- 7 the spirit God has made to dwell in us