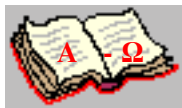


NAME: _____

Date: _____

Grade: _____

(From Grade Calculation on last page)



GREEK 495
Exam 1A
Lessons 1 - 4
James 1:19-27

Block diagram:

- 25 ^{1:19} *ἴστε,*
ἀδελφοί μου ἀγαπητοί·
δὲ
- 26 *ἔστω πᾶς ἄνθρωπος ταχύς*
εἰς τὸ ἀκοῦσαι,
βραδύς
εἰς τὸ λαλῆσαι,
βραδύς
εἰς ὀργήν·
- ^{1:20} γὰρ
- 27 *ὀργὴ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.*
- ^{1:21} διὸ
ἀποθέμενοι πᾶσαν ῥυπαρίαν
καὶ
περισσεΐαν κακίας
ἐν πραΰτητι,
- 28 *δέξασθε τὸν ἔμφυτον λόγον*
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
- ^{1:22} δὲ
- 29 *Γίνεσθε ποιηταὶ λόγου*
καὶ
- 30 *----- μὴ μόνον ἀκροαταὶ*
παραλογιζόμενοι ἑαυτούς.
- ^{1:23} ὅτι
- εἴ τις ἀκροατὴς λόγου ἐστὶν
καὶ
οὐ ποιητής,
- 31 *οὗτος ἔοικεν ἀνδρὶ*
κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ
ἐν ἐσόπτρῳ·
- ^{1:24} γὰρ
- 32 *κατενόησεν ἑαυτὸν*
καὶ
- 33 *ἀπελήλυθεν*
καὶ
εὐθέως
- 34 *ἐπελάθετο*
ὅποιος ἦν.

1:25

δὲ
 ὁ παρακύψας
 εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας
 καὶ
 παραμείνας,
 οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος
 ἀλλὰ
 ποιητῆς ἔργου,
 ἐν τῇ ποιήσει αὐτοῦ

35 *οὗτος μακάριος...ἔσται.*

1:26

Εἴ τις δοκεῖ θρησκὸς εἶναι
 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ
 ἀλλὰ
 ἀπατῶν καρδίαν αὐτοῦ,

36 *τούτου μάταιος ἡ θρησκεία (ἐστίν).*

37 1:27

θρησκεία αὕτη ἐστίν,
 καθαρὰ ἐπισκέπτεσθαι ὀρφανοὺς
 καὶ καὶ
 ἀμίαντος χήρας
 παρὰ τῷ θεῷ καὶ πατρὶ, ἐν τῇ θλίψει αὐτῶν,
 ἄσπιλον ἑαυτὸν τηρεῖν
 ἀπὸ τοῦ κόσμου.

📖 Translate 1:26-27 by the dynamic-equivalent method (38 answers):

✂ Parse (42 answers):

1. (1:19) ἀδελφοί (6 answers):
2. (1:21) ἀποθέμενοι (12 answers):
3. (1:24) κατενόησεν (8 answers):

4. (1:25) τέλειον (9 answers):

5. (1:27) τηρεῖν (8 answers):

Answer the following questions (20 answers):

Classify the following subordinate clauses:

1. (1:23)(3 answers):

Form:

Function(s):

2. (1:24)(3 answers):

Form:

Function(s):

3. (1:26)(3 answers):

Form:

Function(s):

- _____ 4. The syntactical function of the infinitive ἀκούσαι in verse 19 is
a) verbal purpose b) verbal result
c) verbal time d) substantival modifier
- _____ 5. Which of the following references is less related to the content of statement 26 than the others?
a) “Do not be quickly provoked in your spirit, for anger resides in the lap of fools.” (Eccl. 7:9)
b) “The quiet words of the wise are more to be heeded than the shouts of a ruler of fools.” (Eccl 9:17)
c) “When words are many, sin is not absent, but he who holds his tongue is wise.” (Prov. 19:19)
d) “Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.” (Prov. 17:28)
- _____ 6. The view of περισσειαν κακία? in verse 21 that it refers to the tendency of evil to get out of hand in one’s life is best expressed by which of the following translations?
a) “superfluity of naughtiness”
b) “every other evil which touches the lives of others”
c) “whatever wickedness still remains”
d) “the malice that hurries to excess”
- _____ 7. The thesis of statements 29-35 (vv. 22-25) is best stated as
a) Christians must practice God’s Word.
b) Christians must meditate upon God’s Word.
c) Christians must hear and then obey God’s Word.
d) Christians must not forget what God’s Word commands.
- _____ 8. The proper setting of this passage for the early church is
a) Dialogue between individuals. b) Congregational worship.
- _____ 9. The unifying motif for 1:19-27 is
a) the repetitive references to the Word of the gospel.
b) the necessity of obedience to God.
c) the detection of genuine religious confession.

- _____ 10. How do statements 26-27 relate to statement 28?
- They express a general axiom about speech which James then applies to the reception of the gospel in corporate worship.
 - They identify the general topic for the passage as dealing with personal conversation between individuals.
 - The conjunction διὸ introduces the reason for the preceding statements.
- _____ 11. How is looking at one's face in a mirror like being a hearer of the gospel?
- The gospel demands obedience to God which we need to hear.
 - The gospel makes no real impact on the hearer.
 - The gospel reflects back to the hearer a true image of his spiritual condition.
- _____ 12. Which of the following best explains the relation of Luke 11:28 to James 1:25?
- Luke 11:28. αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
- The two passages have no real connection to one another.
 - Both passages pronounce a blessing on the hearer who then obeys the word.
 - Both James and Luke stress the importance of the kind of hearing that leads to obedience.
- _____ 13. What elements are common to James 1:27 and Deut. 14:29?
- Deut. 14:29 καὶ ἐλεύσεται ὁ Λευίτης, ὅτι οὐκ ἔστί αὐτῷ μερίς οὐδὲ κληῖρος μετὰ σοῦ, καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἢ ἐν ταῖς πόλεσίν σου καὶ φάγονται καὶ ἐμπλησθήσονται, ἵνα εὐλογῆσῃ σε κύριος ὁ θεός σου ἐν πασὶν τοῖς ἔργοις, οἷς ἐὰν ποιῆς.
- θηρσκειία in James and Λευίτης in Deuteronomy.
 - ὁ ὀρφανὸς καὶ ἡ χήρα in both James and Deuteronomy.
 - κόσμου in James and ταῖς πόλεσίν σου in Deuteronomy.
- _____ 14. The group of folks in our churches who most need to hear the message of 1:19-27 is
- the deacons.
 - the Wednesday night crowd.
 - the Tuesday night visitation crowd.
 - the inactive crowd on the church roll.

*****GRADE CALCULATION*****

Number of Errors	_____ . _____	Total Pts.	100.00
Missed accents and breathing marks		Minus Pts.	
= 1/4 error per word		Missed	_____ . _____
Times	1.00		_____
	_____		_____
Total Pts. Missed	_____ . _____	Grade	_____ . _____
		(Please record grade at top of page 1)	