Test Results

Bible Exegesis

2/1/2014

Section I

1. Language of the Text

First Required Response

As you read James 2:25, you notice in the text-critical notes that some early manuscripts of the letter of James contain alternative readings to the word ἄγγελος. Identify two of these possible alternative readings. Discuss the effect each one has, if any, on the meaning of James 2:25. Discuss the criteria of text-criticism that led to the choice of ἄγγελος as the best reading. Limit your answer to 600 words.

Answer

When reading James 2:25, the text critical notes give two alternative readings for the Greek word angelous. This essay will discuss the literal meanings of the possible texts and why angelous is understood as the best reading.

The word angelous is generally translated "messenger" (BDAG, 8) but is often used to describe heavenly messengers, otherwise translated "angels" (BDAG, 8, Definition 2). The word angelous is found in the majority of sources for James. According to the Introduction to the Nestle-Aland Greek New Testament, the ancient sources used for the Greek text of James include several papyri sources, dating as far back as the 3rd century, as well as several uncials and minuscules (Nestle-Aland, 2008, 19*). There are no specific sources listed for the word angelous (592) so it is found in the majority of manuscripts.

The first textual variant listed in the Nestle-Aland Greek New Testament uses the word kataskopos instead of
angelous (Nestle-Aland, 2008, 592). The word κατασκόπος is translated "spies" (BDAG, 527). There are several manuscripts which use this text including C, a marginal reading of K, and L (Nestle-Aland, 2008, 592). C is dated to the 5th Century (Ropes, 1973, 74) and K and L have been both dated to the 9th century (75).

The other textual variant listed is angelous tou Israel (Nestle-Aland, 2008, 592). This is translated "messengers of Israel." According to Nestle-Aland, this reading is found in "61 pc" (592), which means that it is in the minuscule manuscript numbered 61 and a few others which are not specifically listed (13°). As Bart D. Ehrman explains in Hearing the New Testament, all minuscules were written after the 9th century (Green, 2010, 19).

If different Greek manuscripts contain various words, how do scholars decided which manuscript is the closest reading to what was originally in the letter? Textual critics have many different criteria for rating how likely a given text is to being original. For instance, earlier manuscripts are generally considered to be more reliable because over time as manuscripts are copied, unintentional mistakes or intentional changes are made (21). In James 2:25, this means that angelous is the most likely text according to the date criteria because it is found in the earliest manuscripts.

In addition to the age of the manuscripts, another criteria scholars use is a basic principle which says, "the more difficult reading is to be preferred as original" (24). In other words, when Scripture is difficult to understand, sometimes ancient scribes changed words to make the meaning more clear. Therefore, more difficult readings are generally earlier. In this text angelous is difficult because the word itself often suggests the presence of angels. However, because the passage is discussing spies sent by Joshua to Jericho, the passage cannot be referring to angels (see Joshua 2:1-21). It seems likely that a scribe reading this passage changed angelous to κατασκόπος to make clear to the readers that the letter is talking about Joshua's spies, as noted in the Zondervan commentary on James (Arnold, ed, 2008, 140). Likewise, angelous tou Israel makes it more clear who these messengers really are. Therefore, based on the difficulty criteria, angelous is the most difficult text and should be considered more likely to be original. In A Textual Commentary On the Greek New Testament, Bruce Metzger summarizes why the textual critics think that angelous is the best reading by saying, "So that readers would not mistakenly understand angelous as "angels," various witnesses replaced it with κατασκόπος...or added tou Israel" (Metzger, 1994, 610).

Both the age and difficulty of the word angelous make it likely to be original in James 2:25, therefore this verse should be translated saying that "messengers" met Rahab. Nevertheless, these messengers should be understood as the messengers of Israel, spies sent by Joshua to Jericho.

Reader Responses

The responses demonstrates a clear understanding of text-criticism and clearly supports the argument for the use of ἄγγέλους as the best reading.

This is a well-structured and thorough response. The response meets the requirements of the question; a bit more directness on how and/or whether the alternate readings affect James 2:25 would be helpful.

Section I
2. Historical Situation, A

Second Required Response — CHOOSE ONE: A or B

A.
There is a significant scholarly debate on the dating of the book of James. Briefly outline two of the arguments about the dating of James. Include in your discussion the significance in this debate of the use of συναγωγή rather than ἐκκλησία in James 2:2. Informed by your work, choose the argument you find most persuasive and explain your choice. Limit your answer to 600 words.

-- OR PROCEED TO NEXT PAGE FOR OPTION B ~

Answer

Scholars disagree about the time period in which the book of James was written. This essay will look at two possible dates for the book of James and will explain why the first option is most probable.

Many scholars attest that the book of James is one of the earliest texts in the Bible. Commentator Scot McKnight suggests that the "James" identified in James 1:1 is the same person mentioned in Mark 6:3 as a brother of Jesus (McKnight, 2011, 15). If this is the case then the book of James must have been written prior to James' death in 62 C.E. (38).

Internal evidence from the book itself also points to an early date. For instance, in James 2:2, the author describes life in the συναγωγή, the "synagogue" (BDAG, 963). Although this word can be used to describe any physical building or a general gathering of people (McKnight, 2011, 182), it seems curious that the author uses συναγωγή as opposed to ἐκκλησία, which is defined as "assembly" or "church" (BDAG, 303-4). ἐκκλησία is the term most often used for gatherings of Christians in the Pauline letters (BDAG, 304). Dan McCartney, author of the Baker Exegetical Commentary on James says it is possible that James is written so early that Jewish Christians were still gathering in synagogues for worship (McCartney, 2009, 15).

In addition, several scholars give lists which compare the themes in James with those in Matthew (see Brown, 1997, 734-5 and Marshall, 2011, 268). However, despite the fact that the themes are closely related, the words used within the text are quite different than in Matthew and Luke. This lack of "linguistic similarity to that [Synoptic] tradition has led McCartney to believe James may have been written before the Synoptic gospels were circulating (McCartney, 2009, 15). This suggests that the author of James had knowledge of the words of Jesus apart from the writing of the gospels (see also Laws, 1993, 35).

Other scholars, however, argue that James is not written by the James described above, but instead by a pseudonymous author, a person who wrote the text after James' death and attributed it to James. If this is true, James may be dated to the late 1st century or early 2nd century (Brown, 1998, 742). Commentator Sophie Laws argues that it seems unlikely that anyone as close to Jesus as his own brother would write so little about Jesus (Laws, 1993, 40). Also, as Scholar Raymond Brown states, "the Greek employed in [James] is fluent, even eloquent" (Brown, 1998, 741). Brown doubts that such Greek could be written by a person who's first language was Hebrew, especially if he was a "villager from Nazareth" (741). In addition, if James is speaking in reaction to Paul or Paul's students, James must come after Paul's letters (McCartney, 2009, 18).

Evidence for dating also comes from outside sources. In the third century, the early Christian writer Eusebius mentioned James as a "disputed" book (McCartney, 2009, 18), and in the 4th century Jerome speaks about the author possibly being pseudonymous (McKnight, 2011, 30). Therefore, from very early in Christian history, there have been doubts about the authorship of James, leading some scholars to believe it was written late by a pseudonymous author.

I find the late date evidence to be less persuasive than the evidence for an early date. Scholars have argued that it is quite possible for a child growing up in Nazareth in Jesus' day to speak and write Greek well (McKnight, 2001, 34). James could have been reacting to reports about Paul's teaching as early as 45 C.E. (261). The evidence from outside sources doubting James is the brother of Jesus can be understood when we take into account that many believed Mary was perpetually a virgin. This doctrine lead some to doubt that Jesus could have a brother, leading to questions about the authorship of James (McCartney, 2009, 11). On the other hand, the evidence for an early date including the use of the word συναγωγή seems quite solid. Therefore, I would date James as one of the earliest books of the Bible.
Reader Responses

The response does an excellent job addressing the historical dating of James and uses the Greek language to support the argument for an earlier date.

The response provides a fine overview of the two sides of the question, considers what if any bearing the use of “synagogue” may have on the matter, and provides a reasoned argument for the decision made.

Section I
3. Scriptural and Theological Context

Third Required Response

Compare and contrast James’s use of δικαίον with Paul’s use of the same verb in Romans. Explain whether or not you find a fundamental disagreement between James and Paul on the use of δικαίον. How does this affect your interpretation of James 2:1–26? Limit your answer to 600 words.

Answer

Famously, Martin Luther called James “an epistle full of straw, because it contains nothing evangelical” (Luther quoted in Dillenberger, 1962,19). In his “Preface to the Epistles of St. James and St. Jude,” Luther elaborates on these remarks saying, “In direct opposition to St. Paul and all the rest of the Bible, [James] ascribes justification to works...[Paul] teaches that Abraham was justified without works, by faith alone” (35).

In the last four hundred years, however, scholars have re-read James and come to the conclusion that Paul and the author of James may be much closer theologically than once understood. Reading both James and Romans in context shows that they have different uses for the word dikaios which affects how one interprets James.

The challenge with the Greek word dikaios is that it can have many different nuances, depending on context (BDAG, 2000, 249; Kittel, ed, 1964, 211ff; Martin, 1988, 91; McCartney, 2009, 162-3). McCartney lists five definitions for dikaios: 1 ”To give justice” 2 ”To declare someone righteous...to render a verdict of ‘innocent” 3 ”To prove or demonstrate someone is righteous” 4 ”To clear a debt” and 5 ”To cause someone to behave rightly” (McCartney, 2009, 162-3). In Romans, when Paul uses dikaios, he uses it in the second sense (162). As Ralph Martin explains in the Word Biblical Commentary, ”Paul clearly uses dikaios to denote that forensic, eschatological, and kingly act by which God declares sinners rightly related to himself” (Martin, 1988, 91). In other words, Paul uses dikaios to explain that in Christ all charges against us as sinners are acquitted.

Paul is discussing an initial gift given by Christ which cannot be earned by works, but is freely given. The author of James, on the other hand, uses McCartney's 3rd definition (McCartney, 2009, 163). James is not talking about how salvation comes to God's people, but rather what this faith looks like in the life of a believer. As Martin explains, Abraham’s works “are the evidence that God declares Abraham as ‘righteous’” (Martin, 1988, 91). In other words, Abraham is not declared righteous because of his works, but instead, God declares Abraham ‘innocent,’ and James uses Abraham's life to demonstrate how one should live into that righteousness.

With these two different definitions in mind, how should one interpret James? First, it can be said that the teachings of Paul and the author of James are much more alike than one might think upon a first reading. When Paul speaks about justification, he makes it clear that being declared ‘innocent’ in the sight of God is not dependent on our own actions, and cannot be earned through the works of the law (namely “circumcision, sabbath, and food laws”) (Marshall, 2011, 269). James complements this teaching (McKnight, 2011, 263) by examining what the life of a person who has been declared innocent by God looks like. He
insists that in response to God, believers should have a faith which is lived in practice. As Brown explains, this is a notion also found in Paul: "[James] is insisting that their works...must correspond to their faith—something with which Paul would agree, as can be seen from the 'imperative' sections of his letters (Brown, 1997, 733). In other words, if one studies sections of Paul's letters which admonish believers to live out their faith (e.g. Gal 5:16-26), it can be seen that Paul's teaching has much in common with James.

Therefore, when interpreting James 2:1-26, one should keep in mind that the author is not telling believers that they need to earn their justification. Instead, a contextual reading of the verb dikaiōo reveals that while Christ alone can declare us innocent, we should live out our faith with works of love, keeping the 2nd greatest commandment of loving our neighbor.

Reader Responses

<table>
<thead>
<tr>
<th>Response</th>
<th>Description</th>
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<tbody>
<tr>
<td></td>
<td>The response clearly outlines the difference and similarities between Paul's and James' use of dikaiōo. The use of scholarly work is outstanding and the response is well-written, good job.</td>
</tr>
<tr>
<td></td>
<td>The response meets the requirements of the question, demonstrating (and citing) also a good familiarity with scholarship on James.</td>
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Section I

4. Scriptural and Theological Context

Fourth Required Response


Answer

In James 2, the author discusses the treatment of the rich and poor. To understand James' ethic, it is helpful to understand the socio-economic realities in the Roman empire during the 1st century, the author's description of the πλοῦσιοι, and intertextual echoes between James and other Scripture passages.

As Holly Hearn explains in her paper on "Power and Privilege in James," Roman society was "highly stratified, "divided into an upper class which included approximately 1% of the population and a lower class which included "small business owners, freeborn poor" and others who "lived on the verge of poverty" (Hearon, 2001, 82). Those in the low class often depended on people in the upper class through a system of patronage which perpetuated the social stratification (82). Therefore, it was probably common for a situation such as one in James 2:1-3 to take place. The rich were usually seated in a place of honor and the poor could be told to "stand over there (out of the way)" as McCartney explains (McCartney, 2009, 139). Although the early Christian communities to whom James is writing consist of mostly poor individuals, the poor participate in perpetuating this system (McKnight, 2001, 185; see Hearon, 2001, 85-6 for an analysis of the internalization of oppression) and are seen showing favoritism to the rich over the poor.

The term οἱ πλοῦσιοι is defined as "having an abundance of earthly possessions that exceeds normal experience; rich, wealthy" (BDAG, 2000, 831), and James describes the traits of the πλοῦσιοι in verses 6 and 7 as ones who "oppress," who take others to court, and who "blaspheme the excellent name" (NRSV). In his
commentary on James, McKnight goes through these three descriptions, explaining the terms and connecting them to other passages in Scripture. *katadunasteuo,* "Oppress," is a term used frequently in the Greek version of the Old Testament by the prophets to refer not only to a physical overpowering, but to economic, social and legal oppression (McKnight, 2001, 198, cf. BDAG, 2000, 516). James specific mentions legal oppression, which brings to mind for McKnight New Testament passages in which Christians are "arrested and taken into custody" (199). Perhaps the greatest indictment of the *plousioi* is that they "blaspheme the excellent name." Much could be said about this "name" but in short, McKnight suggests that the author is using it both for the "name of God" (200) and for the name "Jesus" as given in Philippians 2:9-11 (201). Therefore, *plousioi* is a term used for individuals who are not only people of means, but who fit into a class of people who are taking advantage of the poor and as such are violating the call of God to love both God and neighbor (203).

Understanding wealth and poverty in the Roman empire, considering James' description of the *plousioi* and noting the intertextual echoed in this passage are all important components for understanding James 2 as a whole. Verses 5-7 set up the key theme for the passage which is given in verse 8, "You do well if you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself" (NRSV). The description of the relationship between the rich and the poor in verses 1-7 is the exact opposite of showing love for neighbor. James uses this anti-example to help Christians understand their calling to an active faith by living out the 2nd greatest commandment, showing love to neighbor, as exemplified by the poor.

**Reader Responses**

<table>
<thead>
<tr>
<th>The response clearly outlines the socioeconomic landscape of the historical period of James. This understanding along with the study of the Greek language used in James 2 demonstrates a clear understanding of James' ethic in regards to the wealthy and the poor.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being a bit more direct about what the use of the term suggests about James' ethics concerning wealth and poverty (by, for example, using that phrase) would be helpful here; the response includes consideration of James' ethics on the matter, though primarily through a review of scholarship. A minor issue is that the response would benefit from another proofreading. Other than these quibbles, the response certainly answers each part of the question.</td>
</tr>
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**Section II**

**Presenting a Faithful Interpretation**

**1. Focus Statement:**

Write a focus statement based on your broad study of the passage (not just material presented in Section I) that articulates a central theme of your faithful interpretation of the passage. Limit your statement to 50 words.

**Answer**

The central theme of James 2:1-26 is that Christians are called to a living faith, faith which fulfills the 2nd greatest commandment 'to love your neighbor as yourself' and the greatest commandment 'to love the One God with all your with all your heart, soul, and mind.'

**Reader Responses**
The focus statement is concise and clear.
A fine focus statement; some more direct acknowledgment in the statement of the ministry context framing the exam would be quite helpful.

Section II
Presenting a Faithful Interpretation (cont.)

2. Supporting the Interpretation:

Write an essay presenting your faithful interpretation of the passage consistent with the central theme in the focus statement. Support your interpretation by a careful and critical analysis of the text. You may draw on any material in areas of the required responses in Section I and other exegetical methods and evidence relevant to the interpretation. Limit your essay to 1,200 words.

Answer

The central theme of James 2:1-26 is that Christians are called to a living faith, faith which fulfills the 2nd greatest commandment 'to love your neighbor as yourself' and the greatest commandment 'to love the One God with all your with all your heart, soul, and mind.' This central theme is seen throughout the entire passage of James 2 through a series of anti-examples and examples which help believers to understand the nature of a true, living faith.

Verses 1-7 form an opening pericope which serves as an anti-example to the greatest and second greatest commandments. In these verses, a situation is described in which the poor are treated as subservient, and the rich are favored (McCartney, 2009, 139). Although it is difficult to say for sure if James is speaking about a specific occurrence in the synagogue, preference to the rich over the poor was common in the Roman empire in the 1st century (Hearon, 2011, 83). Yet, this stands opposite to the heart of God. James evaluates the actions of the rich and finds that they are oppressing others and blaspheming God (McKnight, 2001, 197-203); in other words, they are violating the greatest and 2nd greatest commandments to love God and neighbor (Mt 22:36-40; Mk 12:28-31; Lk 10:25-27). According to the Gospel of Matthew, Jesus taught, "On these two commandments hang all the law and the prophets" (Mt 22:40, NRSV). Although the gospel of Matthew was most likely completed after James was written (see earlier exegetical work on dating), James is clearly familiar with the teaching of Jesus and gives much advice which has the same theme as those in Matthew (Marshall, 2011, 268). Therefore, James is using the greatest commandments here to summarize the whole of what is said in the Hebrew Scriptures. James uses intertextual echoes to remind the Jewish Christian readers (Brown, 1997, 728) of Hebrew Scriptures in which God shows concern for the poor and judgement against oppressors (Mcknight, 2001, 197).

In verses 8-13, the author of James lays out his central argument that Christians are called to a living faith which is exemplified through keeping the greatest commandments. Commentator Scot McKnight says about this pericope, "James 2:8-13 extends the teaching of 2:1-7 by exploring the significance of love as the central virtue through which all behaviors, including those involving the oppressing rich and the needy poor, are judged" (McKnight, 2001, 204, emphasis added). In other words, the opening verses hinge on this central claim of loving God and neighbor. Commentator Dan McCartney says it this way, "Lev 19:18 gives expression to a controlling and central principle of God's ethical imperative for human conduct (cf. Gal 5:14) and serves as a framework for understanding its parts" (McCartney, 2009, 147). James is using the greatest commandments as Jesus uses them, as a framework for which all relationships between God and humankind are built. Paul likewise makes this central claim. Galatians 5:6 says, "For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love" (NRSV). True living faith is by definition a faith in keeping with the greatest commandments. Notice that within James 2:8-13, the author of James himself makes it clear that breaking one commandment is the same as breaking them.

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all (v. 10) and admonishes readers to instead follow the "law of liberty" (v. 12), i.e. showing love instead of partiality. Understanding James within this framework allows readers to see James' exhortations not as a collection of rules, but as a way of life consistent with a relationship with God. As McCartney says, "Relationship to God is the goal, not some abstract obedience to a collection of discrete commands" (149). Therefore, this pericope can be viewed as the central argument in James 2, on which all the rest is dependent.

In the final section of James 2 (vv. 20-26), James gives two examples which show what true faith looks like in the life of believers. As explained in the earlier exegetical work, in this section, James is not standing in opposition to Paul, stating that justification comes through works. Instead, Paul and James need to read within their own contexts. Paul speaks against Christians who believe they are made righteous before God by doing works of the law, namely circumcision, sabbath and food laws (Marshall, 2011, 269). Instead, Paul teaches that dikaios, being declared innocent in the sight of God, comes only through faith in Jesus Christ (see Rom 3:21-26). James does not use the word dikaios in the sense of legal standing before God. Instead, James focuses on the life of believers and uses dikaios in the sense of demonstrating righteousness (see previous exegetical work for a full treatment of this topic, with sources). Therefore, when James speaks of the dikaios of Abraham, he is talking about how Abraham lived out his faith in keeping with the greatest commandment. "Abraham believed God" (jas 2:23b, NRSV) and lives into the relationship he has with God even to the point of trusting God so much he is willing to sacrifice his own son (Gen. 22:1-18). As McCartney points out, this kind of belief is not just a belief "that there is one God (intellectual acknowledgement)" but instead a belief "in the God who is one" (McCartney, 2009, 161). Likewise, Rahab demonstrates a living faith. She receives angelous, messengers, sent by Joshua. As explained in the first exegetical section, an easier reading would have been to describe those who were sent as kataskopous, the spies of Joshua. However, perhaps James uses angelous to make clear to the readers that the visitors delivered a message to Rahab. As McCartney suggests, "Here in James the spies are called 'messengers,' probably because they were a means of Rahab’s discovering more about God and his intentions" (171). It appears that Rahab believes these messengers and lives out her new faith by living into the 2nd greatest commandment and loving others by showing them hospitality.

Therefore, it can be said that all of James 2 hangs on the central theme that Christians are called to a living faith, in keeping with Jesus’ words to live by the greatest commandments. Through a series of anti-examples and examples, with the 2nd greatest commandment explained in the middle, the author of James makes this point to his readers.

Reader Responses

The response does an excellent job of referring to work done in the previous section as well as scholarly works. The response clearly expounds on the focus statement and demonstrates a strong grasp of the Greek language.

The response provides a thorough, well-grounded, and well organized interpretation, nicely incorporating work already done elsewhere in the exam.

Section III

Application

Provide a lesson plan that addresses the required ministry context. Your work must be based on your faithful interpretation of the passage and be consistent with your focus statement. Limit your work to 600 words.
Answer

If I have the opportunity to lead a Bible study on James 2:1-26 in a church like the one described in the "ministry context" section of this exam, my lesson plan for a two hour study would be as follows.

Objectives
By the end of this Bible study the attending congregants will be able to:
1. Describe the central theme running through James 2
2. Compare and Contrast "justification" as understood by Paul and the author of James
3. Understand James' exhortation on partiality between the rich and poor
4. Apply James' teaching on the greatest commandments to our ministry context

Lesson Plan

Greeting (10 min):
Greet each member of the Bible study as they enter the study. If possible, everyone should sit at one table or in a circle to allow for equal participation.

Opening (2 min):
Open with prayer, asking the Lord to bless the reading of Scripture and to give guidance to interpretation. Give thanks for all who have gathered.

Body (90 min):
Have attenders read the Scripture out loud, taking turns. If anyone is uncomfortable reading out loud, they are invited to "pass."

Give a brief interpretation of the text. Start with James 2:8-13, explaining that this entire chapter can be shown to center around the greatest commandments. If members have limited Bible knowledge, consider reading Matthew 22:34-40. Also explain how the end of James 2 explains justification in complement to the words of Paul.

Take time for questions on the brief lecture described above.

Have members look again at James 2:1-7. In pairs or small groups, have them discuss this section by asking questions like, "What was happening in the churches described? How does this situation serve as an anti-example to the teaching of James and Jesus to keep the greatest commandments?"

Coming back to full group discussion, have members share what they learned from reading the passage. If members have questions, explain the historical context of the Roman socio-economic system.

Together discuss in what ways oppression of the poor continues today.

Have the students read or listen to the first page of David Hughes' "The Best Seat in the House" wherein Hughes describes a situation in a contemporary church which mirrors the church James describes (Hughes, 2000, 223). Ask the attenders for comments about Hughes' description. (It is likely that congregation members will have also noticed that visitors feel unwelcomed in the church and do not come back. Hearing about this from another church may give them confidence to speak freely about things they have seen. Encourage them to speak freely, but to not use names or specifically speak against fellow congregation members).

Planning (15 min):
Discuss future actions the church could take to live into the lessons found in James 2.

These ideas should come from congregation members and should be discussed by the session before implementation, but they might include hosting a Poverty Dinner in which different people are given different amounts of food to begin a discussion about care for the poor (Future Farmers of America, 2013). Or it could include making a specific list in which Bible study attenders can begin serving visitors to the church as well as the local community.

Closing (3 min):
Before closing in prayer, read Hughes' closing pericope about an elder sitting on the floor along side a poor man who had no seat (Hughes, 2000, 227).
Thank the members for their participation.
Schedule the next Bible study or meeting.

Reader Responses

The outline does a nice job of reflecting the work done in the previous sections. The outline is to be commended for creativity and a clear understanding of the ministerial context the study is to be presented in.

The opening prayer is also an opportunity to introduce the theme or the difficulty with which the students (congregation) will be wrestling.

The open discussion about contemporary oppression of the poor may prove less productive than hoped for, as it provides a way to look elsewhere, rather than at the people right next door. The lesson plan provides opportunity to focus on the context of the congregation in question, thus meeting the requirements of the exam question. Coming back to that focus in a regular, continual way would be helpful.

Section III
Works Consulted

In the text box below, please provide a bibliographical listing of all research materials consulted during the preparation of your exam responses.

Answer


**Reader Responses**

The bibliography is a well-rounded list and was well used throughout the exam.

The entry for Nestle-Aland ought to list the scholar-editors, rather than treat them as one person. This is a thorough bibliography.

**Overall Evaluation**

**Final Evaluation and Notes to Presbytery**

Please include here your comments in support of the overall evaluation of the examination along with any notes for the presbytery committee/commission overseeing the examinee's preparation for ministry.

**Reader Responses**

| S | This exam was excellent and is demonstrated a strong grasp of the Greek language. This exam clearly shows a readiness to begin ministry. |
| S | The exam's responses demonstrate a good awareness of the principles of exegesis, and demonstrate readiness to yoke scholarship and ministry for service to the Church. |