

Name: _____

Rev. April 2012

SAMPLE GREEK PLACEMENT EXAM
SDA Theological Seminary

This exam consists of 5 passages from the Greek New Testament, each of which are followed by a number of questions about the passage. **Use the context of the passage to answer each question correctly.** Definitions for words used less than 50 times are provided below each passage. (*The Intermediate Greek Final, which may be taken in lieu of the Placement Exam in December and April, will provide only words used less than 30 times in the NT.*)

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνήαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

ἄρτι adv. now

Τιμόθεος, ου m Timothy

μνήα, ας f remembrance, mention

πάντοτε adv. always, at all times

ἐπιποθέω long for, desire

καθάπερ conj. or adv. as, just as, like

ἀνάγκη, ης f distress, trouble

θλίψις, εως f trouble, distress, suffering

στήκω stand; stand firm

εὐχαριστία, ας f thanksgiving

ἀνταποδίδωμι repay; return

ὑπερεκπερισσοῦ (1) adv. with all

earnestness, more than ever; very

highly indeed; (2) prep. with gen.

far beyond

δέομαι ask, beg

καταρτίζω mend, make complete

ὑστέρημα, τος n what is lacking, need

1. The correct translation of Ἄρτι δὲ ἐλθόντος Τιμοθέου is:
- But now because Timothy has come
 - But now some came from Timothy
 - But I am now coming with Timothy
 - But now Timothy is about to come

2. ἡμῖν is here correctly translated:
 - a. to us
 - b. with us
 - c. to you
 - d. from you

3. ὅτι in this context:
 - a. should be translated “for the sake of”
 - b. introduces indirect speech
 - c. means “that”
 - d. gives the idea of an incomplete action

4. Which translation is **impossible** for ἐπιποθοῦντες in this context?
 - a. desiring
 - b. and desire
 - c. although he desired
 - d. while you desire

5. In this context, ἰδεῖν:
 - a. introduces indirect speech
 - b. acts as a verb with ὑμᾶς as its subject
 - c. acts as the subject of the sentence
 - d. completes the idea of the preceding participle

6. The best translation for διὰ τοῦτο παρεκλήθημεν is:
 - a. Through this they were calling
 - b. Therefore we were encouraged
 - c. Because of this we exhort you
 - d. We are comforted through these things

7. Who is the subject of δεόμενοι:
 - a. God’s faithful ones
 - b. the writer and any associates who may be with him
 - c. God
 - d. the recipients of the writing

8. This passage *primarily* conveys:
 - a. dissatisfaction with the behavior of those being written to
 - b. the idea that they are making progress but have a long way to go
 - c. genuine joy in a relationship
 - d. instructions for godly living

Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ ὑμεῖς μάρτυρες τούτων. καὶ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσηθε ἐξ ὕψους δύναμιν.

ψαλμός, οὐ m psalm (of the OT)

διανοίγω open; explain

νοῦς m mind, understanding

συνιῆμι understand, comprehend

πάσχω suffer

μετάνοια, ας f repentance, change of heart

ἄφεσις, εως f forgiveness

μάρτυς m witness

καθίζω intrans. sit down, stay

ἐνδύω dress, clothe

ὑψος, ους n height

9. What is the correct translation of Οὗτοι οἱ λόγοι μου in this context?
 - a. These are my words
 - b. Such are my words
 - c. This is from My Word
 - d. These my words
10. The correct lexical form of γεγραμμένα is:
 - a. γραφω
 - b. γραμμα
 - c. γεγραμω
 - d. γραμειν
11. συνιέναι expresses:
 - a. The cause of the action of the main verb (Causal Infinitive)
 - b. Time relative to the time of the main verb (Temporal Infinitive)
 - c. More information about the noun it modifies (Epexegetical Infinitive)
 - d. The purpose of the action of the main verb (Infinitive of Purpose)
12. Which word is the subject in παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν?
 - a. παθεῖν
 - b. Χριστὸν
 - c. ἀναστῆναι
 - d. νεκρῶν

13. The genitive ἁμαρτιῶν in this context:
- is the subject of an action noun (subjective genitive)
 - is the object of an action noun (objective genitive)
 - expresses ownership (genitive of possession)
 - is a genitive absolute
14. ἀρξάμενοι is in the plural because the subject of the action is:
- The many will believe
 - the gospel which has had many beginnings
 - the plurality of witnesses whom Christ addresses
 - Uncertain because of the author's unfamiliarity with Greek
15. ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν is most accurately translated:
- I send you the promise
 - I am declaring the promise
 - I myself am sending the promise
 - I myself will send the good news

ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ]. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμα ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βρώματί σου ἐκείνῳ ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

ἄρα **therefore, then**
μηκέτι **adv. no longer, no more**
πρόσκομμα, τος **n that which causes stumbling or offense**
σκάνδαλον, ου **n that which causes sin or gives occasion for sin; obstacle**
λογίζομαι **count, reckon; consider**

βρῶμα, τος **n food**
οὐκέτι **adv. no longer, no more**
λυπέω **pain, grieve, injure**
βλασφημέω **speak against God; slander**
βρώσις, εως **f food; eating**
πόσις, εως **f drinking; a drink**

16. The lexical form of δώσει is:
- δόω
 - δέομαι
 - δίδωμι
 - δέω

17. The correct translation for Μηκέτι οὖν ἀλλήλους κρίνωμεν is:
- Since they will judge us no more
 - Thus we may no longer judge others
 - Therefore let us no longer judge one another
 - In order that we might no longer be judged by others
18. In this context τοῦτο should:
- Be read as a plural even though it appears in the singular
 - Be read as an accusative
 - Be translated to read “the same”
 - Be read as a nominative
19. πέπεισμαι in this context:
- Expresses a completed action with effects ongoing in the past (Simple Pluperfect)
 - Focuses particularly on the *present state* (Intensive Perfect)
 - Focuses particularly on the *past completed action* (Consummative Perfect)
 - Describes an ongoing action in the past (Progressive Imperfect)
20. τῷ λογιζομένῳ should here be translated:
- To the one reckoning himself
 - For the one being reckoned
 - We reckoned for it
 - To the one who reckons
21. The dative form of τῷ βρώματι here expresses:
- Location
 - Instrument (Means)
 - Association
 - Indirect Object
22. The correct translation for ὑπὲρ οὗ Χριστοῦ ἀπέθανεν.is:
- By whom Christ was killed
 - For which Christ suffered
 - Concerning how Christ triumphed
 - On behalf of whom Christ died
23. μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν is correctly translated:
- Therefore do not blaspheme the one who is good to you
 - Thus do not let them slander your good deeds
 - Therefore do not let your good be slandered
 - Since you would not blaspheme the good One

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἃ ἐγὼ ἔώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε· νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἦν ἤκουσα παρὰ τοῦ θεοῦ·

ἐλευθερώω, set free, liberate
ὄντως really, actually, truly

ἐλεύθερος free
σπέρμα, τό seed, offspring, children
χωρέω have room, hold

24. What is the correct translation of πᾶς ὁ ποιῶν?
- everything does
 - Because all do
 - everyone who does
 - whatever does not
25. What is the correct translation of δοῦλός ἐστιν τῆς ἁμαρτίας?
- sin results in slavery
 - sin is a slave
 - there is an enslaving sin
 - is a slave of sin
26. The subject (one doing the action) of ἐλευθερώσῃ is:
- ὑμᾶς
 - υἱὸς
 - οὖν
 - δοῦλος
27. The best translation of ἀλλὰ ζητεῖτέ με ἀποκτεῖναι is:
- But why do you seek my answer?
 - But you are seeking to kill me.
 - But you seek to provoke me.
 - Yet you seek to oppose me.

28. The mood of ποιεῖτε in this context is:
- Imperative
 - Indicative
 - Subjunctive
 - Optative
29. The genitive of τοῦ Ἀβραάμ expresses:
- A human relationship (Genitive of Relationship)
 - A physical possession (Genitive of Possession)
 - The whole of which τέκνα is a part (Partitive Genitive)
 - The location (Locative Genitive)

βουληθεῖς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. Ἰστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν· ὀργὴ γὰρ ἄνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

βούλομαι wish, want; determine; decide, will
 ἀποκυέω give birth to, bring into being
 ἀπαρχή, ἤς, ἡ firstfruits
 κτίσμα, ατος, τό that which is created (by God), creature
 ταχύς, εἶα, ύ adj. quick, swift
 βραδύς, εἶα, ύ slow
 ὀργή, ἤς, ἡ anger, wrath, indignation

ἐργάζομαι intr. work; trans. do, bring about
 ἀποτίθημι mid. put off; fig. lay aside
 ῥυπαρία, ας, ἡ dirt fig. moral uncleanness
 περισσεία, ας, ἡ surplus, abundance
 κακία, ας, ἡ badness, depravity, wickedness
 πραύτης, ητος, ἡ gentleness, humility, courtesy
 ἔμφυτος, ον implanted

30. Who is the subject of βουληθεῖς?
- The audience (You)
 - God
 - One's earthly father
 - The believer
31. The correct translation of εἰς τὸ εἶναι ἡμᾶς is:
- According to our custom
 - In order that we might be
 - Into our custom
 - To be in us

32. πᾶς should be translated:
- a. All
 - b. Every
 - c. Entire
 - d. Of everyone
33. What is the best translation of πραΰτητι in this context?
- a. Gentleness
 - b. Humility
 - c. Courtesy
 - d. None of the above
34. The mood and tense of δέξασθε indicates that the action:
- a. Happened in the past
 - b. Is still taking place
 - c. Is promised to happen in the future
 - d. None of the above

Answers to the Sample Greek Placement Exam

1.	A	19.	B
2.	A	20.	D
3.	C	21.	B
4.	C	22.	D
5.	D	23.	C
6.	B	24.	C
7.	B	25.	D
8.	C	26.	B
9.	A	27.	B
10.	A	28.	A
11.	D	29.	A
12.	B	30.	B
13.	B	31.	B
14.	C	32.	B
15.	C	33.	B
16.	C	34.	D
17.	C		
18.	B		