

Name: _____

THE EVANGELICAL THEOLOGICAL SEMINARY IN CAIRO

English Placement

Exam

2015-2016

Sample Test

Date: _____

SAMPLE

A1. Margaret Thatcher

Margaret Thatcher was born in October 1925 above a shop in the small English town of Grantham. Her father, Alfred Roberts, owned two supermarkets. He worked very hard for little money. Margaret was a hard-worker, too. She was a very good student, and she was also active outside the classroom. As a girl she enjoyed playing the piano, swimming, and writing poetry. When she was 18 years old she went to Oxford University, where she studied chemistry.

Margaret Thatcher studied chemistry and even worked as a chemist for some time, but the love of her life was politics. She didn't have much time for other interests. She said she only needed four hours' sleep a night!

She became a politician in 1950, a member of Parliament in 1959, the leader of the conservative party in 1975, and the prime minister of Britain four years after that. She was the first woman prime minister in Europe. She had a famously strong personality, and a lot of people were afraid of her. Famously, a Russian journalist gave her the nickname "The Iron Lady" because of her leadership style!

In 1984 Irish terrorists bombed her hotel, but she survived. She was prime minister for eleven years. She finally resigned in 1990, even though she wanted very much to continue serving as prime minister. She was in tears when she left 10 Downing Street.

After a series of small strokes in 2002, she stopped making speeches and began a quieter style of life. In 2013, at the age of 87, she died in London of another stroke.

Reading Questions:

1. Did Margaret Thatcher come from a rich family? **Yes | No**
2. What did Margaret Thatcher like to do when she was young?

3. Where did Margaret Thatcher go to university? _____
4. What did she study there? _____
5. When did Margaret Thatcher become Prime Minister? a. 1975 b. 1979 c. 1990 d. 1959
6. Margaret Thatcher never worked as a _____.
a. chemist c. journalist
b. politician d. prime minister
7. Was she happy about resigning in 1990? **Yes | No**
8. A stroke is a _____.
a. medical problem c. no problem
b. political problem d. English problem
9. Why was she called the "Iron Lady"?
a. She was a strong leader.
b. She survived a terrorist attack.
c. She studied chemistry.
d. She was the first woman prime minister in Europe.

Name: _____

4. Elon chose not to drive away because _____.
- a. he was afraid the child's family would kill him
 - b. his friends told him to stay
 - c. he felt that he needed to confess what he had done and take responsibility for killing the child
 - d. he knew the family would not kill him
5. The last sentence says that "Justice, forgiveness and reconciliation all met" in this story. How do we see that happen? (3 points)

SAMPLE

A3. What can dogs teach us?

When a family gets a new dog, one of the first things the family has to do is train the dog. The dog needs to learn where and when to eat, where to go to the bathroom, when to be quiet, and how to behave around other people. But it isn't just the people who do the training: dogs can also teach people—and maybe children in particular—important lessons and skills. Here are a few important things that children can learn from taking care of a dog.

First, having a dog helps a child learn how to act responsibly. As a dog owner, the child must take care of the animal's daily needs. Without good food and exercise, the dog will become sick and unhappy. Furthermore, the child must also be responsible for the safety of the dog and the safety of the people the dog interacts with. If the child forgets any of these responsibilities, or ignores any of the dog's needs, the dog will suffer. This teaches the child that his responsibility to the dog is more important than his desire to play with his toys, talk on the phone, or watch TV. This is true not only for the care of a dog, but also for the care of oneself, another person, or one's job. Learning how to take responsibility for the health and welfare of a dog leads to learning how to take responsibility for oneself.

Another lesson that a child can learn from having a dog is how to be empathetic. Empathy is the ability to put oneself in another person's, or in this case another creature's, situation and imagine that person's or creature's feelings. A dog cannot express itself in words, so its owner must learn to understand what the dog's behavior means. Is the dog frightened, angry, hungry, or sick? The child needs to understand what is going on in the dog's mind. The result of learning to read a dog's behavior is that the child develops empathy. By learning how to empathize with a dog, the child also learns how to empathize with other people. This leads to the child becoming a more compassionate and caring person.

Finally, one of the most important benefits of owning a dog is the example of true friendship that a dog provides. A dog gives unconditional love to its owner. A dog will never stop loving its owner, even if the owner is sometimes angry or unkind or too busy to spend time with the dog. By accepting the negative qualities of their owners and appreciating their positive qualities, dogs provide a wonderful model of how to be a good friend. A child soon learns that his dog will always listen to him, will always be ready to play with him, will always protect him, and will always forgive him. A child who has learned to be even half as good a friend to others as his dog is to him will have learned one of the most valuable lessons in life.

Reading Questions:

1. A child learns how to be responsible for a dog by _____.
 - a. taking care of the dog's daily needs
 - b. creating a dangerous environment
 - c. feeding the dog every week
 - d. becoming dependent on the dog

2. Dogs can help children learn how to _____.
 - a. become more selfish
 - b. stop taking care of the dog if they feel bored or lazy
 - c. understand another creature's needs
 - d. be irresponsible

Name: _____

3. Empathy means _____.
- a. Accepting a person's negative qualities
 - b. Understanding another person's feelings
 - c. Spending time every day with someone
 - d. Expressing yourself in words
4. Which characteristic is NOT part of the author's idea of friendship?
- a. Busyness
 - b. Forgiveness
 - c. Faithfulness
 - d. Unconditional love

SAMPLE

A4. A Canon within the Canon?

MICHAEL ROGNESS

Almost all Christians agree on the scriptural canon of the sixty-six books, some adding the Apocrypha. We read and interpret them differently from one another because we each read through our own lens. Those lenses are made of a whole constellation of factors – theological convictions; social, historical, economic circumstances; personal situations, etc. Reading through those lenses, we consider some verses more important than others. That is, we all read the Bible with our "canon within the canon."

"Canon within the canon" does not mean abridging or condensing the Bible, like Marcion chopping out the Old Testament and most of the New, or Thomas Jefferson taking his scissors to the Gospels. Rather the term acknowledges the fact that every reader of the Bible selects some passages as more important than others.

So what do Lutherans mean by a canon within the canon? The short answer is: Jesus Christ. We measure the books of the Bible first and foremost by how they relate to and proclaim the life and ministry of Jesus.

There are two sources for this. First is the Bible itself. The dominant theme of the apostles and early Christian preachers was to show that Jesus was truly the Messiah, fulfilling the promises of God in the Old Testament. In his Pentecost sermon Peter states that Jesus is the fulfillment of Joel's prophecy and David's kingship (Acts 2:16-36). At Solomon's Gate Peter told the listeners that the God of Abraham, Isaac, Jacob, and our ancestors had announced the Messiah's coming "long ago through his holy prophets," and that "all the prophets...predicted these days" (Acts 3:13-24). Stephen's sermon in Acts 7 is a review of Old Testament history to show Jesus as its fulfillment. In Acts 8:26-40 Philip showed the Ethiopian eunuch how Jesus was the fulfillment of Isa 53. Paul's first sermon reviewed Old Testament history, stating that "we bring you the good news that what God promised to our ancestors he has fulfilled for us, their children, by raising Jesus" (Acts 13:32-33). The entire Epistle to the Hebrews echoes this same theme.

The second reason for Lutherans seeing Jesus as a canon within the canon is the context of the Reformation. Martin Luther was well acquainted with the fanciful and speculative types of biblical interpretation in the first fifteen hundred years of Christian history – analogical, allegorical, typological, etc. He swept them aside for what he called the "plain reading" of the Bible, and for him that meant Jesus as the interpretive center: "All the genuine sacred books agree in this, that all of them preach and inculcate [*treiben*] Christ. And that is the true test by which to judge all books, when we see whether or not they inculcate Christ."*

Luther candidly acknowledged Romans and Galatians as favorite books, not only because they centered on Jesus Christ, but also because they are very clear about justification by grace through faith, Luther's own lens for reading the Scriptures. Acknowledging Christ as the center and measure of the Scriptures – a canon within the canon – has benefits. First, we recognize that some verses are more important to us than others. I can say candidly that John 3:16 is more important to

Name: _____

my faith than, say, Lev 3:16 ("All fat is the Lord's") or Num 3:16 ("So Moses enrolled them"), because John 3:16 tells me about Jesus. Second, it prevents us from spinning far-fetched theologies from a few verses, such as the fanciful end-time scenarios that routinely hit the bestseller lists every generation. Third, it frees us from a compulsion to explain verses that are puzzling. "Let the clear verses explain the obscure ones" is a good rule.

Of course there are precautions in operating with a canon within the canon. Jesus is not lurking behind every bush in the Old Testament. The Old Testament needs to be read in its own historical setting and perspective.

There is an even more serious precaution: We all read the Bible with a canon within the canon, but we should never be comfortable doing so. There is always the alluring danger of narrowing the Bible to what we want it to say. The Bible should always stretch us, jar us, and make us uncomfortable, because God's plan is to remake us and the world into what we are not yet.

Still, in spite of its breadth, the center of the Bible is Jesus Christ. The Epistle to the Hebrews begins by setting the tone: "Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son" (vv. 1-2). Pay close attention to what God said to our ancestors and to the prophets, but the heart of it all is Jesus.

† *MICHAEL ROGNESS is professor of homiletics at Luther Seminary, Saint Paul, Minnesota.

Reading Questions:

1. What is the "canon"?
2. What is a "canon within the canon"?
3. How would Rogness answer the title question: "A canon within the canon?"
 - a. Yes: Keep Christ at the center!
 - b. Yes: Justified by grace through faith!
 - c. No: Every word is God's word!
 - d. No: It's too dangerous!
4. In this article, Rogness does NOT claim that _____.
 - a. everyone has a canon within the canon
 - b. some verses are more important than others
 - c. Christ is the key to reading and interpreting the Scriptures rightly
 - d. a canon within the canon makes all difficult verses clear
5. According to Rogness, what are two dangers of reading the Bible with a "canon within the canon"?
 - a. Danger 1:

 - b. Danger 2: