

FIFTH AFTERNOON.

I.

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵκεν ἔχρισέ με. εὐαγγελίσασθαι παρχοὺς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κήρυξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, κάλεσαι ἐνιαυτὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρακάλεσαι πάντας τοὺς πενθοῦντας· δοθῆναι τοῖς πενθοῦσι Σιών αὐτοῖς δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης τοῖς πενθοῦσι, καταστολὴν δόξης ἀντὶ πνεύματος ἀκηδίας. καὶ πληθύνονται γενεαὶ δικαιοσύνης, φύτευμα Κυρίου εἰς δόξαν.

1. (a) Of whom may these words be primarily understood?
- (b) In whom were they more fully accomplished?
- (c) Upon what occasion did he appropriate them to himself?
- (d) On what occasion did they receive their accomplishment?
- (e) What name does he receive in consequence?
- (f) In which of his three offices or capacities is he here represented?
- (g) Quote the passages of this prophet in which he is spoken of in his two other offices.
2. (a) Mention a passage in St. Luke in which ἀναβλέπω is used in a sense corresponding to that of ἀνάβλεψις here, and another in which it is used in a different sense.
- (b) What is the force of ἀνὰ in each?
- (c) Give your reasons?
3. (a) What is the allusion in ἐνιαυτὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως?
- (b) State the particulars of the institution referred to.
- (c) Of what is it a type under the Gospel?

II.

1. Make out a list of the kings of Judah and Israel respectively, showing who were contemporaries.
2. Give such particulars as you know concerning Jeremiah and Judas Maccabeus.