

BIBLICAL INTERPRETATION AND ANTIQUITIES.

1. State the difference between a fable and a parable. Mention the fables in the Old Testament, and the number of the parables in the New Testament.
2. How do we ascertain the meaning of (1) *ἀπερχομαι* Mat. 6, 2, and (2) *ἐπιουσιον* Mat. 6, 11?
3. State the difference between the classical and the Hellenistic use of the word translated covenant in the A. V. of the New Testament.
4. What rule respecting the Greek article identifies Christ with God in Tit. 2, 13.
5. Give the Greek for *mediator*, *atonement*, *reconcile*.
6. Mention the semi-Hebraisms to be found in the New Testament. Give an example of each.
7. Atonement is represented in scripture as the payment of a debt; why then does it not follow that all men will be saved?
8. On what principle do you explain Heb. 7, 3.
9. Reconcile (1) Exod. 6, 3, with Gen. 13, 4.
(2) John 19, 14, with Mark 15, 25.
(3) John 5, 31, with John 8, 14.
Give the rule of interpretation in each case.
10. On what ground do Roman Catholics infer from Eph. 5, 32 that marriage is a sacrament? Show that the inference is incorrect.
11. What epistles were written against Judaizing teachers?
12. What taxes were exacted of the Jews in the time of our Lord?
13. Describe a Jewish house of the better kind.
14. Name the usual articles of furniture in a Jewish house.
15. Describe the dress worn by men.

CHURCH HISTORY.

CENTURIES VI—XII.

1. Give an account of (1) Mohammedanism—its date and the causes of its spread.