

FINAL EXAMINATION FOR B. D.—APRIL 24, 1883.

A.—SEPTUAGINT GREEK. Translate—

Gen. xli. 16, 17, and parse *hestanai*.

“ xlii. 4, 9.

“ xlvii. 18, 19, and parse *ektribomen, ktesai*.

“ xlix. 8-12.

B.—ON CHARTERIS'S CANONICITY. Translate the following extracts from *Origen contra Celsum*:

p. 370, ii. 15.

“ 373, ii. 24.

“ 374, i. 41. Prove from this passage that Celsus had read John's Gospel.

“ 375, ii. 32, and parse *phuntos*.“ “ ii. 63, and parse *ekphenai*.

“ “ i. 50. Does the quotation from Celsus justify Origen's remark?

“ 376, ii. 31.

“ “ ii. 49.

C.—ON CHARTERIS'S INTROD., § XVII.

1. What writers in the first half of the second century quote the Fourth Gospel?

2. Does the nature of its contents favor the theory that it was written by a secretary or intimate friend of the Apostle John?

3. Shew that the writer was a Jew, but without Jewish narrowness.

D.—VULGATE LATIN. Translate Luke i. 46-55; translate Luke ii. 67-80.

E.—ON TURRETTIN, LOC. IX. QU. IX.-XII.

1. Translate Qu. ix. §§ xiv., xix., xxii., xlv.

2. Give an abstract of Turretin's proof that the guilt of Adam's first sin is imputed to his posterity.

3. Give Turretin's exposition of the way in which original sin is transmitted.

F.—QUESTIONS IN CHALDEE.

1. (a) Translate Dan. ii. 22, 23. (b) Analyze 'āmīkāthā. Give the rules for the formation of the plural absolute and emphatic of this word. (c) Analyze m'hōdhē and ām'shābbāhh.

2. (a) Translate Dan. iv. 30, 31. (b) Analyze sāphāth and t'ridh. What is the absolute singular of sha'āthā? Analyze nillēth. (c) In the 30th verse, why are yē'chul and yītztābbā' in the imperfect while r'bhā is in the preterite? (d) What is the rule for the transposition and change of letters in yītztābbā'? (e) Analyze bār'khēth. Write the first participle mas. sing. of the same species; also, the second part. mas. sing. of the simple species.

3. (a) Translate Dan. vi. 10, 11. (b) Analyze p'thūkhān and āmōdhē.

4. (a) Translate Dan. vii. 16, 17. (b) Analyze kāmāyyā and hhēvāthā. (c) Write the singular absolute and construct of hhēvāthā.