

*Midsummer Examination, 1852.*

DIVINITY.

*The Gospel according to St. John.*

1. Give a short sketch of the Life of St. John.
2. State the most striking characteristics of St. John's Gospel. Have you any reasons for supposing it to be supplementary to the others? About what date do you believe it was written?
3. Which of the miracles do all the Evangelists relate; and with what object is it introduced by St. John?
4. In what parts of our Lord's *history* does St. John mainly differ from the other Evangelists?
5. What allusions to Roman names, customs, and officers are to be found in this Gospel? What was Pilate's Roman title?
6. Who preceded the Roman officers in the government of Judea, and what led to the change?
7. Give the several questions with the Pharisees, Sadducees, and Herodians, and their applicability to the tenets of each.
8. Who were the *Ἕλληνες* mentioned by St. John?
9. What was a Synagogue? Can you give any instances of our Saviour's sanctioning them? In what relation do they seem to have stood to the Temple?
10. *τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος.* Explain (α) with respect to the fact, giving all you know about the building of this temple, (β) with respect to the context in which these words were spoken.

11. Who was Nicodemus? Give all that St. John says about him. Who was Nathaniel?
12. What were the feasts of *σκηνοπηγία*, of *τὰ ἐγκαίνια*, and *τὸ πάσχα*? Do you know of any others?
13. A map of Palestine, placing Tyre, Sidon, Sychar, Jerusalem, Jericho, Ephraim, Bethlehem, Bethany.
14. What was the position of the Samaritans at this time relatively to the Jews? What do you know of their origin and history?
15. οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. Translate and explain. What was the name of the mountain referred to?
16. Translate *λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἥλειψε τοὺς πόδας τοῦ Ἰησοῦ.* What is the derivation of *λίτρα*?
17. Translate *ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.* What was it to be *ἀποσυνάγωγος*? And what various renderings are there of the phrase *λατρεῖαν προσφέρειν*?
18. *Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν.* Explain this passage.
19. Parse *ἀνέφξε, ἐπράθη, οἶδαμεν, ἡμην*; and explain *βασιλικὸς, ἡ μίλα τῶν σαββάτων, κολυμβήθρα, γαζοφυλάκιον, παραβολή and παροιμία, γλωσσόκομον, Διθόστρωτον, λέντιον, πραιτώριον*, giving derivations.