

HERMENEUTICS.—JANUARY 24, 1883.

1. Define Inspiration.
2. Sketch the history of opinion concerning the nature of Inspiration.
3. State the arguments for and against the doctrine of verbal Inspiration.
4. Why do some professed friends of the truth advocate a recognition of more of the human element in Inspiration than is ordinarily accorded the doctrine?
5. What considerations must determine the limits to be assigned the human element?

HERMENEUTICS.—APRIL 18, 1883.

1. Define the terms *hermeneutics*, *exegetical*, *exegesis*, *context*, *scope*.
2. Name the principal canons of Biblical Interpretation.
3. State the grammatical usage of the Greek article.
4. (a) Classify Parallelisms as found in Hebrew Poetry. (b) How does a correct knowledge of parallelism aid the exegete?
5. Give the views regarding the double sense theory as applied to the interpretation of prophecy.
6. (a) Remark upon the classification of parables. (b) State the general principles which should guide in the exposition of Parables.
7. (a) Define the term *type*. (b) What views regarding the subject of Typology were held by the school of Cocceius? (c) By the school of Marsh? (d) What is Fairbairn's view concerning the extension of the typical element in Scripture? (e) Classify Types. (f) Give rules for their interpretation.

EXEGESIS. ON COLOSSIANS.—JAN. 31, 1883.

1. Trace the line of thought by which the Apostle introduces himself and the main subject of his letter to the Church at Colossae.
2. Analyze the doctrinal (didactic) part of the Epistle.
3. How did Justin Martyr understand the expression *prototokos pasēs ktiseōs*? How do you justify his view, as opposed to an Arian interpretation? What further idea is expressed by *prototokos* in this connexion?
4. Explain *en auto eudokēsen pan to plērōma katoikēsai*. *Plērōma*, what of? What advantage flows to us from the *plērōma* dwelling in Christ?
5. What is meant by God reconciling all things to himself, whether on earth or in heaven?
6. How do you understand the statement that the Gospel has been preached *en pasē ktisei tē hupo ton ouranon*?
7. In what sense were Paul's sufferings borne for the Colossians (*hyper humōn*)? And how could they be regarded as *husterēmata ton thlipseōn tou Christou*?
8. What was the mystery that Paul proclaimed? In what sense of the word was it a mystery?
9. What was the philosophical heresy that came into collision with the dignity and perfection of Christ? To what superstition did it lead?
10. What was the ritualistic side of the erroneous teaching at Colossae? Develop the process of reasoning by which he meets it.

ON COL. III., IV.—APRIL 16, 1883.

1. How is the suppression of evil lusts and passions connected with the death of Christ?
2. What is the pattern of the new life? How does conforming to this pattern affect the division of men into nationalities, castes, &c.? How is forgiveness of injuries commended to us?
3. How does Paul adjust the relation between slave and master?
4. What does he ask the Colossians to pray for on his behalf? What feature in the petition claimed their special sympathy?
5. Translate *ton kairon exagorazomenoi* [iv. 5]. How is this clause connected in sense with what precedes and what follows?
6. Of what other Epistles were Tychicus and Onesimus the bearers? What was the Epistle from Laodicea?