

EXEGESIS COURSES AND AIMS IN OUR WORLD MISSION FIELDS  
S.E. Asia  
WORLD SEMINARY CONFERENCE  
June 21-25, 1976

It is assumed that the assignment implies a presentation in the nature of a report. Perhaps pertinent for the purposes of this conference is the fact that the writer of this report has not taught an exegesis course at our Seminary in Hong Kong. Nor is he likely to have that opportunity until a student reaches the point of Seminary training. At this time it would seem that opportunity is still one or two years away.

EXEGESIS COURSES

The following courses relating directly to Exegesis of the Scriptures was included in the REVISED SEMINARY CURRICULUM - JANUARY 1972.

<u>FIRST YEAR</u>	<u>SECOND YEAR</u>	<u>THIRD YEAR</u>
-Genesis	-Psalms	-Isaiah
-Dogmatic terms	-Ephesians	-Romans
-Hermeneutics	-Galatians	-Greek
-Greek	-Greek	

It is possible that other courses have been taught or included in a curriculum that were not obtained during the search for this information.

AIMS

Through our courses of exegesis we aim:

1. To enable the national worker to arrive at the initial, clear and real meaning of the Scriptural text as the author wrote it under the inspiration of God's Holy Spirit.
2. To enable the national worker to communicate God's message accurately to their receptors.
3. To ultimately enable a national clergy use Hebrew and Greek in their exegesis.

A SUMMARY OF WHAT HAS BEEN DONE IN TEACHING EXEGESIS

Pastor Paul A. Behn is best qualified to answer the question "what has been done in the area of exegesis"? For ~~six~~<sup>six</sup> years Pastor Behn served as the head of our Seminary and its principal instructor. He writes:

"We tried to follow as nearly as possible the course of study used in our Seminary at Mequon. This suggested certain books of the Old Testament as well as of the New Testament.

We realized the great handicap we had in not being able to work with the original languages. Another handicap we had was the limited teaching personnel. Then too, considering the limitations of our students in the English language, we could not simply resort to the lecture method, but had to supply each student with a copy of each day's lesson, be it the original work of the instructor, or by way of using a simple commentary.

To assist us in helping the students understand the meaning of Scriptural terms, we introduced a course in Terminology in the Bible School. In so doing the meaning of the original came to the fore, and the Cantonese term was found to fit that particular meaning.

The result of such a study was a careful outline of the book treated, which clearly showed the aim of the author, the setting in history, and the operation of God's grace in relation to man's sin."

THE PROBLEM (S)

The obvious problem underlying the thrust of Pastor Behn's summary is the language barrier/communication problem. During the time Pastor Behn taught in our Seminary as well as now, the problem is identical. We had and have an expatriate staff not facile in the use of Cantonese or Mandarin. We had and have a national staff not facile in the use of English, German, Latin, Hebrew or Greek.

Especially in an exacting technical area such as exegesis, good communication and clear understanding are essential. Communication is considered by many specialists to have taken place, not only when a message is spoken, but when it has been received by the receptor as it was intended by the presenter. In this light the presenter (theological instructor) has the very real problem of making sure his receptor (theological/ministerial candidate) has correctly received his instruction on the exegesis of Scripture.

The lack of such communication in the instruction of exegesis can have the most undesirable effects, as the national worker in turn attempts to communicate the message of Scripture to his receptors.

We are convinced that adequate teaching in the area of exegesis will only take place in our Seminary when our instructors can use Cantonese or Mandarin in the teaching itself. At minimum, our instructors must have a conversational ability in the language to facilitate arriving at a point where one can adequately check to see whether the

taught exegetical content has been correctly received.

Perhaps in reality there is another dual thrust to the problem. We have men already graduated from our Seminary with little or no Greek or Hebrew that they can use in exegesis. What can be arranged to increase their facility in exegesis? On the other hand preparing future students to properly exegetize Scripture represents a challenge of a different nature.

#### INDICATED DIRECTIONS

Until facility in language (Cantonese or Mandarin) on the part of our instructors is achieved, we consider it most valuable and practical:

- A) To avoid trying to teach exegesis with the use of Greek or Hebrew unless the student is exceptionally conversant in English. This, since it is almost impossible to arrive at accurate definitions of exegetical and dogmatic terms until either the student or instructor knows well the other's native tongue.
- B) Emphasis should be placed on teaching the student how to study the Scripture in English.
- C) Emphasis should be placed on the teaching of hermeneutical principles.
- D) A working library of exegetical helps should be made available to each national worker.
- E) As soon as linguistically feasible, emphasis should be expended to further work already done on developing the Cantonese equivalents to theological and exegetical terms.
- F) Assistance should be provided for all Bible courses and sermons taught or preached by the national worker.
  1. For this purpose each national should be teaching a Bible course on the same material as others and preaching on a common pericope.

(Exegesis C&A - 5)

2. Weekly group study of texts and bible courses should be provided.
3. Written material on the text and bible courses should be in the hands of the national worker before the weekly meeting for his personal study.

Is it possible that in this area our Wisconsin Lutheran Seminary students and professors could be a valuable aid and resource to our world mission fields?

- The Wisconsin Lutheran Seminary professor could assign the same series of texts to his students that our national mission workers would be using the next year.
- The WLS student would realize in a special way, the immediate practical nature and use of his exegesis.
- Considerable material helps would be available to our mission fields all over the world.
- Many manhours could be saved in our understaff mission fields.

## Seminary Curricula Comparative Study

subject	Semester Hours				Subject
	Megurn (NC)	Mito	Tsuchiya	Pre-Sem.	
Encyclopedia	3			2	
Hebrew	2				
Text. Critic.	2				
NT Grammar	2	15	2	12	Beginner; Greek
Herimeneutics	2	3		2	
Total	11	18	2	16	
<b>EXEGESIS</b>					
Genesis 1-3	2	1	} 6		
" 4-11:26	2	2			
" 11:27-25:11	3				
Psalms	6	2	2		
Is. 40-66	6	3	3		
Galatians	6	4	6		
Ephesians	4	2	3	2	John's Ev
Romans	6	6	6	2	I Cor.
Acts		2	2	2	
Total	35 (9)	22	28	6	
<b>ISOBOGICS</b>					
Paul's Letters	5	6 (+Heb)	} 9 (-Jude) +Rev		
Heb Pt. James	5	2 (-Hb)			
John Jude					
4 Gospels	5	2	4 (Synpt)		
Pentateuch	3	2	2		
Hist. of Critic.	3				
Josh. Judges		2	2 (+Rev)		
Sam. Kgs	3	2	2 (+Chon)		
Poetical Books	3	2	2		
Major Prophets	3	2	4		
Minor or	3	2	2		
Jude + Rev			1		
Total	33 (9)	22	28	6	

Subject	Semester				Subject
	Mequon	Mito	Tsuchiura	Pre-Sem.	
CH. History					
20 AD 324	3				
Constantine to					
Charlemagne	3				
Mid. Age to 1300	3				
Late Mid. Age	3				
Reformation	3				
1500-1648	3				
Reformation to 1648	3				
Modern to Vol I	3				
Luther in U.S.	3				
Read last 100 yrs	3				
Total	27	16	21	6	
SYMBOLICS	9 (3)	18	15	2	
SYSTEMATIC	30 (6)	26	27	2	
PRACTICAL					
Homiletics	18	15	18		
Pastoral Epistles	4	3	3		
P. T.	11	5	5		
Education	12	6	4		
Liturgics	4	2	2		
Ch. Music	6	4	5		
Total	55	35	37		
	200	157	156		
Theo. Eng		9	18	9	
Law + Gospel			2		
Geo. + Customs				2	
Organ			?	3	
Typing				3	
	200 (27)	166	178	50	

Japan  
Johns

## EXEGESIS COURSES AND AIMS

### Course Outline

1. Historical introduction
2. Canonicity and text
3. Discuss over-all content of book.
4. Start over from beginning discussing each section in detail as much as possible with continuing references to text in original language.  
(Up to this time we are teaching only Greek, not Hebrew.)
5. At same time as No.4. translate and interpret *sedes doctrinae* from Greek.
6. As time permits discuss possible sermon and sick-call texts.

### Types of Assignments

1. Read entire book in vernacular.
2. Read entire book for a second time taking notes on line of thought.
3. Draw up your own outline of the book.
4. Outline a main section of the book.
5. Write up a study of an individual Greek term.
6. Possibly do a sermon study on a text chosen from the book.

### Exegetical Courses and Semester-hours

Genesis 1:1 - 25:11	6	John's Gospel	2
Selected Psalms	2	I Corinthians	2
Isaiah 40 - 66	3		34
Galatians	6		
Ephesians	3		
Romans	6		
Acts	4		



WORLD SEMINARY CONFERENCE  
WISCONSIN LUTHERAN SEMINARY  
MEQUON, WISCONSIN  
JUNE 22, 1976

EXEGESIS COURSES AND AIMS  
in the  
LUTHERAN CHURCH OF CENTRAL AFRICA

When Pastor E.H. Wendland set up the curriculum for the Seminary of the Lutheran Church of Central Africa, he patterned it after that of Wisconsin Lutheran Seminary. The goal was to offer exegetical courses in the same books of the Bible, though they would be covered in less depth. Thus our exegetical courses are as follows:

Sem. I - Genesis - Two terms  
Galatians - One term

Sem. II - Romans chapters 1-8 - Two terms  
Selected Psalms - One term

Sem. III - Isaiah II - One and one-half terms  
Revelation - One and one-half terms

These classes meet twice a week.

In addition to the above courses, the Pastoral Theology course has an exegetical study of the Pastoral Epistles. Gospel harmony course is taught in Sem. II for two hours per week during the entire year. At times this course comes close to being an exegetical course.

METHOD OF EXEGESIS

The method of teaching the above courses has changed with every class that has gone through our Seminary. The first class did not have any theory of exegesis since teaching the theory and then trying to put it into practice was considered too difficult for the African. At the time when the first class graduated, they had had Bible classes in the course offered, but were not ready to do real exegetical work.

Thus with the second class of Seminary students we added a small amount of theory after their first year of instruction to set a pattern for them to follow in doing exegetical work. The pattern consists of the following steps:

1. The Book - type of book, when written, etc.
2. The Author
3. Word Study
4. Grammar Study
5. Context
6. Cross Reference
7. Interpretation
8. Commentaries
9. Application

This pattern of exegesis became well set in their minds. In the final examination of our vicars at the beginning of this month, they followed this pattern and did as well as could be expected. With the present class of seminary students, I have again gone through this basic pattern. We have also used the section "Understanding the Bible" on pages 58-59 of Eerdman's Handbook to the Bible. I feel that Eerdman's Handbook to the Bible will be a very good basic tool to help the students in exegesis.

## ORIGINAL LANGUAGES

With our second class of seminary students Mr. E.R. Wendland began teaching Greek on an experimental basis for two hours a week in their second year. We found that the students were eager to learn Greek and showed the ability to grasp the language. Since we had little time to teach Greek to the second class, they did not progress far enough so that Greek was a useful tool for our class work or for their own personal use. With our present class of students, Greek was started immediately. They have progressed far enough so that we did use an interlinear Greek - English New Testament in our Romans course. They have shown great interest in this form of study. Pastor Wendland also used the Greek text in his course on the Pastoral Epistles this past year.

We have not tried to teach the students Hebrew. I feel that they would be able to grasp Hebrew quite easily because they have a verbal system of prefixes, infixes and suffixes in their own languages. For the present we will be satisfied though if the students can learn to use Greek.

## PLANS FOR THE FUTURE

During the Faculty Exchange Program in which Professor Lawrenz visited our Seminary this past year, we conducted a curriculum study. In this study it became evident that we need more time to teach Greek in order that the students have this tool for exegetical work. It also became evident that we need more time in the exegetical courses in order to cover the material. After Professor Lawrenz left, the faculty discussed this matter and proposed adding a pre-sem year to our course of study. The pre-sem course would include an intensive study of Greek. This would make possible the use of Greek in the exegetical courses throughout the Seminary training. Since a review of Bible Institute courses could also be included in the pre-sem year, more time could be devoted to exegetical classes in the Seminary.

## PRODUCTION OF MATERIALS

During the 1974-75 school year I worked on a commentary of Genesis for our students. This material still needs to have an introduction written and some reworking of the text before it is ready for production. Since our students do not know any Hebrew, I was limited to using an English translation (New American Standard Bible). The text was divided into short sections and brief comments were made on each section. Work sheets for each chapter were also produced.

This past school year Pastor E.H. Wendland worked on commentaries on the Pastoral Epistles. These books have been printed and are here for your study during the conference. Briefly Pastor Wendland used the following pattern:

- |                |                      |
|----------------|----------------------|
| 1. Translation | 4. Application       |
| 2. Word Study  | 5. Review Questions  |
| 3. Exegesis    | 6. For Further Study |

It is our goal to produce materials like those described above for each of the courses studied exegetically. After these materials are produced, we would then continue with other books of the Bible so that our students would have commentaries for their work.

Our main guideline in the production of materials has been to keep them simple, clear and direct. In this way they can be useful texts for our students and workers.