

“In this helpful volume, Matthew Malcolm moves with great facility between philosophical hermeneutics and the practice of exegesis. His attention *in practice* to interpretive location is a particularly welcomed contribution. I heartily recommend *From Hermeneutics to Exegesis* for any who want to take the next step in their exploration of biblical hermeneutics.”

—*Jeannine K. Brown, professor of New Testament and director of online programs, Bethel Seminary*

“In books about biblical interpretation, it is easy to lose sight of the canonical and Christological forest for the weeds of steps, methods, and tools. *From Hermeneutics to Exegesis* is a welcome exception to this tendency in hermeneutics texts. Matthew Malcolm eruditely sets the tools of exegesis in the larger context of Scripture’s Christological purpose, reminding us that reading the Bible is done in order to see Christ with his Church, by his Spirit. This book will help train the next generation of Christian ministers and interpreters to exegete God’s Word carefully and theologically. I highly recommend it for use in the classroom and the church.”

—*Matthew Y. Emerson, Dickinson associate professor of religion, Oklahoma Baptist University*

“Hermeneutics is not just a long term designed to confuse those interested in the Bible. As Mathew Malcolm clearly illustrates in this surprisingly complete introduction to hermeneutics, interpretation, and exegesis, hermeneutics is the essential beginning to understanding that culminates in acts of interpretation and then useful exegesis. Malcolm emphasizes the location of the text and of the reader and how they must enter into an essential dialogue with each other. As a result, Malcolm bridges the gap between general and special hermeneutics and arrives at an informed and workable approach to interpretation of the Bible. I recommend this book for its timeliness, currency, and helpfulness.”

—*Stanley E. Porter, president and dean, McMaster Divinity College, Canada*

“I am delighted to commend this book without reserve. Matthew Malcolm combines academic expertise with exceptional down-to-earth common sense. He is equally competent in biblical studies, theology, and broader questions about interpretation. I am especially impressed by his thoughtful questions addressed to readers, which are stimulating, relevant and thought-provoking. He discusses many topics, including openness, expectation and multifaceted interpretation. We shall doubtless hear more of Malcolm as an able biblical scholar and theologian.”

—*Anthony Thiselton, emeritus professor of Christian Theology, University of Nottingham, U.K.*

“This is a helpful proposal about how to reach understanding of the Bible that will stretch and perhaps transform the horizons of both biblical exegetes and theologians. Malcolm here retrieves the broader tradition of hermeneutics, which is less a matter of following particular steps or using particular methods than it is a study of what is happening when readers attain understanding. The result? A general hermeneutics with an important theological twist, in which located interpreters interview the biblical text as an “other” while inquiring into its distinct mission, namely, its witness to the God of the gospel and the gospel of God.”

—*Kevin J. Vanhoozer, research professor of systematic theology, Trinity Evangelical Divinity School*

“Matthew Malcolm’s new book on hermeneutics provides an accessible and informative contribution to a very complicated subject. Readers will learn much about the field of biblical interpretation, even when/if they disagree with Malcolm’s analysis.”

—*Jarvis J. Williams, associate professor of New Testament interpretation, The Southern Baptist Theological Seminary*

“Matthew Malcolm offers the most lucid, engaging, theologically informed evangelical appropriation of the hermeneutical circle for biblical studies to date. Combining a history of interpretive approaches with practical exegetical examples, this book, written by an experienced New Testament scholar, shows anyone willing to look the way beyond the artificial conflict between theological and historical-critical models of reading the Bible that still cripples many evangelical seminaries today. This work should be in every seminary bookstore!”

—*Jens Zimmermann, Canada Research Professor in Humanities, Trinity Western University, Canada*

From

HERMENEUTICS

to

EXEGESIS

From
HERMENEUTICS
to
EXEGESIS

*The Trajectory
of Biblical
Interpretation*

MATTHEW R. MALCOLM



NASHVILLE, TENNESSEE

From Hermeneutics to Exegesis
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Nashville, Tennessee
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ISBN: 978-1-4627-4377-3

Dewey Decimal Classification: 220.6
Subject Heading: BIBLE--CRITICISM

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Printed in the United States of America
1 2 3 4 5 6 7 8 9 10 SB 23 22 21 20 19 18

*To two fine linguists, educationalists,
and Christian interpreters:
my parents,
Ian and Kaye Malcolm*

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ACKNOWLEDGMENTS

I first gained an interest in the field of hermeneutics through the influence of my doctoral supervisor, Anthony Thiselton. I continue to be grateful to him for his constantly stimulating work and his kind help. His influence on my thought will be plain to anyone familiar with his important contributions to this topic.

I developed much of the material that formed the basis of this book when I had the opportunity to develop a master's class on hermeneutics for the Australian College of Theology. I am grateful for that opportunity and for the wonderful students to whom I taught hermeneutics at Trinity Theological College in Western Australia.

I am thankful for the many opportunities at my present university for stimulating interaction with students, fellow faculty members, and outsiders. I particularly appreciate the important discussions that occur in the "All That Teak" study group. These serve to provoke my hermeneutical horizons, sharpen my thought, and improve my scholarship.

I am grateful to those who took the time to read through my manuscript and offer me constructive feedback. Particular thanks go to Matthew Emerson, as well as my parents, to whom this book is dedicated. As always, I am grateful to my wife and children, through whom I am blessed to have my own horizons pleasantly enlarged.

PREFACE

Do you have eyes and not see?" an exasperated Jesus asked his disciples, who had failed to understand him yet again. This book is designed to help serious students of biblical literature reflect on how they can interpret the Bible with eyes that are open. As the title indicates, the book gives attention first to the field of hermeneutics (which is more abstract), and then to the practice of exegesis (which is more applied). This means that the opening chapters are more theoretical and intellectually challenging, but are designed to provide a solid grounding that will pay off later in the book.

Since this is an academic textbook, the style is scholarly; but given that a feature of the field of hermeneutics is an acknowledgment of the locatedness of authors and readers, I do not try to conceal my own individuality behind a detached façade. In other words, I try to be open about the fact that this book is written by a particular person and therefore carries my own viewpoints and is indebted to my own scholarly heritage. At the same time, I hope it will be stimulating and useful for a wide range of readers.

Indeed, the topic this book addresses is of crucial significance throughout the world at this time. As I write this, my own part of the world is in a state of unprecedented hermeneutical controversy, as a famous Christian has just been imprisoned for his public interpretation of a Muslim text. In other parts of the world, claims about religious convictions, biblical texts, and their impacts on politics are rife in public discussion. It is essential at such a time that there be contributors to public conversation who are resourced by deep, rigorous reflection on the nature of understanding and its application to biblical texts.

Developing an understanding of hermeneutics and gaining skills in exegesis will pay off in far broader ways as well, from making one a more insightful movie-watcher to improving one's skills in cross-disciplinary dialogue. But of course, many readers of this book will be interested in applying interpretation of the Bible to Christian ministry. I encourage such readers not to jump immediately to the practical ideas on exegesis, but to take the time to work through the theoretical

chapters as well. As a whole, the book aims to help readers become more attentive, and more self-aware, interpreters. To these readers I offer the exhortation of the Venerable Bede, which comes from the close of an amazing homily about reading Scripture:

Let us make the strong vessels of our hearts clean by faith . . . and let us fill them with the waters of saving knowledge by paying attention more frequently to sacred reading. Let us ask the Lord that the grace of knowledge which he has conferred upon us may not chance to puff us up, that it warm us with the fervor of his charity. . . . And so it comes about that to us also, if we are making good progress, Jesus may manifest his glory both now in a partial way, insofar as we are capable of grasping it, and in the future perfectly.¹

¹ Homily 1.14 in Bede the Venerable, *Homilies on the Gospels: Book One: Advent to Lent*, trans. Lawrence T. Martin and David Hurst OSB (Kalamazoo: Cistercian, 1991), 145–46.

UNDERSTANDING HERMENEUTICS AND EXEGESIS

In this chapter, we will ponder the meaning and significance of hermeneutics and exegesis. This will introduce concepts and raise questions that we will consider throughout the rest of the book.

The Relevance of Hermeneutics

The Church of the Nativity in Bethlehem has a stone doorway that is about waist height. This entry is intentionally too low for people to be able to walk straight in. I have sometimes shown a photo of this doorway to my students and asked them, “Is this doorway designed to let people in or to keep people out?” The answer, quite brilliantly, is that it is designed to let in those who are willing to bow down, but obstruct those who refuse. It is intended to welcome those who are willing to stoop to the stature of a child, while infuriating those with heads held high (to use a biblical phrase; see: Isa 3:16).

The question I ask my students about the doorway could also be asked of Jesus’s parables: Are they designed to let people in or to keep people out? Jesus seemed to suggest the latter when he directly addressed this issue in Mark 4:11–12: “Everything comes in parables so that they may indeed look, and yet not perceive; they may indeed listen, and yet not understand; otherwise, they might turn back and be forgiven.”

But notice that Jesus only expected this reaction from those with heads held high—the self-positioned “outsiders.” Verse 11 begins, “He answered them [his disciples], ‘The secret of the kingdom of God has been given to you, but to those outside, everything comes in parables so that . . .’”

Jesus went on to show that he expected his disciples, unlike these outsiders, to understand the parables—because they were following the One the parables reveal. Mark 4:13 reads, “Then he said to them: ‘Don’t you understand this parable? How then will you understand all of the parables?’”

This parable—like the church doorway—appears the same to everyone. But it is designed to have a very different impact on those who approach it as “insiders” versus those who read it as “outsiders.” The insiders are expected to be able to interpret and understand it, resulting in new riches of appreciation for their Lord. But for the “stiff-necked” outsiders,¹ the parable will confuse and confound the knowledge of Jesus they appear to possess. Mark 4:24–25 says, “Pay attention to what you hear. By the measure you use, it will be measured to you—and more will be added to you. For whoever has, more will be given to him, and whoever does not have, even what he has will be taken away from him.”

It would seem that according to Jesus, reaching understanding—arriving at a right interpretation—is not simply a matter of decoding grammar and syntax. Some of those who did this right and were personally familiar with Jesus’s first-century cultural context still found themselves hopelessly lost.

Let us move on a little further in Mark’s Gospel to see another story where Jesus explicitly dealt with issues of interpretation. In Mark 8, shortly after the disciples witnessed the miraculous feeding of the four thousand, we read:

The disciples had forgotten to take bread and had only one loaf with them in the boat. Then he gave them strict orders: “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.” They were discussing among themselves that they did not have any bread. Aware of this, he said to them, “Why are you discussing the fact you have no bread? Don’t you understand or comprehend? Do you have hardened hearts? Do you have eyes and not see; do you have ears and not hear?” (vv. 14–18)

The disciples had failed to interpret Jesus’s words effectively. And he saw their lack of understanding as arising from *who they were*: they were people in danger of having hardened hearts. So how might their hearts be softened? Jesus went on to show them that certain past events should have positioned them to interpret his words effectively:

¹ Here I am borrowing a term God used again and again to describe Israel. See Exod 32:9; 33:3, 5; 34:9, among others.

“Do you not remember? When I broke the five loaves for the five thousand, how many baskets full of leftovers did you collect?”

“Twelve,” they told him.

“When I broke the seven loaves for the four thousand, how many baskets full of pieces did you collect?”

“Seven,” they said.

And he said to them, “Don’t you understand yet?” (vv. 18–21)

But notice that Jesus was withholding crucial information from them. Notice that he didn’t say, “Remember how, in Jewish territory, I created twelve basketfuls of leftover bread—and that twelve is symbolic of Israel? And remember when I met that Gentile woman who asked for leftover crumbs of bread, and I subsequently went to Gentile territory and created seven basketfuls of leftover bread? And remember how seven is symbolic of wholeness or universality? Did you notice that, whereas Moses fed exactly the right amount of manna to the people of Israel, I provided abundant leftovers, even for those outside Israel? And don’t you remember that after I did these miraculous signs, the Pharisees immediately asked for a sign regarding my identity, and I refused them? And then I warned you to watch out for the leaven of the Pharisees! You *should* have realized that the ‘leaven of the Pharisees’ represents stubbornly refusing to acknowledge the signs that bear witness to me as the promised provider who is greater than Moses!”

Jesus did not say any of this. He clearly wanted his disciples to read between the lines of his words and actions, if they were to be effective interpreters. They needed to be people with soft hearts, rightly attentive to the symbolic significance of certain things he said and did. It would seem that according to Jesus, interpretation is more than the objective analysis of words and sentences.

Let us consider one more passage. In Mark 9 we read, “He was teaching his disciples and telling them, ‘The Son of Man is going to be betrayed into the hands of men. They will kill him, and after he is killed, he will rise three days later.’ But they did not understand this statement, and they were afraid to ask him” (vv. 31–32).

Given that Jesus seemed to be speaking plainly here, it is worth asking why the disciples did not understand him. Is it because their hearts hadn’t sufficiently softened? Is it because they had only begun to see who Jesus was, but were still at the stage of semi-sight, in which things resembled “trees walking” (8:24)? Even so, why did this impact their ability to interpret a straightforward, nonpoetic statement? It seems that once again, *where people are*—their “locatedness,” to use a term that will become important—impacts the nature of their interpretation

and understanding, whether they are facing parables, ambiguous sayings, or even apparently straightforward statements.

These moments in the Gospel of Mark illustrate the importance of considering what is involved when people seek to understand and effectively interpret the Bible. This, precisely, is the interest of this book.

Definitions of *Hermeneutics* and *Exegesis*

What Is Hermeneutics?

The twentieth century German scholar who is regarded as the father of philosophical hermeneutics, Hans-Georg Gadamer, wrote, “Hermeneutics is above all a practice, the art of understanding.”² I think this is an excellent general encapsulation. But can we be more precise? There are problems in defining *hermeneutics*—especially in the context of biblical studies—because it is used in at least five different ways.

There is the *popular Christian usage*, in which hermeneutics is said to refer to the application of exegesis. Theologians Gordon D. Fee and Douglas Stuart, in their book *How to Read the Bible for All Its Worth*, remark, “Proper ‘hermeneutics’ begins with solid exegesis.”³ According to this conception, one begins by exegeting or interpreting the text, and then moves to the hermeneutical stage of considering how one’s exegesis ought to be applied in today’s world. An endorsement for Fee and Stuart’s book on the publisher’s blog states, “Remember: start with exegesis and follow up with hermeneutics. Reverse the order and you risk not reading the Bible for all its worth.”⁴

There is also the *exegetical handbook usage*, in which hermeneutics is seen as being similar to interpretation, but perhaps broader in scope. Authors Andreas Köstenberger and Richard Patterson seem to equate interpretation with hermeneutics, as they have commented on their “quest of sound biblical interpretation or as it is also called, ‘hermeneutics.’”⁵ In this view, then, hermeneutics means the interpretation of texts in accordance with proper principles or rules.

² Hans-Georg Gadamer, quoted in Anthony C. Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009), 2.

³ Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2nd ed. (Grand Rapids: Zondervan, 2003), 25.

⁴ Jeremy Bouma, “Exegesis and Hermeneutics: The Bible Interpreter’s Two Most Important Tasks,” Zondervan Academic blog, July 8, 2014, <http://zondervanacademic.com/blog/biblical-interpretation-exegesis-and-hermeneutics/>.

⁵ Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology* (Grand Rapids: Kregel, 2011), 57.

Then there is the *popular theological usage*, in which “a hermeneutic” (singular) is regarded as a particular interpretive approach that is used in a certain instance or by a certain interpreter. So, someone might be said to utilize a “liberation hermeneutic” or a “hermeneutic of suspicion.”

In the *academic/philosophical usage*, “hermeneutics” refers to abstract reflection on universal conditions for interpretation or understanding. This use of the term does not generally involve a context in which particular principles or rules for interpretation are being sought or advocated. Rather, it involves a consideration of the factors that are inevitably at play when interpretation occurs.

Finally, there is the broader *cultural analytical usage*, in which hermeneutic(s) refers to a mode of being that prioritizes listening, interpretation, and understanding. For example, in the field of international education, you might hear something like this: “During [the hermeneutic stage of comparative education studies] comparative educationists attempted to understand (i.e. interpret) national education systems from within the national context in which they functioned.”⁶

The fact that the term *hermeneutics* can mean so many things in different contexts can result (perhaps ironically) in major miscommunication and misunderstanding. If someone is advocating the importance of hermeneutics in the field of biblical studies, is he suggesting that it is important to apply the Bible sensitively in today’s world or that people should make use of proper interpretive methods? If someone vigorously denies that “general hermeneutics” should feature in biblical interpretation, is she denying that a general set of rules should be used for interpreting all Bible passages or saying that biblical scholars should examine the factors that inevitably impact all interpretation?

I use the differentiation in terms provided by Thiselton, which fits with the academic/philosophical usage I just described: “Whereas *exegesis* and *interpretation* denote the *actual processes* of interpreting texts, *hermeneutics* also includes the second-order discipline of *asking critically what exactly we are doing when we read, understand, or apply* texts. Hermeneutics explores the *conditions and criteria* that operate to try to ensure responsible, valid, fruitful, or appropriate interpretation.”⁷

Hermeneutics means the study of what is happening when effective interpretation or understanding takes place.

⁶ C. C. Wolhuter, “The Development of Comparative Education,” in C. C. Wolhuter, E. M. Lemmer, and N. C. de Wet, eds., *Comparative Education: Education Systems and Contemporary Issues* (Pretoria, ZA: Van Schaik, 2007), 5–6.

⁷ Thiselton, *Hermeneutics*, 4; emphases in original.

It is crucial to see, according to this definition, that the aim of hermeneutics is not to apply rules of interpretation, but to explore what is happening when fruitful understanding takes place. This is different from some “hermeneutics” handbooks, such as Köstenberger and Patterson’s volume, titled *Invitation to Biblical Interpretation*, which is explicitly about recognizing proper “rules”: “It is this authorial intention the interpreter must aim to recover. . . . When my wife talks to me, I dare not give her words my own preferred meaning. The rules of proper communication demand that I seek to understand the meaning *she* intended to convey.”⁸

Similarly, see New Testament scholar Grant R. Osborne’s discussion of “laws” of interpretation: “Hermeneutics is a science, since it provides a logical, orderly classification of the laws of interpretation.”⁹

Again, the place of hermeneutics as defined by Thiselton is not to spell out rules or laws such as these, but to explore the various factors at work when fruitful communication and understanding take place—particularly with regard to texts.

What Is Exegesis?

I regard exegesis as intentional, attentive, respectful interpretation of a particular written text. This does not mean that an exegete has to be sympathetic to the content of the text being interpreted; it simply means that the exegete will seek to fairly hear, analyze, and flesh out the content of a passage of text. It is a labored formalization of that which ideally takes place automatically for an attuned hearer. While exegesis can be conducted on any text, the word itself is usually used to refer to analysis of biblical texts.

Given that this book seeks to move “from hermeneutics to exegesis,” we will come to further define *exegesis* later on, in chapter 8.

Images of Hermeneutics and Exegesis

You may have come across different images of “hermeneutics” or “exegesis.”

A Circle?

One very common image is the “hermeneutical circle.” This image came to the fore with German theologian Friedrich Schleiermacher in the early nineteenth

⁸ Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 58.

⁹ Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. and exp. (Downers Grove, IL: IVP Academic, 2006), 21. Osborne also adds that hermeneutics is an art, since it must be imaginatively applied, and that it is spiritual, since (for biblical interpretation) it is dependent on the Holy Spirit.

century. Schleiermacher commented, “Complete knowledge is always in this apparent circle, that each particular can only be understood via the general, of which it is a part, and vice versa. And every piece of knowledge is only scientific if it is formed in this way.”¹⁰

The circle represents the conviction that it is inevitable that any process of understanding or interpretation will move from a general sense of the whole to a particular analysis of a part, which in turn will refine one’s general sense of the whole—which will further influence one’s particular analysis of an individual part. This circle continues around as the interpreter progresses in understanding.

A Spiral?

But some find that the image of a circle sounds too . . . circular. It may give the impression of being endlessly unproductive. So some prefer the image of a spiral. But note that this image is not always used in the same way as the circle. Grant Osborne has proposed that

biblical interpretation entails a “spiral” from text to context, from its original meaning to its contextualization or significance for the church today. . . . I am not going round and round a closed circle that can never detect the true meaning but am spiraling nearer and nearer to the text’s intended meaning as I refine my hypotheses and allow the text to continue to challenge and correct those alternative interpretations, then to guide my delineation of its significance for my situation today.¹¹

Notice that for Osborne, the spiral is not between “whole” and “part” (as in the hermeneutical circle), but between “original meaning” and “contextualization” today.

A Triad?

Köstenberger and Patterson propose the image of a triad: “Those who want to succeed in the task of biblical interpretation need to proceed within a proper interpretive framework, that is, the hermeneutical triad, which consists of the three elements interpreters must address in studying any given biblical passage

¹⁰ Friedrich Schleiermacher, “Hermeneutics and Criticism,” in *Hermeneutics and Criticism and Other Writings*, trans. Andrew Bowie, Cambridge Texts in the History of Philosophy (Cambridge: Cambridge University Press, 1998), 24.

¹¹ Osborne, *The Hermeneutical Spiral*, 22.

regardless of its genre: a book's *historical setting* . . . , its *literary dimension* . . . , and its *theological message*.¹²

Köstenberger and Patterson's triad of history, literature, and theology seems close to the common concern of interpreters to look *behind* the text (at its background and contexts), *in* the text (at its literary features), and *in front* of the text (at its impacts).

Horizons?

A well-known image that comes from the field of philosophical hermeneutics is that of "horizons," in which text and reader (or two other subjects) are seen as inhabiting separate locations, which are able to be enlarged and engaged. "Understanding takes place when the interpreter's horizons engage with those of the text. . . . Gadamer's image of a fusion of horizons provides one possible way of describing the main problem and task of hermeneutics."¹³

Each of these images has something to offer. In this book, we will be working with a model of hermeneutics that features the separate *horizons* of text and interpreter, and the productive *circle* of refining interpretation.

Outcomes of a Hermeneutical Encounter

What do we hope will come out of a "hermeneutical encounter"? Are we hoping to develop an encapsulated account from a textual portion's content? Do we hope for understanding? Or, are we aiming for transformation of ourselves or our culture? Are our aims fair? Are they appropriate? Are they sufficient? We will come to consider a goal for hermeneutics in chapter 6, but it is worth pondering this point at the outset.

In the meantime, another question presents itself: If hermeneutics does abstractly reflect upon—as Gadamer puts it—"the art of understanding," in order to appreciate what is happening when we seek to interpret, is it really possible for it to result in practical exegetical procedures? As academics Niall Keane and Chris Lawn have pointed out, Gadamer himself was suspicious of such practicality: "Far from teasing out the practical implications of hermeneutics, his real concern 'was

¹² Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 65–66.

¹³ Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids: Eerdmans, 1980), 16.

and is philosophic: not what we do or what we ought to do, but what happens to us over and above our wanting and doing.”¹⁴

Is it then a betrayal of hermeneutics (in the academic/philosophical sense) to seek to move “from hermeneutics to exegesis”? I don’t think so: it will be seen that this movement does not in fact mean collecting general rules from “hermeneutics” and then applying them to “exegesis.” Rather, it will involve allowing an appreciation for the insights of hermeneutics to help us to conduct exegesis *with eyes that are open*—open to features such as the contexts of the text, our own locatedness as readers, our indebtedness to prior traditions of understanding, and the situations in which fruitful understanding frequently takes place.

BIG IDEA

Jesus himself indicated that numerous factors are at work when people seek to interpret the Bible. Hermeneutics involves abstract reflection on what is happening when fruitful interpretation and understanding occur. Exegesis is intentional, attentive, respectful interpretation of a particular written text.

Questions for Discussion

Consider again the questions that surface from Mark’s presentation of Jesus.
Read Mark 4:12–13.

- Did Jesus tell parables so that people would understand, or not?
- What seemed to be needed in order for the disciples to understand the parable?
- So, is “understanding” a matter of correctly analyzing grammar and syntax? Why or why not?

Read Mark 8:14–21.

- What resulted in a lack of understanding in 8:17?
- What seemed to be required for the disciples to understand the meaning of Jesus’s statement about leaven?
- Reflect on what this reveals about how successful understanding takes place.

¹⁴ Niall Keane and Chris Lawn, *The Blackwell Companion to Hermeneutics* (Chichester, UK: Wiley Blackwell, 2016), 6.

Read Mark 9:30–32.

- Jesus appeared to be speaking plainly here. So why did the disciples not understand?
- What would have enabled the disciples to understand?

Read Mark 13:14.

- What is meant by the parenthetical “let the reader understand”? Could you rephrase this instruction?
- Does the reader have a role, then, in contributing meaning? Are there other instances in which the reader might need to “understand” what is not explicitly said?
- What hermeneutical issues are raised, then, by Mark’s presentation of Jesus?

For Further Reading

Introductions to Biblical Hermeneutics or Interpretation

Bartholomew, Craig G. 2015. *Introducing Biblical Hermeneutics*. Grand Rapids: Baker Academic.

Jasper, David. 2004. *A Short Introduction to Hermeneutics*. Louisville: Westminster John Knox Press.

Jensen, Alexander S. 2007. *Theological Hermeneutics*. London: SCM Press.

Reference Works on Hermeneutics as an Academic Discipline

Keane, Niall, and Chris Lawn, eds. 2016. *The Blackwell Companion to Hermeneutics*. Chichester, UK: John Wiley & Sons.

Malpas, Jeff, and Hans-Helmuth Gander, eds. 2015. *The Routledge Companion to Hermeneutics*. Oxford, UK: Routledge.