Exegetical Process Description (OT) v1.64

(Oliver Glanz)

1 Graphical Overview

	1. Collecting	2. Analyzing	3. Interpreting
Material	Source texts; text-traditions (manuscripts and translations);	MT OT; older and younger textual witnesses;	OT, NT, theological traditions of Judaism (Mischna + Talmud) and Christianity (church fathers, commentaries, liturgy)
Instruments	Textual editions, databases (ETCBC); grammars, dictionaries;	Linguistic- and Literary methods *language system → liter. design*	Hermeneutic models: Text, Author, Reader *Reconstruction → Reception*
Tradition	ANE religions, Judaism, Christianity;	Central text: MT OT	Hermeneutic places: academy, culture, church

2 Analytic Movements

Procedural Steps[1]	digital support & data

1 Step "Self-reflection/Spiritual preparation":
 1. Realizing one's own *Wirkungsgeschichte* (Gadamer), i.e. the past (culture, language, education, parents, gender, religion, tastes, personality) that influenced our hermeneutic horizon.
 2. Theoretical, i.e. experimental distancing from one's own presuppositions (language, culture, metaphysics).
 => optimization of the authority of the text as epistemological object.
 3. Realizing the limitations of our rational capabilities and the regular under determination of linguistic expressions (the expression itself does not determine a bi-unique meaning). Thus, caution and spiritual dependence are necessary for any interpretative endeavor.
    1. Humility
    2. Patience
    3. Curiosity
    4. Courage (Being brave to interpret against one's own *Wirkungsgeschichte*)
	⇨ Setting-Up your BibleSoftware Workspace
	   o Logos: Layouts
	   o Accordance: New Workspace

2 "Step" Reading:
 1. Choose a text.
 2. Read the text several times in your Hebrew source text as well as in different translations (a good exercise for disillusioning your expectations from a Bible translation. For example:
 a) ἄνθρωπος is often translated as „man". However, ἄνθρωπος actually means "human being" and not man (in the sense of a male human being: ἀνήρ).
 b) Languages do not always have the same dis-ambiguating qualities (you: gender?, number?)
 c) What is incongruent in the target languages might not be incongruent in the source language: For example, Gen 20:2 (וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אֲחֹתִי הִוא: But: ESV "Abram said of Sarah"). However, the focus lays on the BHS text! => You should become able to navigate "blindly" within the text.
	⇨ Reading the Hebrew Text syntactically
	   o https://bibleol.3bmoodle.dk/
	   o https://shebanq.ancient-data.org/
	   o ParaText
	   o Accordance: ETCBC
	   o Logos:
	
	 ⇨ Highlight text
	   o Logos: Tools/Highlighting
	   o Accordance: Window/Highlights
	
	 ⇨ Compare Bible Translation
	   o Logos: Tools/Text Comparison
	   o Accordance: "Compare" checkbox
	   o https://www.stepbible.org/
	   o ParaText
	
	 ⇨ Note Taking
	   o Logos: Documents/Notes
	   o Accordance: Amplify/User Notes

3 "Step" Text-empiric analysis (attention to textual "hard" data):	

[1] The analytic sequence is in focus, but the analytic procedure does not exclude heuristic movements.

1. Data explication (focus on *registration*): order = from language system (objective and universal) to literary design (subjective and particular)
   a) Text-syntax: Every detail is important because: (a) the text is not the event, the text is a report (journalism) about the event, it is a specific interpretation of the event and thus we have to look at the details. (b) without details no recognition of intentionality nor other influences (diachrony, etc.) are possible.
      - Navigating through the text-grammatical hierarchy (focus on the inter-subjective elements of text-syntax). => Visualizing a textual hierarchy on a text-syntactical basis.
      - Registration of deictica (time and location marker). => As far as possible define time and location references: (i) Which time and location does the text want the reader to imagine? (ii) Which references of time and location create questions about them being realistic (narrated history vs "true" history).
      - Registration of participants and their distribution (nominalization, renominalization, pronominalization).
         - Identify the participants: What predications and attributions are used in order to characterize them? How do they relate to each other? What are their biographies?
      - Registration of discourse dynamics (interrogation, imperative, cohortative, jussive, macro-syntactical signals, etc.).
      - Registration and analysis of lemma distribution and valence constructions (watch to not get trapped with the idea of poly-semantic meaning).
         - E.g.: אֲנִי וְעַמֶּ֑ךָ (Ex 33:16)
         - E.g: לָכֵן אֱמֹר הִנְנִ֤י נֹתֵן לֹו אֶת־בְּרִיתִי שָׁלֹום (Num 25:12)
            ⇨ Milgrom: "My pact of friendship" (but: "no construct relation should be assumed")
            ⇨ NRSV: "my covenant of peace"
            ⇨ Valence: "I will make my covenant peace for him"/I will make my covenant secure for him"
         - E.g: לַעֲשֹׂות אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עֹולָם (Ex 31:16)
            ⇨ GNB: "are to keep this day as sign of the covenant"
            ⇨ Valence: "For making the Sabbath an everlasting covenant for their generations"
   b) Literary design:
      - Registration of grammatical patterns: What forms are repeated/interrupted and create a distinct meaning. E.g.: Gen 20:9-10 (cf. https://shebanq.ancient-data.org/hebrew/query?version=4&id=491)

      9 וַיִּקְרָ֧א אֲבִימֶ֛לֶךְ לְאַבְרָהָ֖ם וַיֹּ֣אמֶר לֹ֑ו [...]

      10 וַיֹּ֥אמֶר אֲבִימֶ֖לֶךְ אֶל־אַבְרָהָ֑ם [...]

      11 וַיֹּ֙אמֶר֙ אַבְרָהָ֔ם [...]

      - Registration of rhetorical patterns (reduce yourself to inter-subjective patterns!): parallelism, chiasm, asyndetical connections, repetition etc.
      - Registration of terminological, semantic and thematic connections/interruptions.

For each step a renewed reading of the chosen passage is meaningful.

2. Data evaluation (focus on *assessment*):
   a) Where is textual (in)cohesion visible? Where can interruptions in the text-syntactical hierarchy be detected?
   b) Where is textual (in)coherence visible?

⇨ Retrieving text-grammatical analysis
   o SHEBANQ: Text/Syntax
   o ETCBC: ctt2rtf

⇨ Text-diagramming
   o Logos: Documents/Sentence Diagram
   o Accordance: Amplify/Language/Diagram

⇨ Highlight text
   o Logos: Tools/Highlighting
   o Accordance: Window/Highlights

⇨ Queries/Valence Research
   o SHEBANQ: Syntax/Valence Queries
   o ParaText: Syntax/Valence Queries
   o val2csv spreadsheet

⇨ Note Taking
   o Logos:
      ▪ Documents/Notes
      ▪ Clippings
      ▪ Sermon
   o Accordance:
      ▪ Amplify/User Notes
      ▪ My Stack
      ▪ Paper

⇨ First Class Resources (organize library!)
   o Context of Scripture (COS)
   o Anchor Bible Dictionary (ABD)
   o Eerdmans Bible Dictionary
   o Dictionary of Demons and Deities (DDD)
   o Theological Dictionary of the OT (TWAT)

- Where do we find deviations from standardized valence patterns?
- Where are logical gaps in the textual line of argumentation visible? (Attention: be careful to import your own presuppositions that form you understanding of standards!)
- Where is the time- and space-continuum interrupted (watch the deictica)?
- Where is the strategy of building up tension in the narration/discourse corrupted? (again: be aware of your presuppositions!)
- How do the participants and characters develop in the text? Which participants get focused? Watch the clause types (WayX, XQtl, etc.). How do they relate among each other? Which participant is active in which stage of the "act"? What does the subject, object, complement distribution among the participants tell us with regard to the interactive dynamics?

c) What is the linguistic text-function (illocutionary act):
- What function does the text perform (calling, declaration, invitation, information, confrontation, etc.)?
- Is a genre deducible from the linguistic text-function? (song, prayer, oracle, narrated history, etc.)?

The sequential operation of analysis (first step #1 than step #2 than step #3) comes to an end after the linguistic side of the textual analysis has been completed ("assembly line" operation). The analysis of the historical side of the text will be processed in "repetitive simultaneously" (*sich wiederholende Gleichzeitigkeit*). The different types of material that matter for the historical analysis (archeological finds, iconography, texts, etc.) are organized virtually as different stacks on the table of analysis. The material of all stacks is going to be revisited until a clearer historical picture emerges. The points following should therefore be regarded as stacks of information rather than stops in a sequence of analytic operations.

Heuristic Stacks[2]

4 Stack "Text-contextual analysis" (textual "soft" data):
1. Micro-context: position of the text and its language in its immediate narrative/discursive context (e.g. intertextuality).
   a) What role does the present text play for its context? How does the text contribute to the context?
   b) Which formulations (phrases > lemmas > ideas > themes) build a network of relations with the immediate context? Which formulations disturb this network?
2. Meso-context (context of the particular book; e.g. intertextuality):
   a) Which formulations (phrases > lemmas > ideas > themes) build a network of relations within the context of a particular book? Which formulations disturb this network?
   b) What role does the present text play for the communicational strategy of the book?
3. Macro-context (context of the OT; e.g. intertextuality):
   a) Which formulations (phrases > lemmas > ideas > themes) build a network of relations within the context of the OT? Which formulations disturb this network?
   b) What role does the present text play in relation to other OT books and texts?
4. Mega-context (historic ANE context; e.g. intertextuality):
   a) What is the historic nature of the text? Is it a primary/secondary, firsthand/secondhand source?
      - Only if that question is cleared (temporarily or satisfactorily) the

⇨ Secondary Sources Research
   o Logos: Search/Basic (search preselected resources)
   o Accordance: Amplify/Research (search preselected resources)

⇨ Highlight text
   o Logos: Tools/Highlighting
   o Accordance: Window/Highlights

⇨ Note Taking
   o Logos: Documents/Notes
   o Accordance: Amplify/User Notes

⇨ Text-diagramming
   o Logos: Documents/Sentence Diagram
   o Accordance: Amplify/Language/Diagram

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[2] The listed *steps* can be regarded as *stacks* of information on the workbench of the exegete. Continuously moving between those stacks of information will continuously adjust the interpretative outcome as with every new heuristic movement deeper data oriented rational coherence is achieved.

	texts relation historical reality and the history of interpretation can be studied.
	   • In which time does the text construct its report? => How does the historical context relate to the reported history of the text?
	   • About what time does the text intend to report? => How does the historical context relate to the reported history of the text?
	  b) Historical text-function (perlocutionary act): What did the text seek to achieve: Who is addressed, who addresses? accusation, applause, motivation, explanation, etc.? Analyzing the *Sitz im Leben*. This again will influence the Genre analysis that has begun based on the linguistic text-function in 3.2.d.
	  c) How does the present text relate to other ANE texts?
	   • Which perspectives, opinions and communicative strategies does the text share with text of the broader ANE culture (religion/culture/worldview, anthropology, economy/daily life, politics/societal order). Where is agreement (consistency) found where can disagreement (inconsistency) be detected?	

5	Stack "Text critical analysis" ("soft"):
	  1. Literary criticism: confront your text-empirical observations with the text-critical apparatus, the LXX and other text-traditions. Search for consistency and inconsistency.
	  2. Tradition criticism: reconstruct the logic/origin of the observed inconsistency.
	   a) Is the observed inconsistency of "historic" nature (problems during text transmission)?
	   b) Is the observed inconsistency of editorial nature (redaction criticism)? Can one observe theological movements? If so, from where is their "energy" coming from?
		⇨ BHS/Rahlfs LXX Critical Apparatus
		  o Logos
		  o Accordance
		  o ParaText
		  o MT codices
		   ▪ https://archive.org/details/Leningrad_Codex
		   ▪ http://aleppocodex.org/
		  o GT codices
		   ▪ Pietersma, Albert, and Benjamin G. Wright. *A New English Translation of the Septuagint*. Oxford University Press, 2007. => http://ccat.sas.upenn.edu/nets/
		   ▪ http://codexsinaiticus.org/en/
		  o Qumran
		   ▪ *Biblical Dead Sea Scrolls: Bible Reference Index.* Bellingham, WA: Lexham Press, 2011.
		   ▪ Penner, Ken M. *The Lexham Dead Sea Scrolls Hebrew-English Interlinear Bibl*e. Bellingham, WA: Lexham Press, 2016.
		   ▪ García Martínez, *Florentino*, and Eibert J. C. Tigchelaar. "The Dead Sea Scrolls Study Edition." Leiden; New York: Brill, 1997–1998.
		   ▪ http://www.deadseascrolls.org.il/
		  o NT fragments
		   ▪ http://nttranscripts.uni-muenster.de/guide.html

6	Stack "Theological Analysis":
	  1. Identify the themes that can contribute to theological reflections.
	  2. Attempt to place the theological contribution to the broader theological themes of the OT and (if chosen) other dialog partners (e.g. Ben Sira, GT, etc.). Does the text critique, support, elaborate, further develop existing theological ideas elsewhere in the OT or other sources?
	  3. Analyze the theological thoughts and contributions to the development of a biblical if not systematic theology.
	   a) What does the text contribute theologically to its immediate textual context?
	   b) Compare parallel or similar themes discussed throughout the Bible.
	   • Is a theme-evolution becoming visible?
	   • Identify the differences (are ideas omitted, emphasized, etc. throughout the historical succession).
	   • Of what type is the progression?
	   • What remains the same?
	   • Typology?	

7	Stack "Hermeneutic Analysis" (analyzing and assessing the texts history of interpretation):
	  1. Choice of reception history:
		⇨ Sources of Reception History
		  o http://gregorianik.uni-regensburg.de

	a) A text is received differently in different thought traditions (ideology: Gnostics, NT, …; culture: shame, guilt, …; art: Rembrandt, Chagall, children books …). The choice for a specific reception history brings with its distinct criteria for judging other strands of reception.
	2. NT-context:
	   a) From a canonical perspective the NT comprises the normative reception history for the OT. This then is also the reason why the hermeneutic analysis will pay its major attention on the NT writings.
	   b) Which formulations (phrases > lemmas > ideas > themes) build a network of relations with the NT? Which formulations "disturb" this network?
	   c) How is the text received and (re)interpreted in the NT? Reconstruct the process of interpretation found in specific NT text that are relevant for/allude to your text. How does the specific OT text influence the NT text?
	3. Reception history until the present (post)modern age:
	   a) How was the text received in the different Christian, Jewish, philosophical (e.g. religion critique) and political traditions (e.g. communism)? Follow the chronology of this dialog with the biblical text in art, literature, philosophy and politics.
	   b) Asses and judge the reception history from the perspective of the analytic steps 1-5. Depending on the position of the exegete the criteria of assessment might vary. Therefore, the criteria must be made explicit and argued for. The analysis then will focus on how a given text has been used and ab-used.	

	After the analytic work comprising the initial sequence of analysis (1-3) and then the analytic stack procedure (4-7) the work searches its applicational value.	

Hermeneutic Stands

8	Hermeneutic application: What can the text achieve today? (relate to analytic step 3.2.c and analytic stack 4.4.b)
	  1. Bring today's *Lebenswelt* into a dialog with your text. Can the text contribute to your *Lebenswelt* (individually, communal, political, metaphysical)? Prevent yourself from allegorizing as long as there is no explicit justification given by the text.
	  2. From the academic study to the present Lebenswelt (e.g. pulpit): The purpose is that the hermeneutic horizon of the biblical text engages with the hermeneutic horizon of today's world. For a sermon preparation setting this could mean the following: working towards an inspiring/inspired sermon (interpretative choice) justified by the determinations of the text vs working towards a clarification of interpretative possibilities (interpretative options) justified by the determinations of the text.
	  3. Where present, focus on the inherent typology: E.g. Jacob at the Jabbok before meeting Esau – Israel at the Jordan before meeting the Canaanites.	

9	Your distinct exegetical contribution:
	  1. Identify what is original in your textual interpretations.
	  2. Distinct between speculative (due to textual under-determination + inspiration) and inter-subjective elements (due to textual determination) elements of your interpretation. In both realms you might contribute with distinct insights.
	  3. Define your process of how and why you narrowed down legitimate interpretative options (experience of inspiration) to one single interpretative suggestions.	