

HERMENEUTICS

(The study of the methodological principles of interpretation. The word itself is derived from the Greek God Hermes, whose was to communicate messages from the gods to humans).

EXOGENESIS

Deriving from Biblical texts ideas which are there within them already without adding or subtracting anything.

Based upon trust in God
God is first

Accept God's Word as is

Let God be God

Let (God's) chips fall where they may, for me or against me

Accept correction, direction
From God

"Yes, Lord."
Lazarus came out
To Moses, "Go"
Israelites freed

God's values, priorities, agenda

God's resources

EISOGESIS

Inserting into one's interpretation of Biblical texts one's own ideas which are not there originally.

Based upon trust only in oneself
I am first

Impose My Word

Edit messages from God to be
Compatible with my wishes

Correct, improve, enhance, make
compatible, agreeable to me

Don't tell me...
Don't feel that way...
Don't think that way...

No way
Adam and Eve ate the apple
Jonah refused to go
Israelites' golden calf

My values, priorities, agenda

My/Our human resources

Deuteronomy 5:17, The Sixth Commandment

NIV

17 "You shall not murder."

NRSV

17 You shall not murder.

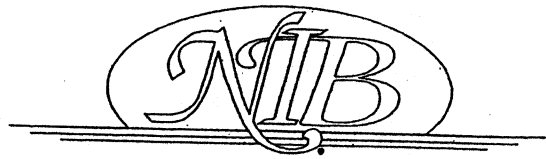
Or kill.

COMMENTARY

The prohibition "You shall not kill [murder]" was clearly not intended to preclude necessary killing in time of war or capital punishment. Still less can it have had in mind questions relating to the slaughter of animals, although this was not a matter of complete indifference (cf. Gen 9:5-6). The Hebrew verb translated "murder" (רצח *rāṣaḥ*) is not the simple expression for any sort of killing, but relates to various forms of violent illegitimate acts of slaughter. Since there were clear laws dealing with homicide and the difficulties that could arise in regard to distinguishing it from accidental killing (cf. 17:8; Exod 21:12-14), it is evident that the translation "murder" must be rather inadequate in connection with this particular commandment. It was evidently designed to exclude various forms of wanton killing, but

would appear particularly to envisage actions in which the normal legislative processes would be unlikely, or even powerless, to act.

This prohibition would relate directly to vengeance killing, for which a person accused of a serious crime was peremptorily punished without resort to investigation and a fair trial. It is evident that a custom of clan-based "blood revenge" was widely current in biblical times and proved difficult to eradicate. It is also noteworthy that the unjustified killing of a thief is made the subject of special legislative provision (see Exod 22:2-3). Clearly there were ways of indulging in wanton killing that slipped through the laws against homicide, and it is all such actions that are prohibited by this commandment. (See Reflections at 5:21.)



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