

Grammatical-Historical Exegesis

The core of this study is an exegetical investigation of 2 Cor 3:16–4:6. To examine this text we will use the grammatical-historical exegesis as a traditional, standard starting point for interpretation. Exegesis literally means to bring meaning out of the text. The foremost question is one of intention: What did the original author intend to communicate to his... original reader(s)? Meaning relates both to the use of particular words and to the context in which they appear: “Interpretation entails literal meaning.... There is no such thing as ‘religious language’ in need of a special grammar, semantics or code book. We must also hold firm to a second premise, the distinction between the meaning of a sentence and its indefinite uses in a variety of contexts.” Exegetical questions include those of *content* (textual, lexical, grammatical, and historical-cultural data) and *context* (historical and literary). This method of interpretation is grammatical because it derives meaning from the grammatical context — the definition of words and their grammatical forms and relationships. It is historical because it derives meaning from the historical context, seeking to understand the words and expressions according to their meaning when they were written. In short, the grammatical-historical method follows the usual or normal implication of an expression, the ordinary and apparent meaning.

(David K. Bernard, *The Glory of God in the Face of Jesus Christ: Deification of Jesus in Early Christian Discourse*, (Journal of Pentecostal Theology Supplement Series, 45, John Christopher Thomas, General Editor), Dorset, UK: Deo Publishing, 2016, 33; Excerpt from Chapter 2, Theory and Method)