# CONTENTS

7. The Contribution of Socio-Rhetorical Interpretation to the Reformed Interpretation of Scripture  
   *H. J. Bernard Combrink*

8. To Glorify God and Enjoy God Forever: A Place for Joy in Reformed Readings of Scripture  
   *Beverly Roberts Gaventa*

   *Zsolt Gereb*

    *Theodore Hiebert*

11. Ezekiel through the Spectacles of Faith  
    *Jacqueline E. Lapsley*

12. History, Historiography, and Reformed Hermeneutics at Stellenbosch: Dealing with a Hermeneutical Deficit and Its Consequences  
    *Bernard Lategan*

    *James Luther Mays*

14. The Book of Psalms: A Reformed Exegetical Perspective  
    *J. Clinton McCann Jr.*

15. The Spirit and the Letter  
    *Alexander J. McKelway*

16. Old Testament Exegesis in the Reformed Perspective: The Case of the Commandments  
    *Patrick D. Miller*

17. Surprised by New Contexts? Challenges of Reformed Exegesis from within Liminal Spaces  
    *Elna Mouton*

18. Reformed Confessions as Hermeneutical Problem: A Case Study of the Belhar Confession  
    *Piet J. Naude*

19. The Role of History and the Theology of the Old Testament  
    *Ed Noort*

20. Relevance of the Reformed Faith to Ghana  
    *E. A. Obeng*

21. Helping Us Know What to Look For: How the Service for the Lord’s Day of the Presbyterian Church (U.S.A.) Influences the Interpretation of Scripture  
    *Douglas F. Ottati*

22. Brokering Access to God: Reformed Perspectives and Contemporary Study of the Historical Jesus  
    *Ronald A. Piper*

23. Redeeming Words: Hypostatic Union and the Reading of Scripture  
    *Cynthia L. Rigby*

    *D. R. Sadananda*

25. Creation, Fall, and Sin: The Question of Denominationally Specific Interpretations as Shown in the Reception of the Paradise Narrative  
    *Konrad Schmid*

26. Rhetoric and Ethic? A Reformed Perspective on the Politics of Reading the Bible  
    *Dirk Smit*
Introduction

The Center of Theological Inquiry sponsored a second international conference of Reformed scholars in Stellenbosch, South Africa on March 30–April 3, 2001. The conference brought together some thirty exegetes and systematic theologians, from eleven countries to focus on the role of the Reformed confessional tradition in the reading and interpretation of Scripture.

One of the most important aspects of the discussion, emphasized by many contributions, was the intrinsic contextuality of theological work in general and of exegetical work in particular. Contextuality in this sense might mean a particular ethical concern or a specific historical, political, or cultural setting and challenge for theological, exegetical, and ecclesial existence. The contributions of Denise Ackermann, Hendrik Bosman, Russel Botman, Zsolt Gereb, Piet Naudé, E. A. Obeng, Rathakara Sadananda, Dirk Smit, and Iain Torrance specifically reflected such contextuality, albeit in different ways.

Equally important were the more general reflections on the issues of contextuality, which, as many papers emphasized, always means "poly-contextuality." We live, work, and worship in a multitude of contexts (Brian Blount, Bernard Combrink). Historical and exegetical studies confront us continuously with poly-contextual conditions, which require a new and refined understanding of history (Ed Noort, Bernard Latgane), of reality (Hans Weder), of interreligious dialogue (Rathakara Sadananda), and of the various canonical biblical traditions (Beverly Gaventa, Jacqueline Lapsley, Elna Mouton, Peter Balla, Ron Piper). Poly-contextuality can lead to diffusion and relativism, to fruitless attempts at integration, or even to oppressive countermoves, if not adequately addressed. The conference discussion attempted to substanti-