

## MARTIN BUBER'S DIALOGICAL BIBLICAL HERMENEUTICS

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In his famous book, *Wahrheit und Methode*, Hans-Georg Gadamer suggests that interpretation is a matter of developing a „dialogue” with a text that culminates in a „fusion of horizons” between the world of the reader and the world of the text. This dialogue is based on an immediate relation to the text that is destroyed by excessive attention to critical methodologies. In *Ich und Du*, Martin Buber presents a model for conditions that foster genuine dialogue. In this paper the author argues that Buber used his philosophy of dialogue as the hermeneutical principle through which he read the Hebrew Bible. The principle of dialogue lead him to regard the biblical text as „sacred”, „whole”, as „Thou” and fostered his sensitivity to the literary and poetic quality of the text. The author also argues, however, that in contrast to Gadamer, Buber saw that historical critical methods did not destroy the I-Thou dialogue with the text but could be used to further that dialogue. Thus, Buber's biblical hermeneutics combines literary with historical critical methodologies in an endeavor to bring about a genuine dialogue with the biblical text. The philosophic grounds for a combined dialogic and critical hermeneutic method are most eloquently expressed in the hermeneutical philosophy of Paul Ricoeur and the author briefly refer to Ricoeur at the end of his paper.

BIBLICAL CRITICISM AND THEOLOGY:  
TOWARDS A NEW BIBLICAL THEOLOGY

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This article investigates the relationship of biblical studies and theological thinking in the light of recent hermeneutical reflection. It raises the question of what is the next step in a constructive theological programme after David Tracy's important insights into the hermeneutical character of theological reflection. In a first section the author examines both the hermeneutical imperative of critical theological thinking and the call for praxis with which all critical theology is confronted today. The second section deals more specifically with the relationship between biblical criticism and theology in view of this persistent call for a more praxis-oriented theology. It discusses briefly the hermeneutical models of Fuchs, Ebeling, Gadamer, Barth, and Tracy and then addresses the question of what it means „to understand” the biblical text. Relating Tracy's pluralistic hermeneutics and Schleiermacher's programme for a genuinely dialectical theology, the author concludes that biblical criticism is only one of the essential tasks of theology which may be distinguished but never separated from the overall ethical (or