This accessible text, which combines hermeneutical theory with practical steps for exegesis, has been translated into eight languages and has been used in a variety of settings to teach students how to study the Bible.
responsible. The authors outline a five-step hermeneutical procedure that includes: 1 historical-cultural and contextual analysis, 2 lexical-syntactical analysis, 3 theological analysis, 4 genre identification and analysis, and 5 application.

The second edition adds co-author Karelynne Gerber Ayayo and includes updated material covering developments in hermeneutics over the past twenty years. Related Products. Is There a Meaning in This Text? Kevin J. While preserving continuity with the first edition, the second edition incorporates several changes: 1 an updated history chap. Define the terms hermeneutics, general hermeneutics, and special hermeneutics. Describe the various fields of biblical study of the canon, textual criticism, historical criticism, exegesis, biblical theology, systematic theology, practical theology and their relationship to hermeneutics. Identify three basic views of the doctrine of inspiration and explain the implications of these views for hermeneutics. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences. The word hermeneutics is said to have its origin in the name Hermes, the Greek god who served as messenger for the gods, transmitting and interpreting their communications to their fortunate, or often unfortunate, recipients.

By the first century, the verb form hermeneuo was used to mean explain, interpret, or translate. This verb appears three times in the New Testament, each time with the sense of translating from one language to another John ; ; Heb. In its technical meaning, hermeneutics is often defined as the science and art of biblical interpretation. Hermeneutics is considered a science because it has rules, and these rules can be classified in an orderly system. It is considered an art because communication is flexible, and therefore a mechanical and rigid application of rules will sometimes distort the true meaning of a communication. Hermeneutical theory is sometimes divided into two subcategories: general and special hermeneutics. General hermeneutics is the study of those rules governing interpretation of the entire biblical text.

It includes the topics of historical-cultural, contextual, lexical-syntactical, and theological analyses. Special hermeneutics is the study of those rules that apply to specific genres, such as parables, allegories, types, and prophecy. General hermeneutics is the focus of chapters 3 through 5, special hermeneutics the focus of chapters 6 and 7. Hermeneutics is not isolated from other fields of biblical study. It is reermeneutics is not isolated from other fields of biblical study. It is related to study of the canon, textual criticism, historical criticism, exegesis, and biblical, systematic, and practical theology. Among these various fields of biblical study, the area that conceptually precedes all others is the study of canonicity, that is, the differentiation between those books that bear the stamp of divine inspiration and those that do not.

The historical process by which certain books came to be placed in the canon and others excluded is a long and interesting one and can be found elsewhere. The field of biblical study that conceptually follows the development of the canon is textual criticism, sometimes referred to as lower criticism. Textual criticism is the attempt to ascertain the original wording of a text. It is needed because we have no original manuscripts, only many copies of the originals, and these copies have variations among them.

By carefully comparing one manuscript with another, textual critics perform an invaluable service by providing us with a biblical text that closely approximates the original writings given to Old and New Testament believers. Bruce, has said in this regard, The variant readings about which any doubt remains among textual critics of the New Testament affect no material question of historic fact or of Christian faith and practice. A third field of biblical study is known as historical or higher criticism.

Scholars in this field study the authorship and audience of a book, the date of its composition, the historical circumstances surrounding its composition, the authenticity of its contents, and its literary unity. For this reason some conservative Christians have tended to equate historical criticism with liberalism. This need not be the case. It is possible to engage in historical criticism starting from presuppositions upholding biblical authority. Knowledge of the historical circumstances surrounding the composition of a book is crucial to a proper understanding of its meaning. Chapter 3 is devoted to this topic. Only after a study of canonicity, textual criticism, and historical criticism is the scholar ready to do exegesis. In exegesis the reader of Scripture applies the principles of hermeneutics to arrive at a correct understanding of the text.

The prefix ex out of or from refers to the idea that the interpreter is attempting to derive understanding from the text, rather than reading meaning into the text eisegesis. Following eisegesis are the twin fields of biblical theology and systematic theology. Biblical theology is the study of divine revelation as it was given through the Old and New Testaments. It asks the question, How did this specific revelation add to the knowledge that believers already possessed at that time?

It attempts to show the development of theological knowledge during the Old and New Testament era. In contrast to biblical theology, systematic theology organizes the biblical data in a logical rather than a historical manner. It attempts to place all the information on a given topic e. Biblical and systematic theology are complementary fields: together they give us greater understanding than either would alone. The discipline of practical theology rounds out the fields of study related to hermeneutics. With the description of a particular situation in mind, practical theology dialogues with the work of the fields discussed above as well as with other social and natural sciences to arrive at a response to the contemporary situation. Practical theology completes its task by developing an effective strategy for Christian life and practice that speaks to the contemporary situation.

Practical theology, as the final stage of the hermeneutical process, provides the necessary application of exegesis and theology to lived religious experience. The diagram summarizes the previous discussion and shows the central role that hermeneutics plays in the development of a proper theology. When we hear someone recite or read a text, our understanding of what we hear or read is usually spontaneous—the rules by which we interpret meaning occur automatically and unconsciously.

When something blocks that spontaneous understanding, we become more aware of the processes we use to understand for example, when translating from one language to another. Hermeneutics is essentially a codification of the processes we normally use at an unconscious level to understand the meaning of a communication. The more obstacles to spontaneous understanding, the more aware we must become of the process of interpretation and the need for hermeneutics.

When we interpret Scripture, we encounter several obstacles to a spontaneous understanding of the original meaning of the message. Second, a cultural gap results from the significant differences between the cultures of the ancient Hebrews or the first-century Mediterranean world and our
The problem they are wrestling with is probably the most crucial issue in all of hermeneutics. Hirsch, in his volume Validity in Interpretation, discusses the philosophy that has been gaining acceptance since the s: the belief that the meaning of a text is what it means to me. Whereas previously the prevailing belief had been that a text means what its author meant, T. Eliot and others contended that the best poetry is impersonal, objective and autonomous; that it leads an afterlife of its own, totally cut off from the life of its author. Such a belief, fostered by the relativism of our contemporary culture, soon influenced literary criticism in areas other than poetry. The study of what a text says became the study of what it says to an individual critic. When critics deliberately banished the original author, they themselves usurped his place as the determiner of meaning, and this led unerringly to some of our present-day theoretical confusions.

Situation: You once wrote a letter to a close friend. En route to its destination, the postal service lost your message, and it remained lost for the next two thousand years, amid nuclear wars and other historical transitions. One day it was discovered and reclaimed. Three poets from the contemporary Naphtrunkian society each translated your letter and unfortunately arrived at three different meanings. What this means to me, said Tunky I, is. I disagree, said Tunky II. What this means to me is. You are both wrong, claimed Tunky III. My interpretation is the correct one. Each of these three grammarians transcribed the ancient manuscripts together from previous writings, and what these compilations reveal about the growing spiritual awareness of the compilers.

A second general position, one held by many neoorthodox scholars, maintains that God revealed himself only in mighty acts, not in words. The Bible becomes the Word of God when individuals read it and the words acquire personal, existential significance for them. This view emphasizes the process of demythologizing, that is, removing the mythological packaging that has been used to convey the existential truth, so that the reader may have a personal encounter with that truth. The third view of inspiration, the one traditionally held by historic Christianity, is that God worked through the personalities of the biblical writers in such a way that, without suspending their personal styles of expression or freedom, what they produced was literally God-breathed 2 Tim. If it were only the writers themselves who were inspired, then one might argue that their writings were contaminated by the interaction of the message with their own primitive and idiosyncratic conceptions.

The teaching in 2 Timothy, however, is that God guided the scriptural authors in such a way that their writings bear the impress of divine inspiration. Based on such verses as 2 Timothy and 2 Peter, the traditional Christian view is that the Bible communicates objective, propositional truth. For those who hold this view of inspiration, then, hermeneutical skills possess great importance because they give us a means for discovering more accurately the truths we believe Scripture possesses. Before looking at the history and the principles of biblical hermeneutics, we should first become acquainted with some of the pivotal yet controversial issues in hermeneutics. Perhaps the most basic question in hermeneutics is, Is it possible to say what constitutes the valid meaning of a text? Or are there multiple valid meanings? If there are more than one, are some more valid than others? In that case, what criteria can be used to distinguish the more valid from less valid interpretations?

Exercise 1. To be an informed citizen, you regularly read your local newspaper. Are you typically aware of the hermeneutical process you utilize to understand the articles? Why, or why not? Are you likely to be more aware or less aware of your hermeneutical process? The view of inspiration that a biblical interpreter holds has direct implications for hermeneutics. This section offers only a very simplified introduction to the three main views of inspiration. There are several excellent discussions of the topic available elsewhere. A position on inspiration common to liberalism is that the biblical writers were inspired in somewhat the same sense as Shakespeare and other great writers. What they transcribed were primitive Hebrew religious conceptions about God and his workings. This position emphasizes developing theories of how editors called redactors pieced the ancient manuscripts together from previous writings, and what these compilations reveal about the growing spiritual awareness of the compilers.
more accurate and helpful biblical interpretation can be accomplished. Hermeneutics gives the reader not only an understanding of the principles of proper biblical interpretation but also the ability to apply those principles in sermon preparation, personal Bible study, or writing.

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Hermeneutics, 2nd Edition | Baker Publishing Group

Howard Marshall, Grant R. Osborne, Anthony C. Thistleton, Robert Stein, Kevin J. Vanhoozer, and Roy B. Zuck—to name just a few. The work of these scholars will be referred to repeatedly in the text, and there are undoubtedly instances when they should be cited and are not. The first edition of this book was written because I could find no text by a theologian who translated hermeneutical principles into practical exegetical steps. God blessed the first edition of the text in ways far beyond my expectations, and it has been used and is presently being used in conservative Bible colleges and seminaries in the United States and around the world.

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Karelynne Ayayo graciously consented to serve as coauthor, and anyone familiar with the first edition of this book will see ample evidence of the fine contributions she has made. While preserving continuity with the first edition, the second edition incorporates several changes: 1 an updated history chap. Define the terms hermeneutics, general hermeneutics, and special hermeneutics. Describe the various fields of biblical study study of the canon, textual criticism, historical criticism, exegesis, biblical theology, systematic theology, practical theology and their relationship to hermeneutics. Identify three basic views of the doctrine of inspiration and explain the implications of these views for hermeneutics.

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Each of us sees reality through eyes conditioned by our culture and a variety of other experiences. To use a favorite analogy of Garfinkel: it is impossible to study people or phenomena as if we were looking at fish in a goldfish bowl from a detached position outside the bowl, each of us is inside a bowl ourselves. Applied to hermeneutics, the analogy suggests that we are goldfish in one bowl our own time and culture looking at goldfish in another bowl biblical times and culture. Failure to recognize either that cultural environment or our own, or the differences between the two, can result in serious misunderstanding of the meaning of biblical words and actions. A third significant block is the philosophical gap. Views of life, of circumstances, of the nature of the universe differ among cultures. To transmit a message successfully from one culture to another, a translator or reader must be aware of both the similarities and the contrasts in worldviews.

A fourth block to spontaneous understanding of the biblical message is the linguistic gap. The structures and idioms of each of these three languages differ from one another as well as from our own language. Consider the distortion in meaning that resulted, for example, when Kentucky Fried Chicken attempted to translate its ad campaign for a Chinese market. Exercise 1. To be an informed citizen, you regularly read your local newspaper.

Are you typically aware of the hermeneutical process you utilize to understand the articles? Why, or why not? Are you likely to be more aware or less aware of your hermeneutical process? The view of inspiration that a biblical interpreter holds has direct implications for hermeneutics. This section offers only a very simplified introduction to the three main views of inspiration. There are several excellent discussions of the topic available elsewhere. A position on inspiration common to liberalism is that the biblical writers were inspired in somewhat the same sense as Shakespeare and other great writers. What they transcribed were primitive Hebrew religious conceptions about God and his workings. This position emphasizes developing theories of how editors called redactors pieced the ancient manuscripts together from previous writings, and what these compilations reveal about the growing spiritual awareness of the compilers. A second general position, one held by many neoorthodox scholars, maintains that God revealed himself only in mighty acts, not in words.

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Perhaps the most basic question in hermeneutics is, Is it possible to say what constitutes the valid meaning of a text? Or are there multiple valid meanings? If there are more than one, are some more valid than others? In that case, what criteria can be used to distinguish the more valid from less valid interpretations? Situation: You once wrote a letter to a close friend. En route to its destination, the postal service lost your message, and it remained lost for the next two thousand years, amid nuclear wars and other historical transitions. One day it was discovered and reclaimed. Three poets from the contemporary Naphtunkian society each translated your letter and unfortunately arrived at three different meanings. What this means to me, said Tunky I, is.

I disagree, said Tunky II. What this means to me is. You are both wrong, claimed Tunky III. My interpretation is the correct one. Resolution: As a dispassionate observer viewing the controversy from your celestial we hope perspective, what advice would you give the Tunkies to resolve their differences? We will assume that you are a fairly articulate writer. Is it possible that your letter actually has more than one valid meaning?

If your answer is Yes, go to b. If no, go to c. If your letter can have a variety of meanings, is there any limit on their number? If there is a limit, what criteria would you propose to differentiate between valid and invalid meanings? If your letter has only one valid meaning, what criteria would you use to discern whether Tunky I, II, or III has the best interpretation? If you have not spent at least fifteen minutes trying to help the Tunkies resolve their problem, go back and see what you can do to help them. The problem they are wrestling with is probably the most crucial issue in all of
hermeneutics. Hirsch, in his volume Validity in Interpretation, discusses the philosophy that has been gaining acceptance since the s: the belief that the meaning of a text is what it means to me. Whereas previously the prevailing belief had been that a text means what its author meant, T.

Eliot and others contended that the best poetry is impersonal, objective and autonomous; that it leads an afterlife of its own, totally cut off from the life of its author. Such a belief, fostered by the relativism of our contemporary culture, soon influenced literary criticism in areas other than poetry. The study of what a text says became the study of what it says to an individual critic. When critics deliberately banished the original author, they themselves usurped his place [as the determiner of meaning], and this led unerringly to some of our present-day theoretical confusions. Where before there had been but one author [one determiner of meaning], there now arose a multiplicity of them, each carrying as much authority as the next. To banish the original author as the determiner of meaning was to reject the only compelling normative principle that could lend validity to an interpretation. In the study of Scripture, the task of the exegete is to determine as closely as possible what God meant in a particular passage, rather than what it means to me.

Such a position provides no basis for concluding that an orthodox interpretation of a passage is more valid than a heretical one; indeed, the distinction between orthodox and heretical interpretations is no longer meaningful. Open navigation menu. Close suggestions Search Search. User Settings. This popular book outlines a five-step hermeneutical procedure that includes: 1 historical-cultural and contextual analysis, 2 lexical-syntactical analysis, 3 theological analysis, 4 genre identification and analysis, and 5 application. The second edition includes updated material covering developments in hermeneutics over the past twenty years. An Instructor's Resource CD containing teaching suggestions, Powerpoint slides, suggested answers to exercises, and supplementary handouts is available to Bible college and seminary professors. Henry A. What would you like to know about this product? Please enter your name, your email and your question regarding the product in the fields below, and we'll answer you in the next hours.


Hermeneutics: Principles and Processes of Biblical Interpretation | Semantic Scholar

Was andere dazu sagen - Rezension schreiben Bewertungen von Nutzern 5 Sterne. This book is easily understood and informative Nutzerbericht - asan - Christianbook. Nutzerbericht - Peter Edwards - Christianbook. Inhalt Acknowledgments. Introduction to Biblical Hermeneutics. The History of Biblical Interpretation. Bibliografische Informationen. Hermeneutics: Principles and Processes of Biblical Interpretation. For this they should be commended. The work's greatest strength is that it presents a complex subject in a clear, understandable manner. Technical words are defined simply so that even one who is unfamiliar with difficult hermeneutical jargon is able to comprehend. Furthermore, Virkler and Ayayo include helpful learning aids that further clarify the content of each chapter.

Bryant, Criswell Theological Review Praise for the previous edition: "A useful introduction to the field from a psychologist who teaches at the intersection of psychology and theology. Several features of the book commend themselves. In pages the author addresses the major topics which a textbook in a hermeneutics course must cover. His sensitivity to the fundamental hermeneutical problems of continuity-discontinuity. The chosen format is well suited to classroom use. It offers explicit goals stated at the head of each chapter, clear definitions, 'brain teasers,' summaries, practical 'exercises' questions for discussion, and resource lists.

Laniak, Bulletin for Biblical Research "[A] helpful and accessible volume. Virkler deals with most of the key issues in hermeneutics. He does so in language that is understandable to non-specialists. In the study of any subject there are four identifiable but overlapping developmental stages. The first stage involves the recognition of an area that is important and relevant but unexplored.

Initial exploration involves identifying what is there. In the second stage attempts are made to articulate certain broad principles characterizing the area of investigation. One set of conceptual categories is advanced, then others, as investigators try to develop conceptual systems that organize or explain the data cogently and coherently. For example, is the meaning of a text solely what the author intended it to mean, or does the meaning of a text change depending on what it means to each reader or hearer? During the third stage the focus shifts from elucidation of broad principles to the investigation of more specific principles. Investigators with various theoretical orientations pursue the study of specific principles, although they may start with different presuppositions and may disagree about which set of broad principles yields the most accurate conceptual system.

In the fourth stage the principles elucidated in the second and third stages are translated into specific skills that can be easily taught and applied to the field being studied. The majority of hermeneutics texts available today appear to have as their primary goal the elucidation of proper principles of biblical interpretation third stage. It is in the fourth stage—the translation of hermeneutical theory into the practical steps needed to interpret a biblical passage—that we hope to make a contribution.

Past experience in teaching hermeneutics has suggested to us that if students are given seven rules for interpreting parables, five for interpreting allegories, and eight for interpreting prophecy, although they may well memorize these for a final examination, they may not be able to retain them for longer periods. For this reason we have attempted to develop a common six-step process that can be applied to all biblical literature, with memorization restricted to specific differentiating characteristics. To give practice in applying hermeneutical principles, we have included exegetical exercises drawn primarily from public sermons, books, or counseling situations.

To make the exercises a better learning aid, the answers should be written out. This textbook is intended for those who accept historical, evangelical presuppositions concerning the nature of revelation and inspiration. There are thoughtful Christians who study Scripture from other perspectives. These other views are presented briefly for comparison and contrast. Interested readers will find a brief bibliography of works in hermeneutics written from other perspectives in appendix A. We can see as far as we do only because we build on the work of those who have gone before us. We acknowledge our debt to many careful scholars in the field—Milton S. Terry, Richard C. Berkeley Mickelsen, Louis Berkhof,
speaks to the contemporary situation. Practical theology, as the final stage of the hermeneutical process, provides the necessary application of response to the contemporary situation. Practical theology completes its task by developing an effective strategy for Christian life and practice that information on a given topic e. Biblical and systematic theology are complementary fields: together they give us greater understanding than either. In contrast to biblical theology, systematic theology organizes the biblical data in a logical rather than a historical manner. It attempts to place all the New Testaments. It asks the question, How did this specific revelation add to the knowledge that believers already possessed at that time? It reader of Scripture applies the principles of hermeneutics to arrive at a correct understanding of the text. 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Scholars in this field study the authorship and audience of a book, the date of its composition, the historical circumstances surrounding its composition, the authenticity of its contents, and its literary unity. For this reason some conservative Christians have tended to equate historical criticism with liberalism. This need not be the case. It is possible to engage in historical criticism starting from presuppositions upholding biblical authority. Knowledge of the historical circumstances surrounding the composition of a book is crucial to a proper understanding of its meaning. Chapter 3 is devoted to this topic. Only after a study of canonicity, textual criticism, and historical criticism is the scholar ready to do exegesis. In exegesis the reader of Scripture applies the principles of hermeneutics to arrive at a correct understanding of the text. The prefix ex out of or from refers to the idea that the interpreter is attempting to derive understanding from the text, rather than reading meaning into the text exegesis. Following exegesis are the twin fields of biblical theology and systematic theology. Biblical theology is the study of divine revelation as it was given through the Old and New Testaments. It asks the question, How did this specific revelation add to the knowledge that believers already possessed at that time? It attempts to show the development of theological knowledge during the Old and New Testament era. In contrast to biblical theology, systematic theology organizes the biblical data in a logical rather than a historical manner. It attempts to place all the information on a given topic e. Biblical and systematic theology are complementary fields: together they give us greater understanding than either would alone. The discipline of practical theology rounds out the fields of study related to hermeneutics. With the description of a particular situation in mind, practical theology dialogues with the work of the fields discussed above as well as with other social and natural sciences to arrive at a response to the contemporary situation. Practical theology completes its task by developing an effective strategy for Christian life and practice that speaks to the contemporary situation. Practical theology, as the final stage of the hermeneutical process, provides the necessary application of
exegesis and theology to lived religious experience.

The diagram summarizes the previous discussion and shows the central role that hermeneutics plays in the development of a proper theology. When we hear someone recite or read a text, our understanding of what we hear or read is usually spontaneous—the rules by which we interpret meaning occur automatically and unconsciously.

A position on inspiration common to liberalism is that the biblical writers were inspired in somewhat the same sense as Shakespeare and other great writers. What they transcribed were primitive Hebrew religious conceptions about God and his workings. This position emphasizes developing theories of how editors called redactors pieced the ancient manuscripts together from previous writings, and what these compilations reveal about the growing spiritual awareness of the compilers.

A second general position, one held by many neorthodox scholars, maintains that God revealed himself only in mighty acts, not in words. The Bible becomes the Word of God when individuals read it and the words acquire personal, existential significance for them. This view emphasizes the process of decontextualizing that is, removing the mythological packaging that has been used to convey the existential truth, so that the reader may have a personal encounter with that truth. The third view of inspiration, the one traditionally held by historic Christianity, is that God worked through the personalities of the biblical writers in such a way that, without suspending their personal styles of expression or freedom, what they produced was literally God-breathed 2 Tim. If it were only the writers themselves who were inspired, then one might argue that their writings were contaminated by the interaction of the message with their own primitive and idiosyncratic conceptions.

The teaching in 2 Timothy, however, is that God guided the scriptural authors in such a way that their writings bear the impress of divine inspiration. Based on such verses as 2 Timothy and 2 Peter, the traditional Christian view is that the Bible communicates objective, propositional truth. For those who hold this view of inspiration, then, hermeneutical skills possess great importance because they give us a means for discovering more accurately the truths we believe Scripture possesses. Before looking at the history and the principles of biblical hermeneutics, we should first become acquainted with some of the pivotal yet controversial issues in hermeneutics.

Perhaps the most basic question in hermeneutics is, Is it possible to say what constitutes the valid meaning of a text? Or are there multiple valid meanings? If there are more than one, are some more valid than others? In that case, what criteria can be used to distinguish the more valid from less valid interpretations? Situation: You once wrote a letter to a close friend. En route to its destination, the postal service lost your message, and it remained lost for the next two thousand years, amid nuclear wars and other historical transitions. One day it was discovered and reclaimed. Three poets from the contemporary Naphthunkian society each translated your letter and unfortunately arrived at three different meanings. What this means to me, said Tunky I, is. I disagree, said Tunky II. What this means to me is. You are both wrong, claimed Tunky III. My interpretation is perhaps the most crucial issue in all of hermeneutics. Hirsch, in his volume Validity in Interpretation, discusses the philosophy that has been gaining acceptance since the s: the belief that the meaning of a text is what it means to me. Whereas previously the prevailing belief had been that a text means what its author meant, T. Eliot and others contended that the best poetry is impersonal, objective and autonomous; that it leads an afterlife of its own, totally cut off from the life of its author.

Such a belief, fostered by the relativism of our contemporary culture, soon influenced literary criticism in areas other than poetry. The study of what a text says became the study of what it says to an individual critic. When critics deliberately banished the original author, they themselves usurped his place [as the determiner of meaning], and this led unerringly to some of our present-day theoretical confusions. Where before there had been but one author [one determiner of meaning], there now arose a multiplicity of them, each carrying as much authority as the next. To banish the original author as the determiner of meaning was to reject the only compelling normative principle that could lend validity to an interpretation. In the study of Scripture, the task of the exegete is to determine as closely as possible what God meant in a particular passage, rather than what it means to me. Such a position provides no basis for concluding that an orthodox interpretation of a passage is more valid than a heretical one: indeed, the distinction between orthodox and heretical interpretations is no longer meaningful.

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