between meaning and application? How do we go about applying the meaning of the text in our lives? How do we move from head knowledge to life-changing action? We will suggest creative ways for doing just that. This part serves as a reminder that we study the Bible not just to know more about God, but to know and love God more.

PART 3

MEANING AND APPLICATION

So far you have learned about Bible translations (ch. 1), the Interpretive Journey (ch. 2), reading texts carefully (chs. 3–5), and understanding the context of a biblical passage (chs. 6–9). In part 3 we concentrate on a few theoretical issues you must understand to cross the river of differences and grasp the meaning of the text in our town. Then we will be ready to take the Interpretive Journey through specific literary types within the Old and New Testaments.

In chapter 10 we ask an important question with two parts: What is meaning, and who controls it, the reader or the author? In all likelihood, what you believe about the Bible will determine your answers to this question. We highlight the crucial role that communication plays in the meaning of meaning. In chapter 11 we ask another meaning-related question: Does the Bible have different levels of meaning? Are there deeper levels of spiritual meaning beyond what the text seems to say on the surface? Here we will address the issues of spiritualizing, allegorizing, typology, and more.

At this stage of *Grasping God's Word*, some might ask: If we have the Holy Spirit, do we really need to worry about all these interpretive steps and procedures? That's a fair question. Thus, in chapter 12 we look at how the Spirit relates to the task of biblical interpretation. Can people without the Spirit grasp God's Word? How exactly does the Spirit help the Christian interpret and apply the Bible? What should we not expect the Spirit to do?

We wrap up part 3 by looking at application (ch. 13). What is the difference

between meaning and application? How do we go about applying the meaning of the text in our lives? How do we move from head knowledge to life-changing action? We will suggest specific ways for doing just that. This chapter serves as a reminder that we study the Bible not just to learn more about God but to know and love God more.

WHO CONTROLS
THE MEANING?

INTRODUCTION

In chapter 2 we outlined our basic approach to reading, interpreting, and applying the Scriptures—to grasping God's Word. We begin by reading carefully to determine the meaning for the biblical audience. Next we identify the river of barriers that separates us from the biblical audience. Then we derive a theological principle from the text and cross over the river on that principlizing bridge. We ask how that theological principle fits with the rest of the Bible. Finally, we apply that principle to our specific life situation.

However, there are some fundamental questions that we need to answer before we get too far into the Interpretive Journey. These questions will have a profound effect on how we actually implement that journey. The most important question is this: *What is meaning, and who controls it, the author or the reader?* This chapter will address this basic issue.

WHO CONTROLS THE MEANING, THE READER OR THE AUTHOR?

When Danny's kids were small, one of their favorite videos was the old movie *The Wizard of Oz*. This movie is based on the book by L. Frank Baum.[1] To Danny's young children this delightful tale was about a young girl named Dorothy and her cute dog, Toto, who overcame the odds and defeated the powerful and scary "bad guys" (the wicked witches) with some help from Dorothy's nice new friends. To the young children, the story had this simple meaning.

If we observe the story closely, however, and if we start to poke around into the historical background of the time Baum wrote the book, a different meaning surfaces. One of the hottest political debates going on in America when Baum wrote this story was over the issue of whether America should continue to use the gold standard as the basis for the US dollar or switch to silver. This historical context suggests that the main line of the book ("Follow the yellow brick road!") may be a reference to the central political issue of the day. Remember that although the yellow brick road led to the great wizard of Oz, once Dorothy arrived there, she discovered he was a fraud. Dorothy's real hope lay in her shoes. In Baum's book the shoes are *silver*. Hollywood changed them to ruby so they would show up better in color for the movie. So, perhaps the book falls into the classification of political satire.

According to this line of interpretation, the characters in the story then probably represent different segments of American society. The Scarecrow represents the farmers (supposedly, no brains). Who would the Tin Woodsman represent? The factory workers (no heart). And the cowardly lion perhaps represents the political leadership of the country. We also meet the Wicked Witch of the East (the East Coast establishment?) and the Wicked Witch of the West (the West Coast establishment?). And who is the heroine? Middle America—Dorothy from Kansas.

So, who is right? Are Danny's kids *wrong* to interpret the story as a simple tale of good triumphing over evil? Did not the author intend it to be read as political satire? Are we wrong if we understand it otherwise? What *is* the meaning of the story? And *who* determines that meaning?

This question has prompted a lively and sometimes heated debate, not only in secular literary circles but also among students and scholars of the Bible. Throughout the first half of the twentieth century, the traditional approach to interpreting any literature, biblical or secular, was to assume that the author determines the meaning

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1. L. Frank Baum, *The Wonderful Wizard of Oz*, illus. W. W. Denslow (Chicago and New York: George M. Hill, 1900).

and the reader's job is to find that meaning. Within the world of secular literary criticism, however, this approach came under attack throughout the latter half of the twentieth century, and many literary critics today argue that it is the *reader*, and not the *author*, who determines what a text *means*.

This view has drifted over from secular literary criticism into the field of biblical interpretation. Many biblical scholars began probing into the question "What is meaning?" They concluded that the term *meaning* applies only as a reader interacts with a text—that it takes both reader and text to produce *meaning*. The author, they argue, is no longer involved.[2]

> **Authorial intention:** Meaning is determined by the intention of the author.
> **Reader response:** Meaning is determined by the reader or by a community of readers.

Of course, there remain those who maintain that the original author still controls the meaning. As an author writes, they argue, he or she intends to convey a certain meaning in the text. This intended meaning of the author's is the true meaning of the text.

The position that stresses the author in the determination of meaning is called *authorial intention*. The opposing view, which focuses on the reader as the main character in the determination of meaning, is called *reader response*. Both positions have strong arguments. Which approach should we take?

COMMUNICATION—THE CENTRAL ISSUE

Certainly the reader has the freedom to interpret a text any way he or she chooses. No one will force you to read *The Wonderful Wizard of Oz* as political satire. So the author has control of the meaning only so far as the reader allows him to. But suppose, for example, that you receive a mushy love poem written to you by your girlfriend or boyfriend (remember the email from Kaitlyn in chapter 3?). As you read each word and line of the poem, you will be searching for the meaning that your girlfriend or boyfriend intended. You will want to know what she or he is trying to say *to you*. In this situation you will be following the *authorial-intention* approach, because you are viewing the text as *communication* between the author and yourself. You know the author and you want to know what the author is saying to you. You will be asking the interpretive question, *What does the author mean?*

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2. The issue is actually much more complex than we have described, and numerous scholars from a wide range of philosophical positions are dismissing the author's authority over meaning in texts. Some say that each culture and community determines its own meaning apart from the author. Others would say that language is incapable of objectively describing reality; thus, there is no real meaning at all in any text. For further reading on this subject, we recommend Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998).

Let's assume, however, that one day as you walk through the woods, you find a piece of paper on the ground with a love poem written on it. The author is not even identified. The poem, however, is beautiful, and you enjoy it as you read. In this situation you may not care what the author intended or what the author meant. You do not even know who the author is. You have the freedom in this situation to read and interpret according to *reader response*. Your interpretive question will change to *What does this mean to me?* In the woods with an anonymous poem you are free to ignore the author and his or her intended meaning.

Sometimes we even consciously change the meaning that the author intended because we do not like that meaning. For example, John Lennon of the Beatles wrote a song back in the sixties titled, "With a Little Help from My Friends." This is a good song for singing in the shower. The opening line is especially appropriate for us ("What would you think if I sang out of tune?"). The song has a catchy melody and nice wholesome lyrics, if one interprets it literally as referring to the people whom we call *friends*.

However, if we study the historical context and probe into the likely intent of the author, we realize that Lennon is probably using the term "friends" to refer to drugs. Of course, this connection ruins the song for us, so we *intentionally* change Lennon's meaning for the term "friends," when we sing the song, to refer to people. In that situation, we don't really care what Lennon is trying to say in this song. We do not look to him for any philosophical guidance. So the song does not function as communication between us. Once the song loses its status as a communication medium, then we, as readers, are free to interpret it as we like. But we can only do this because we are uninterested in Lennon's thoughts and his attempts to convey them to us through his songs. Also, there are no negative consequences of changing Lennon's meaning; in fact, the consequences are positive.

In many situations, however, it is extremely important that we search for the author's meaning because of serious negative consequences that will come if we misunderstand or intentionally ignore the meaning the author intended. For example, one of the most common literary texts in America is the big word STOP painted on the red octagonal signs at many street intersections across the country. If you choose to, you can follow a *reader response* approach and interpret the text to mean: *slow down just a bit, look for cars, and then speed on through the intersection*. The police, however, believe strongly in *authorial intent* for the determination of meaning, so they will respond to your interpretation with a traffic ticket and fine.

Likewise, suppose you get a bill from the electric company, charging you $111 for

the electricity you used in the previous month. Do you have the option to determine the meaning of that text (the bill)? Can you say that what the text means to you is that you should pay *eleven dollars*, not *one hundred and eleven*? Certainly you can *say* that. But you will soon start reading your texts in the dark, because the electric company will shut off your power! Some texts are obviously written to communicate important messages to their readers. To ignore the author's intention in these texts can produce serious consequences for the reader!

The issue of communication, therefore, lies at the heart of one's decision about how to interpret a text. If you, the reader, see the text as a communication between the author and yourself, then you should search for the meaning the *author intended*. If, however, you as the reader do not care to communicate with the author, then you are free to follow *reader response* and interpret the text without asking what the author meant. In some cases, however, there may be negative consequences for such a reading.

> If we view the text as communication, then we must seek the meaning the author intended.

Can you see how this discussion applies to reading and interpreting the Bible? This is an important issue— one that lies at the foundation of our approach to interpreting Scripture. If you read the Bible merely as great literature, merely for its aesthetic value, or merely for its suggestive moral guidance, not as communication from God, then you can interpret the text in any way you choose. Your main interpretive question will be *What does this text mean to me?* If, however, you believe that the Bible is God's revelatory word to you and that the Scriptures function as communication from God to you, you should interpret the Bible by looking for the meaning that God, the author, intended. Your interpretive question should be *What is the meaning God intended in this text?*

We believe that the Bible is a revelation from God to us. God's purpose is to *communicate* with us about himself and his will for us. We can choose to ignore his message and interpret biblical texts according to our feelings and desires, but if we do, we will suffer the consequences of disobedience—traffic fines will appear and the lights will go out. We will also miss out on knowing God in the way he desires. So it is essential that we follow the *authorial intent* approach to interpreting the Bible. In biblical interpretation, the reader does not control the meaning; the author controls the meaning. This conclusion leads us to one of the most basic principles of our interpretive approach: *We do not create the meaning. Rather, we seek to discover the meaning that has been placed there by the author.*

> We do not create the meaning. Rather, we seek to discover the meaning that has been placed there by the author.

DEFINITIONS

The first term that needs defining is *author*. When discussing nonbiblical literature, the term *author* refers to the person who wrote the literature. When we use the term *author* in conjunction with the Bible, however, we are referring to both the human author and the divine Author. Ultimately, when we study the Bible, we are looking for the meaning God intended.

However, although the biblical text is divinely inspired,[3] it certainly has human fingerprints all over it. God chose to work through human writers to deliver his message to us. The languages he chose to use were human languages. The divine and the human elements in the Scriptures are frequently difficult to distinguish. Thus, we propose to lump them together under the term *author*.

At this juncture it is also important that we define the terms *meaning* and *application*. We will use the term *meaning* to refer to *that which the author wishes to convey with his signs*.[4] Signs are simply the different conventions of written language—grammar, syntax, word meanings, and so on. Thus, in biblical interpretation meaning is not determined by the reader. Meaning is what the author intended to communicate when he wrote the text.

> It would be incorrect for us to ask in a Bible study, "What does this passage *mean* to you?" The correct question sequence is, "What does this passage *mean*? How should you *apply* this meaning to your life?"

What the reader does with the meaning is *application*. Once we identify the meaning in the text that God is trying to communicate to us, we must respond to that meaning. We use the term *application* to refer to the response of the reader to the meaning of the text. Thus, it would be incorrect for us to ask in a Bible study, "What does this passage *mean* to you?" The correct question sequence is, "What does this passage *mean*? How should you *apply* this meaning to your life?"

Adhering to this order may seem picky at this point, but you will see that it is an important sequence to maintain. *Meaning* is something we can validate. It is tied to the text and the intent of the author, not to the reader. Therefore, the *meaning* of the text is the same for all Christians. It is not subjective and does not change from reader to reader. *Application*, on the other hand, reflects the impact of the text on the reader's life. It is much more subjective, and it reflects the specific life situation of the reader.

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3. For more on the biblical doctrine of inspiration and its relationship to the Christian notion of canon as well as modern challenges to these topics, see appendix 1, "Inspiration and Canon."

4. This definition is based on that suggested by E. D. Hirsch Jr., *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967), 8.

The *application* of the meaning will vary from Christian to Christian, but it will still have some boundaries influenced by the author's meaning (see ch. 13).

How do these definitions fit into the Interpretive Journey we discussed in chapter 2? We have reproduced the sketch of the journey below for your review:

Step 1: Grasp the text in their town. What did the text mean to the original audience?

Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principlizing bridge. What is the theological principle in this text?

Step 4: Consult the biblical map. How does this theological principle fit with the rest of the Bible?

Step 5: Grasp the text in our town. How should individual Christians today live out the theological principles?
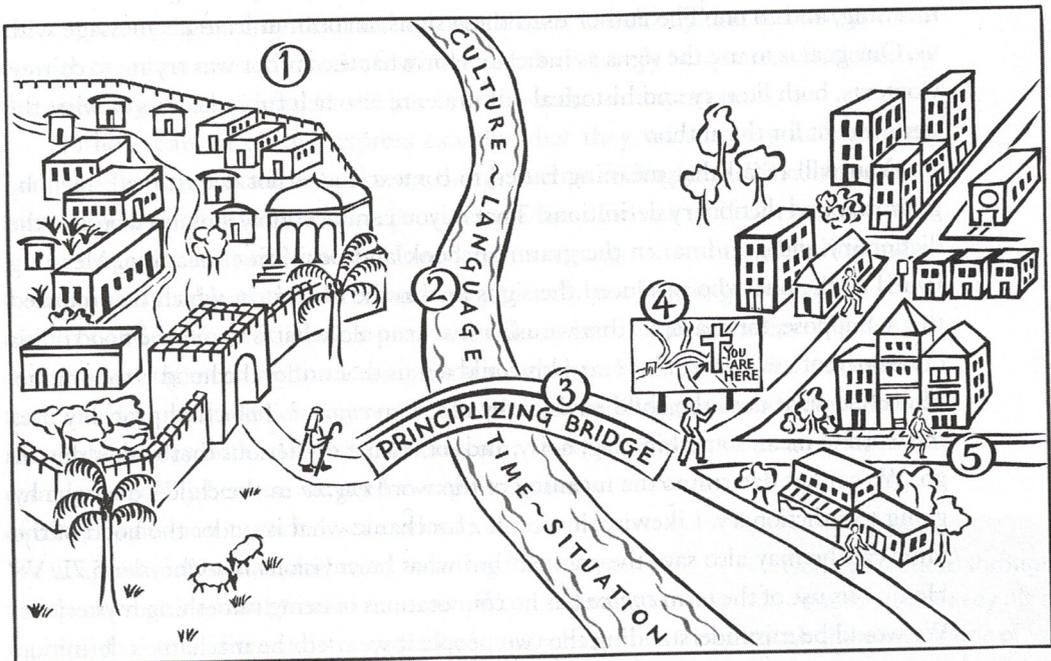
In the Interpretive Journey, both steps 1 and 3 (the expression of meaning for the biblical audience and the theological principle) are part of the *meaning* of the text. Through Scripture God communicates to his people both the immediate concrete expression for the biblical audience and the theological principle for future audiences.

As God directed the writers of Scripture to compose the biblical texts, certainly he was conscious of future audiences. When Paul penned his letter to the Romans, for example, certainly the Holy Spirit, working within him, intended for this letter to have meaning for future Christians as well. Paul himself, the human author, was probably aware of this; but without doubt, God, the divine Author, had future congregations in mind as well as the Romans when he directed Paul to write.

Thus, both the specific details of the letter and the theological principle underlying each text are intended by the author. This is the meaning we seek to find in our Bible study. After we have identified this meaning, then we can begin to ask what we should do about the text. How do we live out God's Word (i.e., the application phase)?

DETERMINING WHAT THE AUTHOR MEANT

Our presuppositions about authorial intent will affect our approach of study. *Meaning,* remember, we defined as *that which the author wishes to convey with his signs.* The *signs* that we referred to are the conventions of language—syntax, grammar, word meaning, and so on. The author used these signs to communicate his message with us. Our goal is to use the signs as indicators for what the author was trying to convey. Contexts, both literary and historical-cultural, are also helpful indicators of what the signs meant for the author.

You will recall that meaning is tied to context and is not determined solely by grammar and dictionary definitions. That is, you cannot simply look up words in the dictionary and grammar in the grammar book and determine meaning. Meaning is tied to the one who produced the signs and to the context in which he produced them. Suppose, for example, that we ask a five-year-old what is under the hood of his or her parent's car. Most five-year-olds could tell us that under the hood is the engine. However, what does the child envision by the term *engine?* The child probably uses the word to mean something big, noisy, and somewhat mysterious that makes the car go. We cannot determine the meaning of the word *engine* in the child's dialogue by going to a dictionary. Likewise, if we ask a mechanic what is under the hood of the same car, he may also say "the engine," but what he envisions is a Chrysler 5.7L V8 Hemi. His use of the term *engine* has no connotations of being something mysterious. We would be misunderstanding the two people if we used the mechanic's definition of *engine* to interpret the child's statement or if we used the child's definition of *engine* to understand the mechanic. For proper interpretation (communication) to take place, we must ask what the author meant by the word used.

For another example, consider a humorous story that an African evangelist from Liberia once shared with Danny. He was visiting the United States, speaking in

several churches along the way as he traveled across the country. One Sunday night in Tennessee, as he was driving to his next speaking engagement, he reflected on how beautiful the big, full harvest moon was. At the church later that evening, in the introduction to his sermon he commented on how much he liked the *moonshine* they had in that part of the country. He assumed that in English if you had *sunshine* during the day, then you should have *moonshine* at night. An easy mistake to make! No doubt he drew quite a few chuckles from the congregation in Tennessee.

This story provides us with a good illustration of authorial intent and meaning. Lexically, *moonshine* refers to an illegal, homemade, strong alcoholic beverage. One could interpret the evangelist's statement, if taken out of context, as reflecting his enjoyment of this alcoholic drink. But is that what he meant? Obviously not. If we examine the author and the context—a teetotaling African evangelist speaking English as a second language, preaching in the United States on a night with a full moon—then the meaning is clear. Furthermore, because of context, everyone in the congregation understood what he meant. Yet if we ignore the evangelist's expression as a vehicle of communication, and if we allow his statement to be an independent text that can be interpreted by detached readers, then it is unlikely that we would come up with the same meaning the author intended. As we study Scripture, remembering that meaning is determined by the intent of the author is important.

Authors cannot always express exactly what they want to say in literature. Language has its limitations, and some things, such as feelings, are difficult to convey accurately. Indeed, this limitation provides the basis for one of the arguments that is made against authorial intent. However, a vast range of reality, including many feelings, is sharable with others, and we generally use language to express those concepts and feelings. It is not a perfect medium, but it is nonetheless effective for communicating meaning from one person to another. Both the speaker and the listener (author and reader) usually realize the limitations of language and, in good communication, they both work hard to overcome those limitations. Our languages are complex precisely because we need to express a variety of complex nuances to each other as clearly as possible. We use grammar, syntax, and word meaning to convey to others what we want to communicate. We also use figures of speech, idioms, direct quotations, and a host of other literary devices to get our meaning across.

> God has worked through human authors to convey his meaning through the conventions of language.

The writers of the Bible (including both the human author and the divine Author) likewise encoded their meaning into the normal conventions of the language they used. The writers used grammar, syntax, word meanings, literary context, historical context, and a host of literary devices to

communicate God's message to us. This is why we spent so much time in part 1 stressing the importance of learning to read carefully and to observe, observe, and observe. If meaning lies within us—that is, if *we* create the meaning—then casual reading and study may suffice. However, as we have argued above, this is not the case. Meaning is being conveyed to us through the text.

In other words, God has worked through human authors to convey his meaning through the conventions of language. Sometimes his meaning is simple and clear; sometimes it is complex or subtle. We will find it as we prayerfully dig into the text and search diligently for the meaning God has placed there.

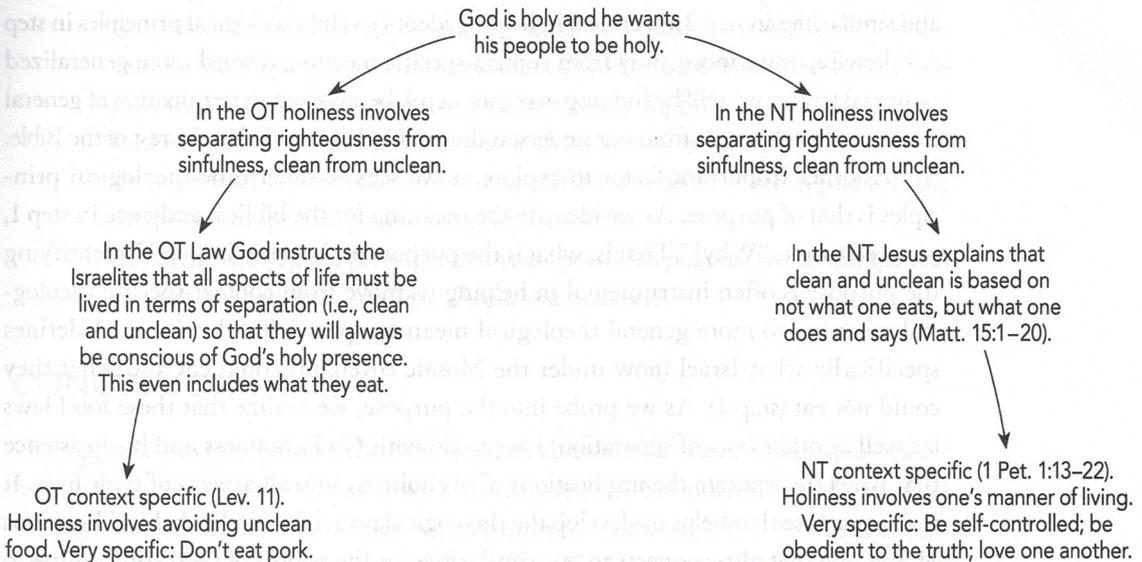## MORE ON THE JOURNEY AND HOW TO DETERMINE THEOLOGICAL PRINCIPLES

Back in chapter 2 we introduced you to the Interpretive Journey and to the concept of theological principles (step 3). Now, close on the heels of our discussion on the importance of trying to find the author's intended meaning, we want to expand on step 3 of the journey and give some additional guidelines, explanations, and helps for how to determine an author's intended theological principles.

First of all, understanding the relationship between *general, universal* theological truths and *context-specific* theological truths is key. Context-specific theological truths are based on the general, universal theological truths, yet are more narrowly focused into a specific setting. That is, undergirding the specific theological truths that we see in biblical passages playing out in the lives (context) of specific people are basic, general, and universal truths about God, his character, and his actions.

For example, one of the most foundational *general and universal* theological truths is that *God is holy*. This is a broad and universal theological principle. Furthermore, as God reveals himself to people and as he enters into close relationship with them, he wants them to understand and to respect his holiness as well as to grasp the implications of his holiness. Throughout the biblical story, however, the specific context of how people relate to God and his holiness is not always the same. This is particularly true as we move from the Old Testament, where God's holiness is manifested in his presence dwelling in Israel's midst in the tabernacle or temple, into the New Testament, where God's holiness is manifested through the indwelling presence of the Holy Spirit within believers' lives.

Thus, as God takes this general and universal principle (his holiness) and begins teaching it to his people, this generalized theological truth (God is holy) will take on different concrete and *context-specific* expressions, depending on the situation. When the river of differences is wide, the difference in the *context-specific* expression will

be more significant. When the river of differences is narrow, the differences of the *context-specific* expression will be small. We have attempted to illustrate this in the diagram below:

God is holy and he wants
his people to be holy.

In the OT holiness involves
separating righteousness from
sinfulness, clean from unclean.

In the NT holiness involves
separating righteousness from
sinfulness, clean from unclean.

In the OT Law God instructs the
Israelites that all aspects of life must be
lived in terms of separation (i.e., clean
and unclean) so that they will always
be conscious of God's holy presence.
This even includes what they eat.

In the NT Jesus explains that
clean and unclean is based on
not what one eats, but what one
does and says (Matt. 15:1–20).

OT context specific (Lev. 11).
Holiness involves avoiding unclean
food. Very specific: Don't eat pork.

NT context specific (1 Pet. 1:13–22).
Holiness involves one's manner of living.
Very specific: Be self-controlled; be
obedient to the truth; love one another.

As you can see, behind (or above) each context-specific theological truth that we find in step 1 (what did it mean in their town?) lies a more general theological truth or even a series of theological truths that becomes more general as we move away from the specific context and closer toward the basic character of God that lies behind that truth.

It is in step 2 (define the river of differences) that we identify how far from the context-specific theological truth (what it meant for them) we need to move. That is, in step 2 we not only identify the differences between their context and ours but also the similarities. For example, regarding the food laws and separation laws in Leviticus, the differences are that we are not the Israelites, and we are not living under the old Mosaic covenant with God's presence residing in the tabernacle right down the street from us. The similarities are that we are still God's people, he is still holy, he still demands holiness (and separation from sin) from his people, and we still enjoy his presence (now through the Holy Spirit).

So with the differences from step 2 in mind, in step 3 we then seek to identify the more general and universal theological truths that lie behind the context-specific truth of step 1, looking for that level where the similarities let us know that the truth is now general enough to apply to us as well as to them.

When we explained the Interpretive Journey in chapter 2, we presented the steps as sequential actions, suggesting that after we finish one step, we then proceed to the next step. As we fine-tune the process, it is important to recognize that in reality steps 2, 3, and 4 are closely interrelated and need to happen somewhat concurrently. That is, the differences and similarities in step 2 are critical in helping identify valid theological principles in step 3. Likewise, as we move away from context-specific meaning toward more generalized universal truths, we will be fudging over into step 4, because our determination of general theological truth comes from our understanding of God as revealed in the rest of the Bible.

Another important factor to explore as we seek to determine theological principles is that of purpose. As we identify the meaning for the biblical audience in step 1, we need to ask, "Why?" That is, what is the purpose of the truth in step 1? Identifying the purpose is often instrumental in helping us move from context-specific theological meaning to more general theological meaning (principles). Leviticus 11 defines specifically what Israel (now under the Mosaic covenant) could eat and what they could not eat (step 1). As we probe into the purpose, we realize that these food laws (as well as other laws of separation) have to do with God's holiness and his insistence that Israel incorporate the implications of his holiness into all aspects of their lives. It is this purpose that helps us develop the theological principle that lies behind Leviticus 11, but one that also connects to our similarities (as the people of God still coming to grips with his presence and the demands of holiness).

The criteria we provided in chapter 2 for determining principles are still valid:

- The principle should be reflected in the text.
- The principle should be timeless and not tied to a specific situation.
- The principle should not be culturally bound.
- The principle should correspond to the teaching of the rest of Scripture.
- The principle should be relevant to both the biblical audience and the contemporary audience.

To these criteria we now add some additional and complementary guidelines and helps:

1. As part of step 1 (What did it mean to them?), be sure to identify *where this passage fits within the large, overarching story of the Bible*. This will help with identifying similarities and differences in step 2.

2. Related to question 1, as you move from step 1 to steps 2 and 3, be sure to identify *the purpose of the passage*. That is, what is the purpose of the context-specific meaning you identified in step 1?

3. With the similarities and the differences in your hand, use the purpose as a guide to *move from the context-specific meaning to the less context-specific and more general theological truths from that passage.* As in the example above, identify several possibilities, moving from mildly context-specific to broadly general and universal. At the most general and most universal level, you are usually identifying basic characteristics of God (God is love; God is holy and just; God is a God who saves and delivers; etc.). Right below this are general statements about the implications of these truths for God's people. Then these general truths take on more specific form as they are applied in the Scriptures to specific people in specific contexts.

4. Select the theological principle that is as specific as possible while still general enough to apply to us as New Testament believers.

CONCLUSION

Our approach to interpreting the Bible focuses on *authorial intent* rather than *reader response.* God has communicated with us through the Scriptures. He has worked through human authors to convey his meaning to us through the text. As readers we do not create the meaning; rather, we seek to find the meaning that has already been placed into the text by the author (both divine and human). This is why careful reading, context, historical background, word studies, translations, and genre are so important. These are the items we must grapple with if we are to grasp the intended meaning of the author.

ASSIGNMENTS

for each assignment write a page response using examples

Assignment 10–1
Explain the difference between *reader response* and *authorial intent.*

Assignment 10–2
Why is the issue of *communication* important to the discussion of authorial intent?

Assignment 10–3
Discuss several situations whereby a reader may intentionally change an author's intended meaning.