The general concern of this book is to explore the relationship of biblical studies to the theological enterprise of the Christian church by addressing the question: "What effects should an interest in theology produce in the reading of Scripture?" (p. 1). The essays in this volume came into being as a result of a much larger project, the Two Horizons Commentary (THC), a commentary series designed "to reintegrate biblical exegesis with contemporary theology in the service of the church" (2). With the exception of John Goldingay, whose involvement was based on the significant work he has already done in the theology and interpretation of Scripture, the contributors to this volume are also engaged in writing the Two Horizons Commentary series. As these scholars began to engage in this new form of commentary writing, questions regarding the nature of biblical hermeneutics appropriate for doing theology emerged. Between Two Horizons allows the reader access to the discussion of these scholars as they address these questions in a sustained and focused way.

The editors, Joel B. Green and Max Turner, open the book by addressing the intellectual setting that provides the opportunity for a commentary series such as THC. They note three factors: "a shift in the focus of biblical interpretation from 'behind the text' issues to 'in the text' and 'in front of the text' issues; a shift from historical criticism to methodological pluralism in biblical studies; and a partial recovery of interest in the relationship between biblical studies and contemporary theology" (4). Green and Turner further note that while these factors have provided an opportunity for fresh approaches to biblical interpretation, they have also contributed to difficulty in contemporary biblical interpretation by eroding shared foundations on which to build hermeneutical constructs.

In a subsequent chapter, Green asserts that the contemporary dilemma of biblical interpretation is a false choice between modernity's claim that textual meaning can be tied with certainty to historical reconstruction and postmodernity's rejection of that certainty and subsequent positing of endless meanings with no criteria for evaluating a "good" reading from a "bad" one (238-239). Green suggests a need for biblical interpretation to move forward,
beyond this false choice. To that end, Green contributes an essay in which he briefly summarizes the reasons for the division between Scripture and theology, evaluates some prominent modern attempts to bring Scripture and theology into conversation, enumerates the difficulties that emerge in attempting to bring the two disciplines together, and concludes by suggesting a way forward that involves an organic approach of theological hermeneutics that reconceptualizes the relationship between theology and the Bible.

Turner contributes an essay that wrestles with “behind the text,” “in the text,” and “in front of the text” questions and approaches to Scripture. He addresses the question of how these issues are to be weighed in relation to one another. Noting that the answer to this question differs for different kinds of NT writings (letter, narrative, apocalypse), Turner considers issues such as the role and significance of “authors” in interpretation, and the significance of canonization.

The conversation concerning the role and significance of authors is continued as Stephen E. Fowl contributes an essay that discusses questions similar to those discussed by Turner from a slightly different perspective. Robert Wall discusses issues related to the canon in two contributions to this volume. These essays discuss the importance of the “Rule of Faith” in theological hermeneutics and reading the Bible within both the context of the Canon and the context of Christian communities. Noting that distinctive Christian communities emphasize different particularities or “rules” within the Rule of Faith, Wall’s essay leads nicely into the contribution of John Christopher Thomas. Through an examination of “the biblical hermeneutics on display at the Jerusalem Council of Acts 15, Thomas’ essay seeks to show how Scripture itself authorizes the approach to Scripture practiced among Pentecostals” (16). Trevor Hart contributes an essay that furthers the discussion of the importance of theological tradition in shaping a Christian interpretation of Scripture. Arguing against those who would claim that biases of faith distort the interpretation of Scripture, Hart argues that “theological concerns are always present and always important in any approach to the text of the Bible as Scripture” (184).

John Goldingay and Steve Motyer contribute essays that discuss the challenges presented by the nature of the biblical text itself for a theological interpretation of Scripture. Goldingay contributes an essay that highlights the fact that biblical narrative, which is "by nature open-ended, allusive, and capable of embracing questions and ambiguity" (132), defies the sorts of categories typically associated with systematic theology. Motyer addresses the issue of how to discern a unified theology given the variety and diversity of biblical texts and themes.