

Intranscendent analysis - study of religious concepts

Journal of Theological Studies

HERMENEUTICS AND RELIGIOUS STUDIES I

Myth
History
Truth
Structures

Outline

Introduction. Contemporary relevance of problem.

I. Theological Problem.

A. Hermeneutics in the Tradition.

1. Word: hermeneia.

1 Cor 12 10
translation
hermeneia

- a. Language.
- b. Translation.
- c. Commentary.

2. Early Christianity to Enlightenment.

- a. Apostolic period, Papias - magis
- b. Middle Ages.
- c. Reformation. *scriptura sui ipsius interpretans*
- d. Renaissance.
- e. Enlightenment.

3. Friederich Schleiermacher (1768-1834). (See Hermeneutik).

- a. Definition. *language understanding speaker text reader*
- b. Practice. *empathy, relate author's thought*

4. Wilhelm Dilthey (1832-1911). ("Die Entstehung der Hermeneutik")

- a. "Understanding." *verstehen erklären*
- b. Historical. *ein inneres Erkennen*

5. Karl Barth.

(See Preface to Epistle to Romans, 2nd ed., trans E.C. Hoskyns [London: Oxford University, 1933]).

- a. Primacy of Spirit. *not subject to script to be controlled*
- b. Scripture as subject. *not subject to script thru language*

B. The "New Hermeneutic."

1. Rudolf Bultmann.

(See "New Testament and Mythology," in Kerygma and Myth, ed. H. Bartsch, trans. R.H. Fuller [New York: Harper and Row, 1961], 1-44).

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a. Theological foundation: infinite qualitative differences.

- b. Consequences.
 - i. Value of human formulae.
 - ii. Analysis of existence.
 - iii. Method.

c. De-mythologizing.

- i. Meaning.
- ii. Necessity.
- iii. Bultmann on Heidegger.

Stuart Ogden - Existence, Faith

De-mythologizing
de-mythologizing
with Bultmann left

gospel message means
mythical message

Does development in Heidegger imply development beyond Bultmann
 Fuchs 1954 made clear word treatment of hermeneutics

Ebeling, further scholar - work on Heidegger (faith)

Hermeneutics I, 2.

2. Post-Bultmannians: v.g. Gerhard Ebeling [Ernst Fuchs?].
 (See Word and Faith, trans. J.W. Leitch [Philadelphia:
 Fortress, 1963]).

of man in present hist. situation

a. Significance:

b. Theology of Word.

- i. Reformers?
- ii. Contemporary philosophers?
- iii. Word and religionless Christianity (Bonhöffer).

religion = piety from

interested in hist. of doctrine
 development tradition
 communication

c. Hermeneutics. less an attempt to understand language but rather
 i. Meaning. to understand reality through language
 ii. Relation to theology.

C. Philosophical Foundations: Martin Heidegger.
 (See Being and Time, trans. J. Macquarrie, E. Robinson
 [London: SCM, 1962]).

the world we
 understand language

- 1. Problem.
 - a. Initial experience. When existential but
 - b. Foundation of metaphysics. a fundamental metaphysics
 - c. Method. *Xyliv to pnyoveta* Dasein can raise q. being

- 2. Hermeneutic.
 - a. Schleiermacher - *empty text*
 - b. Dilthey - any historical phenomenon
 - c. Heidegger - hermeneutic = *Darstellung* = phenomenology

primitive phenomena
 phenomena to future

- 3. Hermeneutic of facticity. | history | *geschichtliche epoche*
 - a. World.
 - b. History: Christianity.
 - i. "Introduction to Phenomenology of Religion" (1920-21).
 - ii. "Augustine and Neo-Platonism" (1921).
 - c. ∴ De-mythologizing? *de-mythologizing of metaphysical categories*

4. Being and Time

exp. to capital being
 will be put forward

- a. Meaning of Dasein. *IK existenz*
- b. Analysis.
 - i. Transcendence.
 - ii. Finitude.
 - iii. Temporality.
 - iv. Historicity.

5. Conclusion: Heidegger and Bultmann.

Beide gekert *de-mythologizing, non-intellectual attainment to other beings*