

Do 10<sup>30</sup>

Tert | deno int. Peter & Felice, ut Den unum  
mode of speaking, deum, multi - parts, ut hinc, substativum

Orig | Sim as assumption of Father - Oremus per ipsum  
Middle Relation - amicus non locum + amicus non mentem  
- of supplicatio per ipsum hunc

Albin | Quid enim de textu, Oris, remane, to, excludimus, hoc a.F  
includes Tert, Orig, <sup>impler</sup> - Knowledge via propositional truth  
SC I 3 + 2a

Euthymius | agrees in Tertian's on multiplicity of Person - Triflorus  
disagrees w. G. on person - consensus - appears to John  
through a new use of text

1 - Each will question out of his own context

Each obtain answer from John

John's words, <sup>intend</sup> answer to each question not Tert, Orig, Albin, Euthymius

2 - A What were John's questions, his fragmentality → Kierkegaard <sup>with biblical</sup>  
B What is legitimacy / validity of Euthymius's Tert, Orig, Albin use of John

3 - Dein / Thalys | Das Konzept : basic historical-critical, Marxist suppression replaced ; Text read with power ;  
Permanence : historical approach → more ; read also with highly dogmatic ;  
can't understand text without crit Assumption

4 - Ebeling | Biblical | historical - John when Thalys - historical - in accord with  
- beliefs of Ser writers = religious content = fragment of religious conviction  
which practitioner of Rel do not use all beliefs  
we about John but about man's highly dogmatic John

same 81  
same 81  
John's context / content of 119  
his context / proposition for John

← both / my dogma

historical  
history

retriever from historical - John 1796

has for return about / John 1820

not philosophy  
we with  
desire dogma  
88% is mediation

belief + conclusion is

# Problems in Hermeneutics

## 1 Hermeneutic Circle

understand / whole from parts  
parts from whole

intentional with mechanical unity — Dilthey <sup>Nature</sup> <sub>Geistes</sub> <sup>vs. sci.</sup> <sub>vs. phil.</sub>

every whole is part of a larger whole — Kierkegaard's 11<sup>th</sup> student

every part part subject to reason via larger whole

I don't have time to limit → well-governed → hard class

student

limits & limit? <sup>Esprit des lois!</sup> what is what?

limits & limit on limited questions (Husserl's procedure)

when entire question asked by many <sup>things</sup> <sup>things</sup> <sup>things</sup>

DB 2314/1994

hermeneutic exhaustivity

→ as seen from experiment

necessity of developing projectibility

ult. = teleology

decreasing time document hermeneut.

## 2 Romantic vs Classical

classical: classical some figures of speech: simile, allegory, metaphor, hyperbole, ...

Romantic & depth Psychology as applied to literary criticism (Lange)

classical distinction valid for members of Hellenistic culture, <sup>from</sup> members

in present: a rationalization, an Entmythologisierung

subject expresses himself from pre-conceptual, prelogical

meanings: intersubjective, artistic, symbolic, trans-disciplinary

Empfinden, Empathy

Methodology of the work, feel oneself into hypothesis

Lebensphilosophie [Wendehelm, Scherer-Macher, Dilthey]

Querschnittliche → transversal cross-section cross-section cross-section

interpretation interpretation interpretation

necessity of hermeneutic  
= what the method is in the category

## 3 Verstehen vs Erklären — methodological comparisons in hermeneutics

A Erklären — approach, empirical, scientific, mediated, empirical laws

Verstehen — understanding — immediate — not via laws

B Verstehen is possible // scientifically, universal principles with the aim of understanding

comparisons — accumulation of insights

teleological purpose: about what is said, done

hermeneutics is not scientific; it is a method of acquiring common sense

of another person, age, culture → Lebensphilosophie Dilthey → top lock → Kierkegaard

④ Functional ability was not equated → historical issues

act of Verstehen

hermeneutic by the subject itself

background

① historical context

② depth Psychology

③ hermeneutic development

decreasing of hermeneutic

④ Functional ability was not equated

4 Existential [20<sup>th</sup> Century] de Beauvoir's Situation

- a) Phänomenen is understood <sup>not words</sup> but this understanding comes in part from hermeneutic work in phenomenology
- b) One does not acquire another's reality, proper Methodology of writing one does not understand in the thing, but looks at broader one's own horizon, reading is one's idea which is the meaning
- c) In process of coming to understand by overcoming blocks, shifting & new Fragestellung, d' is a function of my Verstehen, and that is a holistic, historical product (Pato had diff re Paul, so had I; but diff differ a significant bc position affe)
- d) is not repeatable, too radical difference from sci. experiment, can Q14
- e) hyper Methodik is abolition of the Bestimmtheit of interpretation (what is common today) Postulat der Einmaligkeit (what is unique today) Axiom der Sachlichkeit (what we will understand that)
- f) is coming into, participating, passing on a living Tradition which produces me, broader education transforms me
- g) especially in NT which is just man's feelings, ideas, about Paul but God's judgment on man which in church is instrument of living Tradition

de Beauvoir by experience  
 One does not have to have it twice really, one cannot learn it twice  
 not an abstract, just experience

5 Wortengeschichte applied to Bible

WS of OT is striving, revelation, the best - all implications of both  
 NT is hearing, repeating, the word, evangelium, didaché - all implications

differs from Postulant  
 history  
 (we need have to reconstruct history)

WS = hearing historical includes circulation - Piaget - slight modification of hermeneutic adaptation (acculturation)  
 Jewish KT, Exodus → Synodal Apert  
Patriarchal tradition → Tradition  
Später interpretation → Quelques deux deux deux  
Pragmatische → Organs historische  
Neu, christliche → Musea, Profanis, Alten

Develops its own categories // oppressive, unintentional, poetic, egyptian, Origen  
hypocritical, historical criticism, instrumental

the developed categories originate in fallen Fragestellung

it is by reversing the WS that one arrives at the Qst of original Fragestellung