Hermeneutics Ancient And Modern

Recovering Theological Hermeneutics
An African Pentecostal Hermeneutics
Latino/a Biblical Hermeneutics
Maurice Blanchot
Hermeneutics of Doctrine in a Learning Church
Hermeneutics at the Crossroads
The Modern Preacher and the Ancient Text
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Hermeneutics Ancient and Modern
SCM Core Text: Theological Hermeneutics
Gadamer's Dialectical Hermeneutics
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Anthony C Thiselton and the Grammar of Hermeneutics
Rhetoric and Hermeneutics
The Hermeneutic Nature of Analytic Philosophy
Hermeneutics and the Voice of the Other
Rhetorical Interaction in 1 Corinthians 8 and 10
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A Short Introduction to Hermeneutics
Hermeneutics and the Crisis of the Human Sciences
Law's Hermeneutics
Scripture and Knowledge
The Cambridge Companion to Hermeneutics
Understanding Prajñā
Hermeneutics and the Rhetorical Tradition

Marcel Duchamp once asked whether it is possible to make something that is not a work of art. This question returns over and over in modernist culture, where there are no longer any authoritative criteria for what can be identified (or excluded) as a work of art. As William Carlos Williams says, A poem can be made of anything, even newspaper clippings. At this point, art turns into philosophy, all art is now conceptual art, and the manifesto becomes the distinctive genre of modernism. This book takes seriously this transformation of art into philosophy, focusing upon
the systematic interest that so many European philosophers take in modernism. Among the philosophers Gerald Bruns discusses are Theodor W. Adorno, Maurice Blanchot, Arthur Danto, Stanley Cavell, Hans-Georg Gadamer, Michel Foucault, Gilles Deleuze and Felix Guattari, Jacques Derrida, Jean-François Lyotard, Jean-Luc Nancy, Philippe Lacoue-Labarthe, and Emmanuel Levinas. As Bruns demonstrates, the difficulty of much modern and contemporary poetry can be summarized in the idea that a poem is made of words, not of any of the things that we use words to produce: meanings, concepts, propositions, narratives, or expressions of feeling. Many modernist poets have argued that in poetry language is no longer a form of mediation but a reality to be explored and experienced in its own right. But what sort of experience, philosophically, might this be? The problem of the materiality or hermetic character of poetic language inevitably leads to questions of how philosophy itself is to be written and what sort of community defines the work of art-or, for that matter, the work of philosophy. In this provocative study, Bruns answers that the culture of modernism is a kind of anarchist community, where the work of art is apt to be as much an event or experience-or, indeed, an alternative form of life-as a formal object. In modern writing, philosophy and poetry fold into one another. In this book, Bruns helps us to see how. The intertextuality research of antique texts and their reception in Medieval and modern times is the subject of this volume: (1) What is a text and what is an intertext? This concerns the various different forms of text and how they present themselves in architecture, iconography, lexicography, the study of lists, etc. (2) Forms of intertextuality – on the relationship between writtenness and oralness, how oral texts are objectified during textualisation and become fixed acts of speech (K. Ehlich), how especially antique texts were shaped by the continual interconnectedness of oral and written traditions. (3) What is understood in ancient Oriental and antique literature by “tradition” and “transmission”? To this end, the research includes languages, historical reality and antique thought structures, making clear that the transferral of tradition occurs not only within a close cultural circle, but in the exchange with neighbouring cultures over large
distances and geographic boundaries. (4) On the relationship between intertextuality and canon. A number of contributions study this aspect of ongoing historical debate as it often found for culturally definitive and canonised texts—a necessary part of the their rejuvenation process. Contributions by M. Bauks, A. Lange / Z. Plese, Ph. Alexandre, S. Aufrère, M. Oeming, K. Davidowicz, A. Wagner, G. Selz, M.F. Meyer, L. Roig Lanzillotta, M. Dimitrova, F. Waldman, W. Horowitz, M. Risch, J. van Ruiten, L. Borrmann, A. Miltenova, J. Taschner, G. Brooke, G. Dorival, A. Harder and S. Alkier. Gianni Vattimo and Santiago Zabala recast Karl Marx’s theories at a time when capitalism’s metaphysical moorings are buckling. Leaving aside the ideal of development and the general call for revolution, hermeneutic communism relies on interpretation rather than truth and proves more flexible in different contexts. It motivates a resistance to capitalism’s inequalities yet intervenes against violence and authoritarianism by emphasizing the interpretative nature of truth. Paralleling Vattimo and Zabala’s work on the weakening of religion, Hermeneutic Communism realizes the effective potential of Marxist thought. In this multi-faceted volume, Christian and other religiously committed theorists find themselves at an uneasy point in history—between premodernity, modernity, and postmodernity—where disciplines and methods, cultural and linguistic traditions, and religious commitments tangle and cross. Here, leading theorists explore the state of the art of the contemporary hermeneutical terrain. As they address the work of Gadamer, Ricoeur, and Derrida, the essays collected in this wide-ranging work engage key themes in philosophical hermeneutics, hermeneutics and religion, hermeneutics and the other arts, hermeneutics and literature, and hermeneutics and ethics. Readers will find lively exchanges and reflections that meet the intellectual and philosophical challenges posed by hermeneutics at the crossroads. Contributors are Bruce Ellis Benson, Christina Bieber Lake, John D. Caputo, Eduardo J. Echeverria, Benne Faber, Norman Lillegard, Roger Lundin, Brian McCrea, James K. A. Smith, Michael VanderWeele, Kevin Vanhoozer, and Nicholas Wolterstorff. This book introduces theological hermeneutics by giving a historical account of the development of hermeneutical
thinking. It defines hermeneutics as the analysis of the obstacles to understanding. The history of hermeneutical thinking and responses to obstacles is told here, beginning with the allegorical interpretation of myths in Hellenism through to the contemporary view of the hermeneutical problem as universal. Following the opening chapters on the history of hermeneutical thought, the book presents an overview of the various contemporary hermeneutical schools of thought, and shows their rooted-ness in different parts of the hermeneutical tradition. The focus is clearly on biblical interpretation however it does also take account of developments outside the field of theology, as they influence the theological reflection on the hermeneutical problem. The questions raised and the possible answers suggested in this volume will be of interest to students of other disciplines, such as philosophy and literature.

Scripture and Knowledge clarifies the epistemological uses of scripture and examines some of the ways in which these uses have been understood in religious traditions. The author contends that philosophers have neglected scripture as a means of understanding religion. He shows the inadequacy of prevalent emphases on either the content or the social function of scripture as the sole measure of its role. As the author demonstrates, scripture has a unique epistemological aspect, that of a framework that gives believers a total picture of the world and its significance. A discussion of the knowledge claims made by scripture and of the authority by which these claims are justified is accompanied by extended examples from Jewish and Hindu sources. Elucidates the major components of Gadamer's philosophical hermeneutics found in his later work. Celebrates the 50th anniversary of the publication of one of the most important philosophical works in the 20th century with essays by most of the leading figures in contemporary hermeneutic theory. In the face of total human annihilation, it is down to a select few to take a stand against mankind's deadliest adversary, a foe with a fatal sting and an unquenchable taste for human flesh. A revision of the author's thesis (doctoral)—Hebrew University Jerusalem, 2008. First published in 2004. This study begins by surveying the field of modern hermeneutics. Noting its repeated crisis of self-legitimisation, it traces these to circular
beliefs bequeathed by Romanticism that human nature is self-begeting, and can thus be known intimately and autonomously. After providing a historical overview of how human nature had been understood, the focus shifts to the attack in Coleridge’s Biographia Literaria on Wordsworth’s 1802 Preface to Lyrical Ballads, and to a reading of some key Romantic texts. It reads Coleridge’s famous definition of the imagination as an attack on Romantic hermeneutics, roots in the traditional view that man has been created in Imago Dei. This title will be of interest to students of literature. This book poses an eloquent challenge to the common conception of the hermeneutical tradition as a purely modern German specialty. Kathy Eden traces a continuous tradition of interpretation from Republican Rome to Reformation Europe, arguing that the historical grounding of modern hermeneutics is in the ancient tradition of rhetoric. Hermeneutics is a major theoretical and practical form of intellectual enquiry, central not only to philosophy but many other disciplines in the humanities and social sciences. With phenomenology and existentialism, it is also one of the twentieth century’s most important philosophical movements and includes major thinkers such as Heidegger, Gadamer and Ricoeur. The Routledge Companion to Hermeneutics is an outstanding guide and reference source to the key philosophers, topics and themes in this exciting subject and is the first volume of its kind. Comprising over fifty chapters by a team of international contributors the Companion is divided into five parts: main figures in the hermeneutical tradition movement, including Heidegger, Gadamer and Ricoeur main topics in hermeneutics such as language, truth, relativism and history the engagement of hermeneutics with central disciplines such as literature, religion, race and gender, and art hermeneutics and world philosophies including Asian, Islamic and Judaic thought hermeneutic challenges and debates, such as critical theory, structuralism and phenomenology. In Hermeneutics of Doctrine in a Learning Church, Gregory Ryan offers an account of the dynamic, multi-dimensional task of interpreting Christian tradition, with reference to doctrinal hermeneutics, Receptive Ecumenism, and the ‘pastorality of doctrine’ seen in Pope Francis. Engage essays that are profoundly
theological and resolutely social In this collection of essays, contributors seek to analyze the vision of the critical task espoused by Latino/a critics. The project explores how such critics approach their vocation as critics in the light of their identity as members of the Latino/a experience and reality. A variety of critics—representing a broad spectrum of the Latino/a American formation, along various axes of identity—address the question in whatever way they deem appropriate: What does it mean to be a Latino/a critic? Features: Essays from sixteen scholars Articles bring together the fields of biblical studies and racial-ethnic studies Conclusion addresses directions for future researchHermeneutics, as a discipline of the humanities, is often assumed to be in thrall to the same subjectivity of every interpretive method, in direct contrast to the objectivity prized by the natural sciences. This book argues that there is a false dichotomy here, and that ancient and modern ideas of knowledge can be utilized to create a new active form of hermeneutics. One capable of creating a standard by which to judge better and worse models of understanding. This book explores decisive aspects over which the future of hermeneutics—a future inexplicably tied to a history of hermeneutics—will continue to struggle, namely the limits and possibilities of situated human understanding. This book is located in the middle of a number of major, converging discussions within contemporary intellectual discourse. Drawing upon a wide range of ancient and modern hermeneutical thought, including Aristotle, Bernstein, Heidegger, Kant, and Gadamer, the result is a hermeneutical approach that pushes beyond the traditional limits of human understanding. This is a bold attempt to move hermeneutics into a new phase. As such, it will be of significant interest to scholars and academics working in General Hermeneutics, Theology, and the Philosophy of Religion.Having lost much of its political clout and theoretical power, communism no longer represents an appealing alternative to capitalism. In its original Marxist formulation, communism promised an ideal of development, but only through a logic of war, and while a number of reformist governments still promote this ideology, their legitimacy has steadily declined since the fall of the Berlin wall. Separating
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communism from its metaphysical foundations, which include an abiding faith in the immutable laws of history and an almost holy conception of the proletariat, Gianni Vattimo and Santiago Zabala recast Marx’s theories at a time when capitalism’s metaphysical moorings—in technology, empire, and industrialization—are buckling. While Michael Hardt and Antonio Negri call for a return of the revolutionary left, Vattimo and Zabala fear this would lead only to more violence and failed political policy. Instead, they adopt an antifoundationalist stance drawn from the hermeneutic thought of Martin Heidegger, Jacques Derrida, and Richard Rorty. Hermeneutic communism leaves aside the ideal of development and the general call for revolution; it relies on interpretation rather than truth and proves more flexible in different contexts. Hermeneutic communism motivates a resistance to capitalism’s inequalities yet intervenes against violence and authoritarianism by emphasizing the interpretative nature of truth. Paralleling Vattimo and Zabala’s well-known work on the weakening of religion, Hermeneutic Communism realizes the fully transformational, politically effective potential of Marxist thought. Hermeneutics defines the rules used to search out the meaning of Scripture. This book assesses major Biblical interpreters & approaches to hermeneutics from the patristic period to the present day. The purpose of this book is to provide an understanding of the rules of Bible interpretation and to lay the groundwork for testing the validity of one's interpretation and application.. Expository Hermeneutics breaks new ground in developing principles and strategies for the historico-grammatical, or "litreal", interpretation of scripture. In this wide-ranging meditation on the nature and purpose of hermeneutics, Gerald L. Bruns argues that hermeneutics is not merely a contemporary theory but an extended family of questions about understanding and interpretation that have multiple and conflicting histories going back to before the beginning of writing. What does it mean to understand a riddle, an action, a concept, a law, an alien culture, or oneself? Bruns expands our sense of the horizons of hermeneutics by situating its basic questions against a background of different cultural traditions and philosophical topics. He discusses, for example, the interpretation of oracles, the
silencing of the muses and the writing of history, the quarrel between philosophy and poetry, the canonization of sacred texts, the nature of allegorical exegesis, rabbinical midrash, the mystical exegesis of the Qur'an, the rise of literalism and the individual interpreter, and the nature of Romantic hermeneutics. Dealing with thinkers ranging from Socrates to Luther to Wordsworth to Ricoeur, Bruns also ponders several basic dilemmas about the nature of hermeneutical experience, the meaning of tradition, the hermeneutical function of narrative, and the conflict between truth and freedom in philosophy and literature. His eloquent book demonstrates the continuing power of hermeneutical thinking to open up questions about the world and our place in it.

How do we hear the Spirit’s voice in Scripture? Once we have done responsible exegesis, how may we expect the Spirit to apply the text to our lives and communities? In Spirit Hermeneutics biblical scholar Craig Keener addresses these questions, carefully articulating how the experience of the Spirit that empowered the church on the day of Pentecost can -- and should -- dynamically shape our reading of Scripture today. Keener considers what Spirit-guided interpretation means, explores implications of an epistemology of Word and Spirit for biblical hermeneutics, and shows how Scripture itself models an experiential appropriation of its message. Bridging the Word-Spirit gap between academic and experiential Christian approaches, Spirit Hermeneutics narrates a way of reading the Bible that is faithful both to the Spirit-inspired biblical text and the experience of the Spirit among believers. -- from book flap.

Historic Protestantism and evangelicalism has always been committed to the authority of Scripture and interested in the proper interpretation of the Bible. They uphold the motto: As Scripture says, God says; and as God says, Scripture says. Many today claim this type of reasoning is faulty, since individuals can no longer know the true meaning of Scripture because there are no stable metaphysical or epistemological frameworks. Moreover, they claim that approaches, such as the one presented by Carl F. H. Henry, no longer provide adequate grounds to address the pressing hermeneutical issues. This study responds to these types of claims showing each of these proposals is based upon faulty first
principles or misrepresentations. This book surveys hemeneutical innovations and Henry's epistemological hemeneutic to show that Henry's epistemology is foundational to his hemeneutic, offering present-day evangelicals an epistemologically justified approach to hemeneutics as epistemology and methodology. The book will be of importance to those with interest in evangelical hemeneutics or philosophical hemeneutics in general. It provides a clear assessment of the impact of Carl F. H. Henry's epistemology and hemeneutic, and strives to respond to criticisms raised against his Augustinian, Reformed, revelational, cognitive-propositional hemeneutic. A provisional and preliminary attempt to show how the formative hemeneutical thinking of Anthony C. Thiselton - once systematized and critiqued - can begin to resolve the major problems found in the discipline of hemeneutics today, most notably its varying 'disunities' - theoretical, practical, and inter-disciplinary. This book aims to show that the formative thinking of Anthony C. Thiselton provides valuable insights for a programmatic construction towards a unified hemeneutical theory. This construction provides powerful keys for unlocking six contemporary problems in hemeneutics: disorganization, complexity, abstraction, theoretical disunity on several levels, inter-disciplinary polarization, and irresponsible interpretation. Robert Knowles' exhaustive analysis engages critically and creatively. A fusion of biblical hemeneutics and homiletics, this thorough and well-researched book offers a holistic contemporary approach to the interpretation and preaching of biblical texts, using all the scholarly tools available and focusing especially on literary features. Greidanus develops hemeneutical and homiletical principles and then applies them to four specific genres: Hebrew narratives, prophetic literature, the Gospels, and the Epistles. "Corresponding Sense" investigates various issues to do with the study of Paul in the New Testament from the perspective of Hans-Georg Gadamer's philosophical hemeneutics. Alongside theoretical and practical development of Gadamer's philosophy, the book deals with the following New Testament topics: assumptions concerning the background story of the letter to Philemon, the foundation of the Colossian church and the route of Paul's third missionary journey,
rhetorical strategy in the presentation of Paul and Barnabas’s first missionary journey, Paul’s interaction with Egyptian religion in Romans, and the relation of the letter of James to Paul’s theology and career. No issue now occupies contemporary evangelicals more than the role of culture in biblical interpretation. In Culture and Biblical Hermeneutics the author not only analyzes the current debate but also makes a significant contribution to it. This volume grapples with what the author calls "the challenge that historical and cultural relativism poses to the hermeneutical process when applied to the authoritative Scripture." He accomplishes his goal admirably by exploring both the origin and the current state of biblical hermeneutics and by developing a biblical theology of hermeneutics and culture. In Basic Concepts, Heidegger claims that "Being is the most worn-out" and yet also that Being "remains constantly available." Santiago Zabala radicalizes the consequences of these little known but significant affirmations. Revisiting the work of Jacques Derrida, Reiner Schürmann, Jean-Luc Nancy, Hans-Georg Gadamer, Ernst Tugendhat, and Gianni Vattimo, he finds these remains of Being within which ontological thought can still operate. Being is an event, Zabala argues, a kind of generosity and gift that generates astonishment in those who experience it. This sense of wonder has fueled questions of meaning for centuries—from Plato to the present day. Postmetaphysical accounts of Being, as exemplified by the thinkers of Zabala’s analysis, as well as by Nietzsche, Dewey, and others he encounters, don’t abandon Being. Rather, they reject rigid, determined modes of essentialist thought in favor of more fluid, malleable, and adaptable conceptions, redefining the pursuit and meaning of philosophy itself. This Very Short Introduction to hermeneutics demonstrates the central role of interpretation in our daily lives. By considering the historic developments in hermeneutic theory as well as its contemporary relevance, Zimmermann explains how humans continue to draw knowledge from the world around them. This thought-provoking book initiates a dialogue among scholars in rhetoric and hermeneutics in many areas of the humanities. Twenty leading thinkers explore the ways these two powerful disciplines inform each other and influence a
wide variety of intellectual fields. Walter Jost and Michael J. Hyde organize pivotal topics in rhetoric and hermeneutics with originality and coherence, dividing their book into four sections: Locating the Disciplines; Inventions and Applications; Arguments and Narratives; and Civic Discourse and Critical Theory. Contributors to this volume include Hans-Georg Gadamer (one of whose pieces is here translated into English for the first time), Paul Ricoeur, Gerald L. Bruns, Charles Altieri, Richard E. Palmer, Calvin O. Schrag,.Victoria Kahn, Eugene Garver, Michael Leff, Nancy S. Streuver, Wendy Olmsted, David Tracy, Donald G. Marshall, Allen Scult, Rita Copeland, William Rehg, and Steven Mailloux. For readers across the humanities, the book demonstrates the usefulness of rhetorical and hermeneutic approaches in literary, philosophical, legal, religious, and political thinking. With its stimulating new perspectives on the revival and interrelation of both rhetoric and hermeneutics, this collection is sure to serve as a benchmark for years to come. Offers a constructive and corrective reading of a wide range of interpreters: Augustine, Luther, Gadamer, and more. The face of African Christianity is becoming Pentecostal. African Pentecostalism is a diverse movement, but its collective interest in baptism in the Spirit and the result of Pentecost in daily living binds it together. Pentecostals read the Bible with the expectation that the Spirit who inspired the authors will again inspire them to hear it as God's word. They emphasize the experiential, at times at the cost of proper doctrine and practice. This book sketches an African hermeneutic that provides guidance to a diverse movement with many faces, and serves as corrective for doctrine and practice in the face of some excesses and abuses (especially in some parts of the neo-Pentecostal movement). African Pentecostalism's contribution to the hermeneutical debate is described before three points are discussed that define it: the centrality of the Holy Spirit in reading the Bible, the eschatological lens that Pentecostals use when they read the Bible, and the faith community as normative for the interpretation of the Bible. This book introduces theological hermeneutics by giving a historical account of the development of hermeneutical thinking. It defines hermeneutics as the analysis of the obstacles to understanding.
The history of hermeneutical thinking and responses to obstacles is told here, beginning with the allegorical interpretation of myths in Hellenism through to the contemporary view of the hermeneutical problem as universal. Following the opening chapters on the history of hermeneutical thought, the book presents an overview of the various contemporary hermeneutical schools of thought, and shows their rooted-ness in different parts of the hermeneutical tradition. The focus is clearly on biblical interpretation however it does also take account of developments outside the field of theology, as they influence the theological reflection on the hermeneutical problem. The questions raised and the possible answers suggested in this volume will be of interest to students of other disciplines, such as philosophy and literature. Explores the relevance of hermeneutics for modern human sciences, its history and development, and its key philosophical debates. He describes what is creative in Blanchot's readings of Heidegger's controversial works and examines Blanchot's conception of poetry as an inquiry into the limits of philosophy, rationality, and power. Bringing together leading academics hailing from different cultural and scholarly horizons, this book revisits legal hermeneutics by making particular reference to philosophy, sociology and linguistics. On the assumption that theory has much to teach law, that theory motivates and enables, the writings of such intellectuals as Martin Heidegger, Hans-Georg Gadamer, Jacques Derrida, Paul Ricoeur, Giorgio Agamben, Jürgen Habermas, Ronald Dworkin and Ludwig Wittgenstein receive special consideration. As it explores the matter of reading the law and as it inquires into the emergence of meaning within the dynamic between reader and text against the background of the reader's worldly finiteness, this collection of essays wishes to contribute to an improved appreciation of the merits and limits of law's hermeneutics which, it argues, is emphatically not to be reduced to a simple tool for textual exegesis. Can enlightenment be attained through words?

Understanding Prajñā addresses this perennial issue in the study of mysticism through the work of Sengzhao (374-414), a Buddhist scholar-monk whose essay on praJñā («wisdom») created a sensation in early medieval China. Drawing on contemporary
hermeneutic theory, this book presents a close reading of Sengzhao's work, placing it in proper context while highlighting his masterful techniques for conveying «wisdom» beyond ordinary language. Understanding Prajñ includes translations of Sengzhao's essay and his correspondence with Liu Yimin, a «hermit-scholar» who yearned to grasp the Buddha's sage wisdom. The first book in English on Gadamer's relationship to Heidegger, this study illustrates the philosophical power Gadamer's thinking has achieved by departing from Heidegger's at certain crucial moments. This collection of essays by Carol A. Newsom explores the indispensable role that rhetoric and hermeneutics play in the production and reception of biblical and Second Temple literature. Some of the essays are methodological and programmatic, while others provide extended case studies. Because rhetoric is, as Kenneth Burke put it, "a strategy for encompassing a situation," the analysis of rhetoric illumines the ways in which texts engage particular historical moments, shape and reshape communities, and even construct new models of self and agency. The essays in this book not only explore how ancient texts hermeneutically engage existing traditions but also how they themselves have become the objects of hermeneutical transformation in contexts ranging from ancient sectarian Judaism to the politics of post-World War I and II Germany and America to modern film criticism and feminist re-reading. An interdisciplinary study of 1 Corinthians 8 and 10 in terms of rhetorical and sociological approaches gives fascinating insight into Paul's rhetoric and theology. Also, the preliminary attempt to use “rhetorical hermeneutic” in cross-cultural reading of the biblical text is innovative and provocative.

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