Essays on Biblical Interpretation. Paul Ricoeur was Professor of Philosophy and Theology in the Faculty of Arts at Paris-Nanterre, then was the successor to Paul Tillich at the University of Chicago. This book was published in 1980 by Fortress Press. It was prepared for Religion-Online by Harry W. and Grace C. Adams. Forward For students of the theory and practice of biblical interpretation, Paul Ricoeur's work grows in importance.

The hermeneutic problem in Christianity is that it seeks an interpretation of a text that is itself an interpretation of the kerygma, which in turn is a proclamation about God in Christ. Ricoeur enters a dialectic with Bultmann's hermeneutic that includes references to deLubac, Jonas, Kant, Hermann, Barth, Dilthey, Heidegger, Frege, Husserl and Luther. Chapter 2: Toward a Hermeneutic of the Idea of Revelation. Biblical interpretation is more than knowing a set of rules, but it cannot be done without the rules. So, learn the rules, and rightly apply them!" (Divorce & Remarriage, Minneapolis: Bethany House, 1967). Certainly the control is logic and evidence! Interpreters who have not had the sharpening experience of logic! may have improper notions of implication and evidence. Too frequently such a person uses a basis of appeal that is a notorious violation of the laws of logic and evidence. (Protestant Biblical Interpretation, Boston: W. A. Wilde, 1956). The rule of PRECEDENT: We must not violate the known usage of a word and invent another for which there is no precedent. Free Essay: Genesis 1-3 offered the very first outline of societal norms and therein introduced interpretations of norms related to family, gender, and sex.... Since the text of creation is divine and human logic cannot fully interpret or understand God’s word, there are copious, varying interpretations of the text. An essential starting point for interpreting the Bible is the understanding that misinterpretations are bound to happen. The difference in time and context alone is causation, let alone the factors of translation and transcription. Susan T. Foh and Carol Meyers, both graduates of Wellesley College, have very differing strategies regarding how to interpret divine texts. Meyers, a professor at Duke, directed attention towards the context in