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OT503 OA/OB – Reading the Old Testament
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Essay 1

I watched the video completely and captured the outline our instructor and professor laid out for a better understanding on how to read the Old Testament. I also took the time to read the four assigned chapters with some notes: The Introduction (100%), the Geography (100%), the historical aspects (100%), and the archaeology behind the Old Testament (50%).

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There are many approaches in scholarly works to reading the Old Testament, but the one that is of interest here with Hill and Walton tends to be very simple. Some scholars have taken an operative approach to present a historical, or literary treatise. But in their discourse, Hill and Walton took the time to introduce to their readers a revelatory approach, one where God is the author and guiding His own story. It is with this approach they hope to convey the message to their readers so they can see God for who He is. In their preface, they urge one to see the plan of God, His endorsement over these writings, the basis and the procedure for interpretation, and the proper way for application. These are some of the key elements that they command to their readers to adopt in reading the Old Testament.

In their introduction of the textbook they want to emphasize that God is on the Headline driving the course of History with His own doings. This approach to reading the story tends to become personable, preventing the reader the tendency of reading the Old Testament off script. However, such an approach may lead the reader to mitigate the values of the intricate parts that make the Scriptures a literary and historical book as well.

Hill and Walton want their readers to weigh the authoritative value of the Old Testament not as in the traditionally investigative mode that it is usually presented. Their stance is to make the reader sense the intent of God behind every part of scripture that has been recorded. With that one can pinpoint the source to God, Himself, as the sole authority. Such a direct acknowledgment and proximity to the divine authorship have a greater propensity for personal conviction. Cautiously, one should avoid the excuse of not deepening further in digging the richness of God's revelation at the expense of a quick conviction.

On the basis of interpretation, they want the Bible to be seen as its main interpreter lest those who are called to this task inject their own presupposition (Hill and Walton, 38). As opposed to the traditional methodology where the interpreter's focus is drawn to attention, their model centralizes on the author having the full gear and control in guiding the interpreter.

Though this plow is commendable, the human factor and its influence on Scriptures' interpretation remain inevitable.

On the value of application, the authors view it as tied to interpretation (Hill and Walton, 30). This is due to the fact that they want the reader to see God's self-revelation first and then look at the implication associated with that end. Switching the focus may lead to disadvantages where the reader gets a misguided impact. Conversely, this approach may lessen the reader's attention to personal responsibility that they are called as well.

In conclusion, the emphasis that the authors place in reading the Old Testament compels the reader to concentrate on the author's intent to present God in His attributes. For them wherever one finds himself or herself in the Old Testament the drawing board will always be God's revealing Himself and relating to them how He wants them to be as well. This should be the guide by which the reader and interpreter should engage the Scriptures having the primary focus on God Himself.