

Good essay on rogers, jack. a balanced approach to interpreting scripture

[Religion](#), [Bible](#)



Question One

Engaging the goals of ideological criticism, provided in To Each Its Own Meaning, and applying this method to the passage of Job 5: 1-27 considers the historical, the source, form, tradition-historical, and redaction criticism. Considering the historical ideological criticism of this passage of Job therefore considers the children of Israel 5, 000 years ago and the understanding of God the Father as presented in this text. Determining if this passage has an intrinsic ageless value or is it no longer relevant to the contemporary believer remains coherent to the individual. In this, discovering and making visible the dominant ideology(s) embedded in the historical underpinnings of this passage directs this part of the methodology applications of ideological criticism.

Contextually this passage of Job as part of understanding suffering from the narrative style of other books of the Old Testament, as does the entire Book of Job. From the historical, applying objectivity underpins interpreting biblical text. This passage objectively presents the terms of how the righteous suffer. This passage (as does the Book of Job) historically represents the patriarchal period of the history of the Hebrews so the ideological historical criticism looks at how this passage exalts the glory of God according to the precepts of the patriarchs of the children of Israel. In this sense, the message of this passage aligns to " historical critics usually (assuming) a hierarchy of meanings and regard the historical context as basic or primary" (Collins 4). Applying ideological source criticism to this passage does not look at anything but seeking " to identify and isolate the original sources of the biblical text as it has come down to us" (Brettler 3). Therefore, as intended

by the author of this text, connects a purposeful clarity of the message that demands who else to turn to but God when the source of suffering overwhelms and challenges our very being. Crenshaw offers understanding this passage of Job fitting the general description of the book as a dialogue of debate and dispute (116). Eliphaz who both debates and disputes the doubt and despair Job expresses to his friend about suffering. While The Book of Job logically fits into the patriarchal period of the Hebrew experience, Crenshaw advises it is in no way representative of significant " main events of Israel's history" (116). Consequently, the intrinsic spiritual value of this portion of scripture continues defining how the righteous suffer for their faith in God from within juxtaposed to the outer experience of the temporal world where Satan remains allowed to rule and cause suffering. Pragmatically, the message of this passage asks, debates, and disputes any response by the righteous who suffer, whom can you turn to in your suffering but the Truth of God?

Ideological form criticism applied to this text in the Book of Job would argue there exists, no clear applicable literary genre that describes The Book of Job except " possibly" it is a poem akin to the Psalms or even Proverbs. Applied to this particular passage of Job analysis the " form criticism is a means of identifying (its) structures, intentions and settings in order to understand the oral stage of their development" (Tucker 1). Considering the patriarchal era when the Hebrew cult continues growing in the understanding of the Word of God, the debating nature of this particular passage spoken by Job's friend Eliphaz may also represent the metaphor of Eliphaz representing that God is the only friend the righteous person can turn. Like the intention of this

speech by Eliphaz to direct Job's doubts and lessening faith, his speech provides the intent of the oral tradition in the written form therefore there exists a constant reminder shaping a cognitive understanding of the meaning of the words individually and collectively. The message of this scripture again, wants the righteous to understand the intentions of suffering all lead to understanding that God is the only Truth that frees one from the suffering symbolically if not literally. At this point, considering the application of the ideological tradition-historical criticism analysis of this particular text requires a focus and understanding how Hebrew cult oral tradition historically forms the foundation of the transcription into a literary context. Bound in oral tradition then considers the validity of this passage representative of the intention of its message. Belief in God, God's purpose for humanity and provides how this scripture answers the question why the righteous person suffers.

Finally, the ideological redaction criticism according to Haynes and McKenzie also called "composition" or "composition history" (105) as applied to the Job text analyzed here means recognizing the authorship of the original transcriber in this case of the oral tradition of the Hebrew cult. As already described, The Book of Job representative of this particular passage "probably" exhibits the transcription methodology close to the original oral tradition. These oral traditions engaged the people into the intention of the dialogue as revealed in the message of this scripture drawing the people to the understanding of why the righteous suffer as a means to bring them closer to the Truth of God above any other truth (Haynes and McKenzie 99).

Question Two

According to A Balanced Approach to Interpreting Scripture and applying three of the seven principles developed by Jack Rogers interpreting Ecclesiastes 3: 1-4 with principle number three that a new light of understanding emerge then considers how this verse offers a view of an investigation of the meaning of life. These verses are representative of the parallelism of the two halves of the Truth of God's Love. In the temporal world there are opposing forces of light versus the dark, good and evil, seen versus the hidden and more versus less so they oppose and mirror one another simultaneously. " and a time for every matter under heaven" therefore suggests as frequently happens in the Old Testament such reversals as the weak over the strong, the young dominates the old, and the oppressed rule over the powerful. This suggests that only through faith in God's love and Divine Wisdom can humans ever hope to discern what part of the half is the better. The perception of these mirroring opposites as to which is the better calls for assumptions from what humans perceive. Assumptions of God's Truth in life made by human traditions cannot provide the answers to God's Wisdom and therefore the only correct way to keep a true focus on the mysteries of God is through fear/love/obey Him.

Roger's principle number five guides that " interpretations should be in accord with the rule of love" then " our interpretations should promote that love." Considering this applied to Ecclesiastes 3: 1-4 connected to God's timing centered in His Eternal Love the context of how short time in this temporal world truly exists takes on a new meaning. These verses when considered from the perspective of the Eternal Love of God direct that every

minute of every day is according to the Will of God connected to his Eternal Love for His human creation. Everything therefore, has a purpose according to His Will. This means that even when the time calls for mourning - a thing that has no delight - nonetheless exists as appropriate purpose for what it connects.

It is within this perception of the appropriateness of our allotted time in the temporal world given us by God that gives the real purpose of life according to His design and His Will. There has always been an appointed time for birth and death and only God knows this. The seemingly mad race toward death humans engage from the moment they are born seems comical when considered from the perspective of God's purpose. God gives time and purpose to everything in this world. It is the Intention of God that humans experience these specific times for laughing and crying, dancing and mourning. One of the greatest gifts from God when considering the underpinnings of God's Love of this text is He gave us a profound sense of humor. Learning to laugh at our own foolishness when compared to Eternal Love, Wisdom, and Forgiveness of God is another of His great gifts.

Finally, considering the principle number seven interpreting this scripture " in light of the whole Bible" and considering how, " Our worldview can cause us to focus on the specific details of a passage and miss the larger liberating message" must focus on the context. Through the larger lens of connected to the message of the Bible, as a Tome the only way to interpret this scripture is to view it as a larger picture-type of guide just as the Bible. These words are a part of the greater whole just like the importance of single molecule that as a part of a group then creates a human, a flower, a planet,

the universe. All this comes from the single intention of the Mind of God. Ecclesiastes 3: 1-4 in its simplicity exemplifies the paradoxical reality of God's love, Plan, and Eternity. The power of the Bible exists because of the belief in the message that guides the direction of humans as vessel in the temporal world carrying the essence of God. It is the inherent wisdom of Ecclesiastes 3: 1-4 connected to the wisdom of the entire Bible that fits the principle number seven of Rodger's. The wisdom of this scripture and the wisdom of the Bible is the Wisdom of God.

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