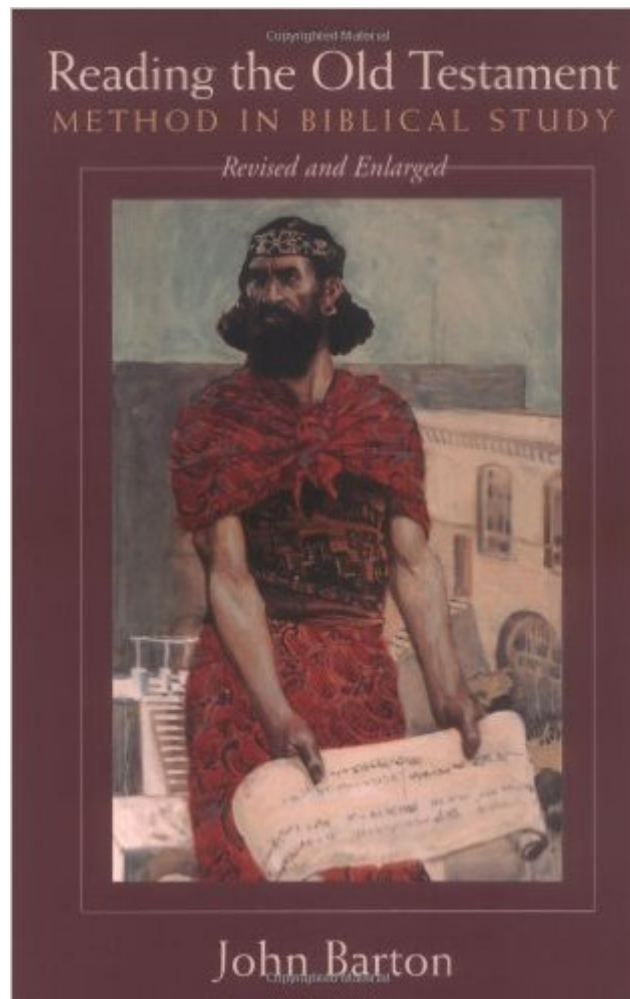


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Reading The Old Testament, Revised And Expanded: Method In Biblical Study



Synopsis

One of the most reliable and helpful books on interpretive method is now available in a new and up-to-date edition. Firmly founded in the best scholarship, John Barton's *Reading the Old Testament* helps students to understand both the established methods of biblical study and the newer emerging trends.

Book Information

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Customer Reviews

John Barton is one of the best modern scholars of the Old Testament, and his book "Reading the Old Testament" is the single greatest book on Old Testament interpretation that I have ever read. Barton's "The Nature of Biblical Criticism" is also a very good book, and I would recommend that these books be read together. "The Nature of Biblical Criticism" discusses many issues that are not discussed in "Reading the Old Testament", and it serves to correct passages in "Reading the Old Testament" in which Barton seems to exaggerate the interest of biblical critics in both the intentions of the biblical authors and the earliest strata of biblical books that critical scholars take to be composite. (As Barton rightly points out in "The Nature of Biblical Criticism", many biblical critics have practiced their craft without regard to authorial intentions, and many have focused on the final forms of composite biblical texts.) Nevertheless, "Reading the Old Testament" is a tremendous book, and I recommend it to anyone who is interested in the interpretation of the Old Testament. In this review, I will summarize the main arguments of "Reading the Old Testament", but the book deserves careful, repeated reading. I have read "Reading the Old Testament" only once, but I have

read "The Nature of Biblical Criticism" three times, and I plan to read them both again in the next few months. This may seem excessive, but I don't think that it is possible to understand the Old Testament well without such study. I should mention two caveats before proceeding. First, Barton is a biblical critic who accepts the basic results of modern biblical criticism. Thus, he rejects the thesis that Moses wrote the Pentateuch, that Isaiah wrote all of Isaiah (or even all of Isaiah 1-39), and so on.

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