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HİSTORİKAL AND SYSTEMATIC THEOLOGY

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Abstract

Modern Old Testament theology can be traced back to Johann Gabler, a German Enlightenment scholar, in the latter part of the 18th century. He disagreed with the prevalent view that the Bible's function was to present divine truths for the discipline of church dogmatics to arrange in systematic order. Instead, Gabler attempted to find a middle ground between biblical theology as a method of systematic theology and biblical theology as a historical exercise with the goal of reconstructing the history of Israelite religious ideas and using the Bible's most important, universal ideas to address contemporary issues. (Classical Old Testament Theologies) Until the latter part of the 20th century, this distinction dominated biblical theology, allowing for the distinction between ancient belief and contemporary faith. The historical-critical model of biblical interpretation's undeniable dominance and the primacy of human reason as a knowledge source have, however, been severely undermined in recent years. Gabler's long-standing dichotomy began to dissipate, and the two areas began to collaborate on a common project. In Old Testament theologies that emphasized the role of creation, history came to be at least partially eclipsed, and some canonical approaches displaced it almost entirely (The Transition from History to Creation and Canon). Newer approaches, such as feminist, liberation, and postcolonial strategies, that originate from historically underrepresented cultural contexts, have only accelerated this trend (New Approaches to Old Testament Theologies). Even though scholars varying worldviews, ethnic identities, and shifting cultures have always been reflected in theology, this has only recently been explicitly acknowledged. We have moved beyond the exciting times of the search for a single biblical theology in an irreversible manner. The field of Old Testament theology is now flooded with numerous approaches and descriptions. This extensive variety, which exemplifies the diversity of human communities and cultures, has the potential to offer fresh perspectives on what it means to be human.

Keywords: Communities, Potential, Theology, Stress, Scholars

1. INTRODUCTION

A good overview of biblical theology can be found in a number of works. From the Reformation to the latter part of the 20th century, Hayes and Prussner (1985) and Kraus (1970) both provide overviews of major developments in the field. The time period from the end of World War I to the 1980s is the focus of Reventlow 1985 and Hgenhaven 1988. Hasel 1991, which was first published in 1972, is very traditional in its approach and provides an interreligious survey of biblical theologians. In 1970, Childs describes and criticizes the post-World War II biblical theology "movement" that was inspired by neo-orthodoxy. According to Childs, this movement focused too much on the church's faith and not enough on moral and ethical issues. In response to this "crisis," he makes a significant plea for a new biblical theology based on the canon that would enable biblical theology to address contemporary issues. Recent works like Ollenburger (2004) and Mead (2007) also combine historical overviews of the field with consideration of biblical theology's future prospects. According to Perdue 1994, the earlier emphasis on history has "collapsed" and given way to a variety of new perspectives. However, Perdue 1994

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details older approaches. Perdue discusses social-location and postcolonial approaches, feminist hermeneutics, narrative theology, reader-response criticism, deconstruction, and postmodernism in an effort to expand the discussion beyond the confines of traditional Western interpretation circles. The first division of the Christian biblical canon is called the Old Testament or OT for short. It is primarily based on the 24 books of the Hebrew Bible, also known as the Tanakh, which are ancient religious Hebrew writings written by the Israelites. The New Testament, which is written in Koine Greek, is the second section of Christian Bibles.

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The order in which the Old Testament's books are arranged and their names vary across Christian denominations. Up to 49 books make up the canons of the Eastern Orthodox Church and the Oriental Orthodox Church, respectively. There are 46 books in the Catholic canon; and there are 39 books in the most widely used Protestant canon. Almost all Christian canons have 39 books in common. They are similar to the 24 books of the Tanakh, but there are some order and textual differences. In Christian Bibles, the splitting of several texts into separate books (Samuel, Kings, Chronicles, Ezra-Nehemiah, and the Twelve Minor Prophets) is reflected in the additional number. Deuterocanonical books are those that belong to the Christian Old Testament but are not part of the Hebrew canon. As a rule, Catholic and Customary chapels remember these books for the Hebrew Scripture. The deuterocanonical books are not included in the canon of the majority of Protestant Bibles; however, some Anglican and Lutheran Bible versions include them in an apocryphal section. These books are eventually gotten from the prior Greek Septuagint assortment of the Jewish Sacred texts and are likewise Jewish in beginning. The Dead Sea Scrolls contain some as well. Is there a modern approach to theology based on the Old Testament? Johann Philipp Gabler (1753-1826) and his well-known Altdorf inaugural lecture are connected to the development of Biblical Theology as a distinct academic field.

2. DISCUSSION

Gabler's main goal, according to the title, was to make a distinction between the religious views of the authors of Sacred Scripture and the systems of contemporary dogmatic theologians, who were still used to using the Bible as dicta probantia, or scriptural proof-texts for their preconceived dogma. Gabler wanted a Bible-bound theology to be free, and he was a Lutheran theologian. However, given the growing interest in his time's history, historical exegesis ought to reveal what the religious writers thought about religion. However, systematic theology should collect religious concepts of universal value from the Bible, starting with the New Testament, as a second step. The 19th-century intellectual climate took Gabler's thesis to mean that biblical theology ought to be a descriptive, historical-critical field. A Theology of the Old Testament and a Theology of the New Testament were soon separated as a result of this trend. Up until relatively recently, there was general agreement that "Biblical (Old or New Testament) Theology" was a narrowly defined branch of exegetic theology that followed a limited number of distinct models. As a result, one might wonder if discussing "modern approaches" to Old Testament theology is legitimate. Are there present day ways to deal with Hebrew Scriptures Philosophy? Johann Philipp Gabler (1753-1826) and his well-known Altdorf inaugural lecture are connected to the development of Biblical Theology as a distinct academic field. Gabler's main goal, according to the title, was to make a distinction between the religious views of the authors of Sacred Scripture and the systems of contemporary dogmatic theologians, who were still used to using the Bible as dicta probantia, or scriptural proof-texts for their preconceived dogma. As a Lutheran scholar, Gabler planned to get the freedom of a Book of scriptures bound philosophy.

3. CONCLUSION

Historical exegesis should reveal what the holy writers thought about religion, according to the growing interest in history of his time. However, systematic theology should collect religious concepts of universal value from the Bible, starting with the New Testament, as a second step. The 19th century intellectual climate took Gabler's thesis to mean that biblical theology ought to be a descriptive, historical-critical field. A Theology of the Old Testament and a Theology of the New Testament were soon separated as a result of this trend. Up until relatively recently, there was general agreement that "Biblical (Old or New Testament) Theology" was a narrowly defined branch of exegetic theology that followed a limited number of distinct models. As a result, one might wonder if discussing "modern approaches" to Old Testament theology is legitimate. A prophet was sent by God to speak the word of God to people who had separated themselves from God in some way. A prophet is a preacher in some ways. However, in terms of the market, a prophet frequently acts as a whistleblower, particularly when an entire tribe or nation has abandoned God. The books of Israel's history were littered with prophets. Moses was the prophet of God. He was the one who led the Hebrew people out of slavery in Egypt and into the land that God had promised them. These individuals rejected God repeatedly. Moses was God's first representative to help them



reconnect with Him. Prophets such as Deborah, Samuel, Nathan, Elijah, Elisha, Huldah, and others appeared in the Old Testament history books (Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, and Nehemiah) to impart God's word to a rebellious people. The work of priests was the foundation of Israel's religious worship, first in the tabernacle and then in the temple. Slaughtering, butchering, and roasting the sacrificial animals brought by worshipers was part of the priests' day-to-day responsibilities. However, a priest's responsibilities extended beyond the physically demanding management of thousands of animal sacrifices. In addition, it was the duty of a priest to act as a moral and spiritual compass for the people. In the temple sacrifices, the priest was frequently seen primarily as a mediator between the people and God; however, his primary responsibility was to teach the people God's law.

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