

Making Sense of the OT :: Lab 2

Textual Transmission: How did we get the Bible?

The tools he used in this process:

Revelation: From God to man (man hears that which God wants written).

Inspiration: From man to paper (man writes that which God wants written).
2Tim.3:16-17¹

Illuminations: From paper to heart (man receives the light of that which God has written). Jn. 6:63; 1 Cor. 2:12-16; 2 Pet. 1:21- 22ⁱ

Preservation: copied for the world (God protects the authenticity and reliability of His word through the centuries until now).

MOST COMMON MANUSCRIPT ERRORS

- 1. Haplography** – singular entry of a letter which should have been written twice.
- 2. Dittography** – writing twice what should have been written once.
- 3. Metathesis** – Transposing of letters or words.
- 4. Fusion** – Combining all or part of two words into a single word.
- 5. Fission** – Division of a single word into two words.
- 6. Homophony** – Substitution of one homonym for another.
- 7. Misreading similar letters** – Confusion of one letter for another of similar shape.
- 8. Accidental omission** – Loss of a single word or letter.
- 9. Vowel misreading** – Misreading vowel letters as consonants.
- 10. Vowel point variations** – Misreading a weak vowel as an actual consonant or a discrepancy in added vowel points giving a change in word meaning.

Methods of Textual Criticism (p.64, Archer; p. 17, Miller)

- **Textual criticism-** (Lower) is concerned with the task of restoring the original text on the basis of the various copies which have been preserved to us.
 - The preferred reading is the one that . . .
 - Is older
 - Is more difficult
 - Is shorter
 - Best explains variants
 - Has the widest geographical support
 - Conforms to the style and diction of the author
 - Reflects no doctrinal bias(Gleason L. Archer: *A Survey of Old Testament Introduction*)
 - **Higher Criticism-** a term used to discuss matters of authorship, date unity, and so forth. Often questioning the integrity of the Biblical accounts and documents.
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- **Source Criticism**- seeks to identify and analyze the hypothetical sources of a given book.
- **Form Criticism**- is concerned with identifying the oral history of the various parts of the text. Assumes an oral history of transmission of biblical stories evolving into legends, myths rather than Divinely inspired writings.
- **Redaction Criticism**- attempts to identify the logic and motives of an author or redactor (editor).
- **Historical Criticism**- reconstructs events that lie behind the biblical narratives. This assumes the narratives are usually produced with theological motives or agendas. Like reconstructing what really happened at the crossing of the Red Sea.

Hermeneutics – Principles for Old Testament Study

1. **The Linguistic (Grammatical) Principle**
2. **The Historical Principle**
3. **The Literary Principle**
4. **The Principle of Progressive Revelation**
5. **The Theological Principle**
6. **The Practical Principle**

Reasons for OT Study

1. The OT is _____.
2. The OT reveals Christ.
3. The OT is _____ literature.
4. The OT was the Bible of Jesus and the Apostles.
5. The OT is God's _____ to the human race.
6. The OT produces personal spiritual growth.
7. The OT aids in understanding the _____.
8. The OT provides inspirational material (like the Book of Psalms) and specific information not found in the NT.

The Nature of the Bible:

1. The OT records the _____ of the universe and the human race.
2. The OT provides a history of the _____ people from God's call of Abraham until the end of the OT era.

3. The OT furnishes the background for the _____ period.
4. The OT sets the stage the stage for the coming of the _____.
5. The OT contains a record of God's activity in _____.

Historical Context

Nature of Biblical History- Two important facts concerning OT history.

- 1) **Real history.**
- 2) **A Redemptive history.**

The following is a brief synopsis of Israel's history:

1. **Primeval Period:** Creation – ca. 2,000 B.C.,. (Genesis 1-11)
2. **Patriarchal Period:** ca. 2,000-1,800 B.C. (Genesis 12-50)
3. **Egyptian Slavery and the Exodus Period:** ca. 1,800B.C.-1,400 B.C. (Exodus-Deuteronomy)
4. **Conquest and Settlement in Canaan Period:** ca. 1,400 B.C.-1,050 B.C. (Joshua, Judges, Ruth)
5. **United Hebrew Monarchy Period:** ca. 1050-930 B.C. (1-2 Samuel, 1 Kings 1-11, 1 Chronicles-2Chronicles 9)
6. **Divided Monarchy Period:** ca. 930-586 B.C. (1 Kings 12-2 Kings, 2 Chronicles 10-36)
7. **Captivity and Restoration Period:** ca. 586-400 B.C. (Ezra, Nehemiah, Ester)

[For a historical overview of OT times, see Hill and Walton, SOT, 26-41; Harrison, IOT, 145-198, 289-348. For a brief synopsis of OT chronology see Archer, SOTI, 545-548]
