

Textual Criticism and Doctrine of Inerrancy & Preservation
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	<i>Major Evidence to the contrary</i>	<i>Argument for Validity (Ways of reconciliation)</i>
MSS. (esp. LXX & MT)	<p>1) Disagreement among mss. a. Variety of textual evidences: Age, Language, and Material. LXX, Qumran vs MT, etc.</p> <p>b. No textual source: 'the' Biblical text. c. Variants are found even in MT tradition: it does not reflect the original text.</p>	<p>1) Overwhelming agreement a. Variety of texts → Reliability of the text</p> <p>b. Textual divergence: Minor factor a) Meaning intact b) Minor variants: Spelling & grammar.</p>
Transcription Process	<p>2) → No errorless copies a. Intentional corruption: Scribal corrections (Tiqqune or itture sopherim) & changes (conjectural emendation) (+) Small common words; Glossary Rare words → Common Euphemisms.</p>	<p>2) Possibility of human correction 3) Doctrine of Inerrancy and preservation: "by His singular care and providence, kept pure in all ages" a. Substantial conformity in its essential form.</p>
	<p>b. Unintentional corruption: a) Change of Scripts b) Ancient orthography: Difficult physical condition; Unclear handwriting; confusion of similar letters; No point; No spacing, punctuation Metathesis, haplography, dittography, homoiteleton, homoiarkton, vowel letters, abbreviation. c) Material d) Long period</p>	<p>b. Textual variants do not impinge upon the message: a) No major tenet of theology or orthodoxy is negatively or adversely affected by an alternate reading. b) Integrity of the original revelation is not in any way challenged or threatened.</p> <p>c. Inerrancy in (and preservation of) the Scripture does not imply a constant miracle in transmission.</p> <p>d. Inferior text is also the word of God: Ancients' view of Scripture: 2 versions of Jeremiah were both regarded as Scripture.</p>
Evidences	<p>Difference between Inner-biblical parallels Evidence from Qumran: existence of conjectural emendation</p>	<p>4) Sufficient accuracy: Used by Jesus and Apostles – LXX</p>
Autograph	<p>Cross: Local text theory Fluidity of the text in early centuries & Doubt in finding the autograph (Kahlian).</p>	<p>5) Autograph: a. No necessity to find one. Loss of original does not entail loss of its authority. We can recover it with substantial accuracy. b. Talmon & Tov: One autograph (Lagardian)</p>
	<p>2 local texts: Pal & Bab in 5th c. Proto-LXX (Egypt) in 4th c. Bab → Palestine: MT in 2nd c. Pal - Writings & Latter prophets</p>	