

The Reliability of Scripture - Week 3 - Transmission

Implications of Our Convictions¹

(1) All who read Scripture know the ultimate author, God.

See general revelation: Romans 1:18-32 and Romans 2:14-16.

+ Reading Scripture is a moral issue.

+ This impacts evangelism and missions.

(2) Scripture is fully authoritative.

See Scripture Claims to be the Word of God and inspiration.

+ We come to Scripture in humble submission to God.

(3) Scripture dictates how it should be read and understood.

See upcoming Biblical Theology class, progressive revelation, inspiration and canon.

(4) Christ is the focus of Scripture (see Luke 24:44ff).

+ Understanding this helps us better understand how a passage applies to us.

(5) Scripture is to be read as internally consistent.

See inerrancy and inspiration.

(6) Scripture is understandable with the help of the Holy Spirit.

See the clarity of Scripture.

1. Material for this class has been adapted from classroom handouts - Hermeneutics: Spring 2012 - Stephen Wellum and *Let the Reader Understand* - Second Edition - by Dan McCartney and Charles Clayton.

Transmission of the OT² [Who copied the texts and how?]

No Original Manuscripts

The OT Text prior to A.D. 100

Sopherim (500 B.C. to 100 A.D.)

Tannaim (20 A.D. to 200)

The OT Text (c. 100 A.D. to 500)

Tannaim (cont. from the prior period)

Amoraim (200 A.D. to 500)

The OT Text (c. 500 A.D. to 1000)

Masoretes (500 A.D. to 1000)

The Hebrew Text after 1000

Textual Criticism of the OT [Do we have an accurate reflection of the original?]

2. Material for this class has been adapted from Paul D. Wegner - *The Journey from Texts to Translations* and the *ESV Study Bible* - 'The Reliability of Bible Manuscripts.'