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Doctrinal Theology.

BIBLIOLOGY.

(Continued.)

The Author of the Bible is God; not man under God; not man and God; but simply God. The Old Testament Scriptures are "the oracles of *God*."¹⁾ What Moses said in the Pentateuch was "the word of *God*."²⁾ The words of the Psalmist are words which "the *Holy Ghost* saith."³⁾ By that which is written in Jeremiah, the Prophet, "the *Holy Ghost* is a witness to us."⁴⁾ The things that Paul, the Apostle, writes to the Corinthians, "are the commandments of the *Lord*,"⁵⁾ even as what Isaiah wrote was spoken *by* the prophet, but "of the *Lord*,"⁶⁾ and *by* the mouth of His servant David, the *Lord God* said what we read in the Psalm.⁷⁾ In short, every part of Scripture is the *word of God* and can not be broken;⁸⁾ and "all Scripture is given by inspiration of God,"⁹⁾ not certain parts of Scripture, of

1) Rom. 3, 2.

2) Mark 7, 10. 13.

3) Heb. 3, 7. coll. Ps. 95, 7. 8.

4) Heb. 10, 15. 16. Cf. Jer. 31, 33. f.

5) 1 Cor. 14, 37.

6) Matt. 1, 22: τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου. Cf. Is. 7, 14.

7) Acts 4, 24 f. coll. Ps. 2, 1. 2.

8) John 10, 34. 35. coll. Ps. 82, 6.

9) 2 Tim. 3, 16.

PARAGRAPHS ON TEXTUAL CRITICISM.

§ 1.

Textual criticism in exegetical theology is the art or process of establishing the genuine text of the canonical books of the Old and New Testaments or any part or passage thereof.

§ 2.

The *autograph* manuscripts of all the books of holy Scripture have long ago disappeared.

§ 3.

No one of the *apograph* manuscripts of the Old or the New Testament or of any biblical book can claim to exhibit the original text unaltered in all its parts.

§ 4.

The entire original text of Scripture has, however, doubtless been preserved and handed down from the days of the inspired writers to the present time in the various transcripts extant, which constitute the material and chief sources of textual criticism.

§ 5.

The testimony of the codices exhibiting collections of books of the Old or the New Testament in their original tongues is corroborated and supplemented by that of fragmentary transcripts, of earlier rabbinical literature, of the early fathers of the church, of the ancient versions, and, for the Old Testament, by evidence embodied in the New Testament.

§ 6.

No text or form of a text should be accepted merely on the strength of conjectural criticism from internal evidence, without the testimony of any of the sources enumerated in the preceding paragraph.

§ 7.

The fact that the sources of the textual criticism of the Bible are very extensive and numerous, more so than those available for establishing any other ancient text of which the autograph has disappeared, is so far from being of disadvantage to biblical criticism, that, while it greatly augments the work of the critic, it secures to the results of such work the highest degree of reliability.

§ 8.

The various sources of textual criticism are not of equal value, and here as elsewhere testimony and evidence should be estimated by weight, not by numbers.

§ 9.

Earlier manuscripts are generally of greater critical weight than those of a later date, the works of the Greek Fathers, than those of the Latin Fathers, their exegetical or polemical writings, than their sermons with quotations from memory, the more literal versions, than those which adhere less strictly to the original, though the former be less smooth and the latter more polished.

§ 10.

Evidence in favor of a reading is of greater weight, the greater the variety of mutually independent sources is whence such evidence is derived, while interdependence of witnesses tends to weaken their testimony.

§ 11.

Readings easily accounted for by the assumption of *unintentional* deviations owing to an error of *sight*, of *hearing*, of *memory*, or of *understanding* should generally prevail over readings not admitting of such explanation.

§ 12.

A reading giving a synonym of rare occurrence should generally have the preference over another giving a synonym of frequent occurrence, as it is more probable that the latter has been intentionally or unintentionally substituted for the former than, *vice versa*, the former for the latter.

§ 13.

Readings really or apparently exceptional as to grammar or style, or affording harmonistic, historical, geographical, doctrinal, or other, difficulties, and not readily accounted for as owing to unintentional errors of sight, etc., should generally prevail over readings whereby such difficulties may appear to have been intentionally avoided or removed.

§ 14.

A reading in which all the best codices and versions and a number of Fathers agree, should, as a rule, be considered genuine.

§ 15.

A word or passage not found in any of the more ancient codices and versions nor in any of the Greek Fathers, is probably spurious.

§ 16.

A word or clause not required by the context, and rendered doubtful by many various readings without a decided preponderance of testimony in favor of any of them, is probably an interpolation whereby various transcribers have endeavored to supply a seeming deficiency.

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