

Another question arises--what do we mean by the text of the O.T. Is it our English Bible that we can depend upon so completely or the Hebrew Bible, or is it some particular Hebrew MSS which we mean is inspired? Just exactly what do we mean by the inspired text? ILL. of Robert D. Wilson and his interpretation, and how the man came up to ask him about the punctuation of a certain verse and he explained how it was--he said "Well, maybe you are right but that colon has been ~~very~~ dear to me. It might <sup>NOT</sup> do any harm if they believed in this if they lived off by themselves in some nook--it would be just like a little child believing in Santa Clause # 2 However great harm is done to the Scriptures by wrong attitudes, because when we we fasten our minds on some great truth in the Scripture, at least that which we think is there when it isn't there at all and when others find out that that supposition can't be held at all they naturally think that our whole position is untenable--it thus destroys their faith in everything about the Bible. It is vital to know just how far to go--to know why we trust these certain books and not other books. ILL. of David praying and preventing the dawning of the morning--it simply means before in old English but unfortunately there are many such phrases in our Bible and if we really want to know what they mean we have to take a course in Elisabethean English--that is one way to find out what the translators thought the original meant but another way is to study the Greek and and Hebrew and find out the original meaning. Very few even know what the word "YE" means in the Bible. Now these questions that I mentioned last will be taken up more in other courses so we will try and deal more at large with the authenticity of the Word of God.

## B. The Importance of the Subject

1. The question of truth--we have to really face the problem it this which we believe really true--the pragmatic question is one the bothers many today. The trouble is that what many believe is not sufficient. You hear much about the moral influence theory of the atonement--Christ died on the cross and as we see Him there that would change our lives--it is true that there is a moral influence from the death of Christ but the theory claims that that is all that there is to it--it didn't accomplish anything else. If we really think of that fact of Christ dying for us it should have a profound influence on any Christian's life--if He did some real when He did it. But if it is only moral influence that is involved, what would that mean to us--it is perfectly silly because it didn't accomplish anything and how could that save us from sin. God was perfectly ready to forgive us like the Prodigal son if we would just come back