

The study of the cuneiform has many contacts with the Bible. It's very easy to get interested in this study simply for its own sake. A very fascinating area. We need a few people, a few Christians in it in order to be able to speak positively on it. But there is a great deal of time that I think is better spent on a direct study of the OT. But in relation to the OT we find much from this that is very useful, and I believe that everyone working in the OT field should have a little knowledge of cuneiform so as to be able to see that what the Assyriologist says is definite and certain and where there are other methods of interpretation that may be equally possible. The very unfortunate thing that sometimes happens is that a text, many of these texts are broken of course. A text will be written out in transliteration and when a man is trying to figure what it means he will come to places where it is broken and he will fill it in from his recollection of something in the Bible somewhere that seems to fit and of course he always what he puts in that way in parenthesis to indicate it is not in the original. But then someone who does not know Akkadian translates the whole business (not knowing what this means) and translates the whole thing complete without indicating that these are breaks filled in by guess, and then some Bible student comes and says, Look, there's what was in the Bible; ~~here's what~~ here it is in the Babylonian. The Bible just took it over from the Babylonian." When actually the == it got put into the Babylonian to fill in a break where it seemed to fit well. You see there was no intentional misleading there, but as a result there can come something that is very misleading. So I feel that the one who is going to go exhaustively into OT study ought to know a little bit about the system of the cuneiform writing. Cuneiform writing is of great importance for Bible study for a number of reason, ~~XXXX~~ but