

is wrong. If some come to accept it as a result of much argument, it will be easy for them to be convinced, later, that the arguments are false, and this may naturally alienate them completely from the view to which wrong arguments led them. Thus the result of leaving false arguments unanswered, because they are used by good men or in support of a good cause, actually may be to injure the cause which they profess to support. God's Word does not need the support of nonsensical arguments. It is better off without them. He is a God of truth who dwells in the light.

Arguments which claim to be based upon the original Hebrew and Greek of the Scriptures, appear very mysterious to the man who is untrained in these languages. He may tend to accept unquestioningly whatever they are said to prove. It is thus easy to hide false ideas behind the printing of foreign letters. Study of the original languages of the Bible is an important feature of Christian study, but in the hands of men untrained in these languages it becomes merely a cloak for ignorance.

In taking up the book named above, one finds that it contains many Greek and Hebrew letters. If one, however, has had as much as a fortnight of scientific study of the Hebrew language, he soon becomes convinced that the author's knowledge of it hardly goes beyond the learning of the letters. Thus he finds twice on p.22 the statement that a particular Hebrew word *eth* is "an indefinite article". Even one who knows no Hebrew should be made skeptical of this statement by the fact that in both instances it is immediately followed by the word "the". Now whoever heard of any language in which the definite article "the" would be preceded by an indefinite article? Turning to p.25 we find the same word in the same verse described as "The Hebrew participle *eth*". So the word which the author twice calls an indefinite article on p.22, he calls a participle on p.25. As a matter of fact anyone who has had even a few days of scientific study of Hebrew knows that the word (pronounced *eth*) is actually the sign of the accusative in Hebrew.

The sad thing about the book, however, is not so much the author's lamentable ignorance of the Hebrew language as the futility of the type of reasoning which he uses. His claim is that the letters of the Hebrew and Greek alphabets have numerical values, and that the sentences of the Bible are so constructed, in the original, that a remarkable system of 7's pervades their structure. Let us look at these points separately.