

...we don't want to look at it and take something superficial, something that rests upon the ideas of the translators, we want what actually is there. And so the Greek and the Hebrew form the ~~the~~ very basis, the foundation of our work. Now if you had the Greek and Hebrew and don't have anything else, you don't have anything. It would be very silly to go out and serve the Lord, because you don't have anything to show. It's like a building, you have a wonderful foundation and nothing above it. But you've got to get the foundation before you get the building. Personally, I would be inclined to arrange our courses in such a way that you would get a couple of years, just of Hebrew and Greek, get them very thoroughly, then take about five years and go through the whole Bible (9 1/4)

study the interpretation and then take two or three years and gather together what we found in different parts of the Bible, and fit it together into archeology

We have made one step

(9 1/2) When I was at Princeton Seminary the first year you worked very intensively on Hebrew and Greek, but you also had an intensive course in systematic theology, and in that course you were dealing with matters for the proper understanding of which you needed the Greek and Hebrew and you didn't have them yet. Now we've changed it. We have put our Systematic Theology in the second and third year, so that we have at least a start on the language before we get that. Now I thought that was a tremendous improvement. If you learn your theology without learning the Greek and Hebrew, you say well, this book gives the (10)

this book will translate it

or this is what Charles Fox said, this is what ~~the~~ a certain philosopher said