

In this case dalteth and resh are often confused but heth and hath are ~~often~~ rarely confused. The thing to do is to get down to study and see just what are the facts. The facts show you that they simply did not take the same case with dalth and resh because they sounded so different and everyone would know that it was Ben-hadad. You would say David, and no one would think of it as Ravir but when it came to the other two letters they wrote them with real care since they could easily be confused. There is a place in Kings and Chronicles--one of them says that David took the people and he cut them up and with ~~swords~~ ^{harrows} and agricultural instruments and he made them pass through the brick kiln and you see how David would take a harrow and cut that person up and then some he would take a hoe and cut them up and made a ~~path~~ path

through the brick kiln. He conquered these Edomites and it sounds as though David were very cruel but when you look in the other book you see that it says that he made them serve--the difference is between the τ and η . He made them serve with harrows and so forth. Now if we didn't have the other passage we would get a very false idea of the barbarities which David did. There is always the possibility with these two letters that they were copied wrong at some time or another. Now someone says that God inspired the Bible and therefore it should be absolutely accurate, and since we have our Heb. Bibles we have exactly what was there originally. Well, it is very beautiful to say that this must have happened but you can't prove anything by saying it must have happened. You have to look at the facts and the facts are that errors have crept in and we can't depend without reservation on the text of the Heb. We can say that it is the best preserved of any book in any language that has come down to us from ancient times. It is remarkably accurate but not without mistake. You try and build one doctrine of the church on one verse of the Scripture and you can't do that as you can't prove anything on just one verse.

It is hardly worth thinking about even when there are two as there could be an error in the translation and that is our situation on the preservation of the Hebrew text although it is remarkably well preserved, it is not absolutely preserved. Many differences between the Hebrew and the Septuagint and I am ready to say that where there are the differences, in 9 cases out of ten, the Hebrew is right but occasionally without doubt the Septuagint preserve for us the correct one.

C is the versions of the Hebrew text and it is a word people use constantly but few have the real idea of what it means. A version means a translation. We have the Authorized version, there is the Revised version and some believe it is just a version of the other but