

The Power magazine article "When Steve Came Back From College" (Jan. 14, 1968) tells of a boy who came home for the vacation season from a Christian College. He tells his father that he is no longer sure he wants to go into the ministry and that the reason for his change from a Greek to a psychology major is that he wonders whether it is worth it to make a study of the Bible's original languages. All his life he was told that the Bible was originally without error, but if God could make it perfect in the original, why can't he keep it perfect in the translations? The boy's father goes to his pastor for help in answering his son's questions but is rebuffed by his son for trying to "straighten him out." The son argues that he is confident that God will give him the understanding he should have of these things in due time and that his father should permit him to settle these things himself so that instead of hitchhiking through life on his father's faith he will instead have a faith that is his own. The father's apprehensions depart and he has confidence that his son is in better Hands than his own.

It is true that parents should trust the Lord to guide their children after they have done their part to bring them up in the fear and admonition of the Lord. It is also a deplorable fact that seeds of doubt are sown in some so-called Christian schools. Too often inaccuracies and inadequacies in translations are urged as reasons for rejecting the inerrancy of the Scriptures. Of course the true doctrine of verbal inspiration has never held that a translation was verbally inspired and therefore without error. Only the Bible in its original writings ^{is} were without error. While the Church does not have the original autographs, yet it has always had the original Scriptures and by the science of textual criticism in which existing Hebrew or Greek manuscript copies, versions or early quotations are compared, we have solid grounds for holding that the text of the Hebrew and Greek Bible is for all purposes the same as the original. A translation that was excellent for one generation of people may not continue to be a good translation for people living several generations later because of changes which words pass through. For instance when 2 Kings 9.30 says that Jezebel "tired her head" she was fixing up her hair for that is what the word "tire" meant at that time. "Tire" is a shortened form of "attire" which