

transmissions could, at times, be faulty, and the term for "thousands" may have alternate meanings that would change the size of a count. A final judgment must be suspended until more data is amassed in this area.

3. Study Principles

a. The historic account is to convey and preserve truth.

We reject the idea that this history is written in the interests of a fuller national identity with little or no connexion with actual events and/or people.

b. Spiritual lessons are gleaned well only from a well understood account

This does not mean we must know all there is to know about it but it does mean that the help we get from an account is conditioned by its contextual place in history and theology and we may not be able to discern this well without an accurate and careful study.

c. Spiritual lessons derived from historical analysis must be compared with the didactic portions.

The harmony of all Scripture is so assumed and this is an important feature in its development.

d. Lessons learned from history must be integrated into the total teaching of the Scripture.

It probably goes without saying...but we are saying it just the same. The pattern of redemptive truth in Scripture is seen in all its parts.

e. Avoid mere story telling

The accounts of history do lend themselves to this and there is some value in it if the perspective of the total truth picture is maintained.

4. Text notations

I will note in passing that the two most common text construction problems are those of textual additions and textual re-arrangements. A study in the latter may be made in I Samuel 16-18 and in the former in II Kings 17-18