

A Call to Repentance, Revival and Restoration

If The Foundations Be Destroyed What Can The Righteous Do?

Think with me about the logic of the following points for a moment:

- God gave His Word (which He conceived);
- Over a span of about 1600 years (which He created);
- Across six world empires (which He exalted);
- Through about 40 authors (which He inspired).

Yet, for all this, the best assessment man gives God in preserving a perfect Bible is *99.9%*! In man's opinion, God could not make it the last few inches across the goal line to a *100%* pure, perfect Bible. This opinion holds the Bible is almost pure, almost without error- but not *100%* pure.

This view sees the role of man as restoring the Word of God to purity through the work of textual critics. A.T. Robertson believed the concern of textual criticism was only with respect to a *"thousandth part of the entire text"*¹ of the Bible. Is this right, was it too hard for God to preserve us His Word *100%* pure, without error, for all generations?

Well, let's allow God to speak for Himself regarding His ability- through the pen of His Prophets:

- **Jeremiah, what does God say?**
*"Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and **there is nothing too hard for thee:**"* Jeremiah 32:17
- **Isaiah, what does God say?**
*"For the LORD of hosts hath purposed, and **who shall disannul it?** and his hand is stretched out, and **who shall turn it back?**"* Isaiah 14:27
- **Moses, what does God say?**
*"And the LORD said unto Moses, **Is the LORD'S hand waxed short?** thou shalt see now whether **my word shall come to pass** unto thee or not."* Numbers 11:23

So, we are left with three (3) options:

1. **Option #1** - God did not **Promise** to Preserve His Word *100%* pure to all ages. However, this contradicts what God says; He does promise to keep His Word:

*"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt **keep them**, O LORD, thou shalt preserve them from this generation for ever."* Psalms 12:6-7

- **100% Pure** - How pure does God say He will keep His Word? Perfectly pure!

*"The words of the LORD are pure words: as silver tried in a furnace of earth, **purified seven times**.*

¹ *'An Introduction to the Textual Criticism of the New Testament'*, by Archibald T. Robertson, Nashville: Broadman, 1925, p.22

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As students of the Word of God know, **seven** is God's number for **completion** or **perfection**.² God has promised to keep His Word as *100%* pure, in the *copy* (our Bible) has received in the original.³

- **To All Ages** - How long does God say He keeps His Word *100%* pure? Forever, to **ALL** ages!

*"Thou shalt **keep** them, O LORD, thou shalt preserve them from this generation **for ever**."*

God has promised to keep His Word *100%* pure, in the *copy* (our Bible) has received in the original, to **all** ages; and not just during the time of the Apostles or the time of the Reformation or the time when textual critics complete its restoration;⁴ but to **all** ages (generations).

2. **Option #2** - God wanted To keep His Word *100%* pure to All ages but He was **Unable** However this contradicts the Word of God, since He declares there is nothing '*too hard*' for Him, as already noted above.

- "...there is **nothing** too hard for thee:" [Jeremiah 32:17](#)
- "...and his hand is stretched out, and who shall **turn it back**?" [Isaiah 14:27](#)
- "...Is the LORD'S hand **waxed short**? thou shalt see now whether my word shall come to pass unto thee or not." [Numbers 11:23](#)

3. **Option #3** - God did in fact Preserve His Word *100%* pure to ALL ages; even to our present day.

This is in harmony with:

- The **Word** of God - as demonstrated above.

This is in harmony with:

- The **Character** of God

It would be both confusing and wrong for God to tell us to obey **His** Word without the absolute **100%** confidence we are reading **His** mind and not mans'. This is fundamental to our faith and God affirms so:

*"So then faith cometh by hearing, and hearing by the word of **God**."* [Romans 10:17⁵](#)

² Genesis 2:2-3

³ [Psalms 12](#) does not say God's Word *was* pure, but *is* pure. Nor does it say it is pure *today*; rather it is pure *forever*. When King David penned this scripture, he was referring to the **copy** of scripture and not the **original** as being *100%* pure; there was *no* original text of the Word of God other than that being penned. There are only two things which are eternal: God's *people* and His *Word*, and [Psalms 12](#) refer to both and comfort us in the assurance God loses neither; meaning God's *people* and His *Word* are opposite sides of the coinage of our Heavenly Father's character and purpose, and He stands as equal surety for the preservation of both: His *people* and His *Word* ([Matthew 5:18](#); [John 10:29](#); [John 18:9](#)). Equally true is, when one denies God's *Word*, they deny His *name*; His *Word* and His *Name* are also opposite sides of the same coin; when you denigrate one, you denigrate the other ([Revelation 3:8b](#); [Psalms 138:2b](#)). While the distinction in the efforts of the authors of the Chicago Statement may have temporally saved our institutions, it came at the price of not imparting a *high* view of Holy Scripture to those with whom we've been entrusted to teach. Now, we stand decades removed from the Chicago Statement (1978) and even further from Westcott & Hort (1881), whom have lead us to a post-Christian culture which possess a *low* view of Holy Scripture and question the authenticity and authority of the Word of God. The only solution is to return to the Word of God and our Baptist heritage and began teaching anew the Biblical and historical doctrine of inerrancy and a *high* view of Holy Scripture.

⁴ The textual critics admit they will never restore the Word of God: Grant, Robert M. *"The primary goal of New Testament textual study remains the recovery of what the New Testament writers wrote. We have already suggested that to achieve this goal is well nigh impossible. Therefore we must be content with what Reinhold Niebuhr and others have called, in other contexts, an 'impossible possibility.'"* See Standard Bearers paper, *God's Standard Bearers: The Josiah Initiative ~ Witnesses to the 100% Pure Copy of Word of God*, pages 15-20.

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It would portray God without a Father's heart. God consistently draws upon the relationship between a loving Father and child to describe His heart toward us. Therefore, ask yourself this question; If you wrote your child the most important letter of your relationship with him, would you allow it to be lost in part, if you had the power to preserve it in whole?

Neither would God, particularly since in doing so, it contradicts everything in God's Word about Himself!

*"If ye then, being evil, know how to give good gifts unto your children, **how much more shall your Father which is in heaven give good things to them that ask him?"** Matthew 7:11 ⁶*

This is in harmony with:

- The **Witnesses** of God - the testimony of the Saints of the Reformation as expressed in their Confessions of Faith which I will now illustrate.

How Have the Mighty Fallen? ⁷

So, how about let's muster up the faith '*of a grain of mustard seed*', ⁸ for that 1/1000 of a percent of unbelief, trusting God preserved us His Word **100%** pure, without error, seeing His arm is not '*waxed short*'.

Perhaps we will discover it was we who were wrong after all, and not Him. Then go confidently and unashamedly declaring the Word of God, uncompromisingly to our generation, knowing it is indeed God's mind and not mans'!

The Reformation saints believed they possessed a perfect Bible, without errors, **100%** pure as attested in their Confessions of Faith for over 200 years. In the mid 1800's this belief was challenged by the most unlikely of critics, Evangelicals. Names like: [Archibald Alexander](#) (Princeton 1812-40); [Charles Hodge](#) (Princeton 1851-78); [B.B. Warfield](#) (Princeton 1887-1902) and [A.T. Robertson](#) (SBTS 1895-1934) all stumbled and dropped the baton on the doctrine of divine **preservation** of the Word of God as handed them by the Reformers.^{9, 10}

What began as a hole in the dike of faith, in a perfect Bible, without errors, **100%** pure has 129 years later resulted in a 'post-Christian' culture¹¹ flooded with unbelief in the authority of the Word of God. Their poster child being one of their own, [Bart Ehrman](#)¹² (Princeton PhD 1985), who now denies the faith he once defended, in his Bestseller '*Misquoting Jesus*'.¹³ (Published in 12/2005).

⁵ See: 1Corinthians 14:33: "*For God is not the author of **confusion**, but of peace, as in all churches of the saints.*"; see Isaiah 45:19.

⁶ See fuller commentary under [End Notes 1 on page 13](#); '*Do the Math Principle*'

⁷ 2 Samuel 1:19

⁸ Matthew 17:20

⁹ For an excellent treatment of this issue see, '*Can Verbal Plenary Inspiration Do Without Verbal Plenary Preservation?: The Achilles' Heel of Princeton Bibliology*', by Jeffrey Khoo PhD, Dean of Far East Bible College, @ http://www.febc.edu.sg/BBVol13_1c.htm.

¹⁰ For an excellent treatment of this issue see, '*A History of My Defense of The King James Version*', by Dr. Edward F. Hills (1912-81) distinguished Latin and Phi Beta Kappa graduate of Yale University, theological degrees from Westminster Theological Seminary (BTh), Columbia Theological Seminary (ThM), and Harvard Divinity School (ThD), @ <http://www.febc.edu.sg/VPP12.htm>.

¹¹ Barna Group, '*Christianity is no Longer Americans' Default Faith*.

¹² Bart Ehrman, Ph.D., official website @ <http://www.bartdehrman.com/>

¹³ Washington Post article titled; '*The Book of Barth*' @ www.washingtonpost.com/wp-dyn/content/article/2006/03/04/AR2006030401369_pf.html

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Confessions of Faith of the Reformation

Now let's read the early saints Confessions of Faith regarding their belief in the doctrine of divine inspiration and divine preservation, believing their Bible was **100%** pure, without error (emphasis mine):

1646

1646 The Westminster Confession ¹⁴

“Chapter I.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, **by His singular care and providence, kept pure in all ages**, are therefore **authentic**; so as, in all controversies of religion, the Church is finally to appeal unto them....”

1675

1675 The Helveticas Consensus ¹⁵

“Canons

I. God, the supreme Judge, not only took care to **have his word**, which is the power of God unto salvation to everyone that believeth, committed to writing by Moses, the prophets, and the apostles, but has also watched and cherished it with paternal care **ever since it was written up to the present time**, so that **it could not be corrupted by craft of Satan or fraud of man**. Therefore the Church justly ascribes it to **His singular grace** and goodness that she has, and will have **to the end of the world**, a “sure word of prophecy” and “Holy Scriptures” (2Timothy 3:15), from which, though heaven and earth perish, **“one jot or one tittle shall in no wise pass”** (Matthew 5:18).”

1689

1689 Second London Baptist Confession of Faith ¹⁶

“Chapter I

1. The Holy Scripture is the only sufficient, certain, and infallible ⁽¹⁾ rule of all saving Knowledge, Faith and Obedience; Although the ⁽²⁾ light of Nature, and the works of Creation and Providence do so far manifest the goodness, wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will, which is necessary unto Salvation. ⁽³⁾ Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that His will unto his Church; and afterward for the **better preserving**, and propagating of the **Truth**, and for the more sure Establishment, and Comfort of the Church **against the corruption of the flesh, and the malice of Satan**, and of the World, to commit the same wholly unto ⁽⁴⁾ writing; which maketh the Holy Scriptures to be most necessary, those former ways of Gods revealing his will unto his people being now ceased. ¹ 2Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; ² Romans 1:19-21; Romans 2:14,15; Psalms 19:1-3; ³ Hebrews 1:1; ⁴ Proverbs 22:19-21; Romans 15:4; 2Peter 1:19,20

¹⁴ The Westminster Confession 1646

¹⁵ The Helveticas Consensus 1675

¹⁶ Second London Confession of Faith (Baptist) 1689

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1689 (continued)

1689 Second London Baptist Confession of Faith

“Chapter I

8. The Old Testament in (o) Hebrew, (which was the Native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of it was most generally known to the Nations being **immediately inspired by God, and by his singular care and Providence kept pure in all Ages, are therefore (p) authentic**; so as in all controversies of Religion the Church is finally to appeal unto them. (o) Romans 3:2; (p) Isaiah 8:20.”

1742

1742 The Philadelphia Confession (Baptist)¹⁷

“Chapter 1 - Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the **better preserving** and propagating of the truth, and for the more sure establishment and comfort of the church **against the corruption of the flesh, and the malice of Satan**, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), **being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic**; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.
(Matthew 22:29, 31, 32; Ephesians 2:20; Acts 28:23)”

The first edition of the above Philadelphia Confession of Faith was printed by Benjamin Franklin in 1743, and is it was essentially the 1689 Second London Confession. It became known in America as “The Baptist Confession” accepted in the north and the south.

¹⁷ The Philadelphia Confession (Baptist) 1742

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Confessions of Faith of the SBC

In 1845, the Southern Baptist Convention (SBC) was formed⁹ and ‘adopted’ the above 1742 Philadelphia Confession of Faith. When I say ‘adopted’ it means all 293 messengers at the formation of the Southern Baptist Church at the First Baptist Church of Augusta, Georgia came from associations that embraced the 1742 Philadelphia Confession of Faith, therefore no separate Confession was officially drafted and ratified; therefore by ‘default’ they embraced their existing Confession as expressing their view. This Confession articulated the **Biblical** and historical doctrine of inerrancy that the Word of God is **100%** pure; given so by God in its original by divine inspiration and kept so by Him in the **copy** by divine **preservation**.

However, in the following Confessions of the SBC, there are no clear references to divine preservation of the Word of God **100%** pure as contained in the previous one. The new Confessions of the SBC contain a nebulous statement on inerrancy which states; *‘without any mixture of error’*, but what is it referring to; the originals or the copy of the Word of God, which is the issue today. This is something which needs to be addressed.

Also what does, *‘without any mixture of error’*, really mean anyway. This is particularly troublesome in light of the current theology which limits any inspiration to the autographs, as embraced by most conservative in the Chicago Statement on Biblical Inerrancy;¹⁸ which holds to an **almost** pure Bible. So, do we believe our Bible is the **100%** pure Word of God, if so, then why do we not plainly say so as did the Confessions of our Baptist ancestry and the Reformers? Let’s look at our three Confessions of Faith since the time of our first ‘adopted’ one in the Philadelphia Confession of Faith 1742. As we will see; the 1925, 1963 and 2000 Baptist Faith and Message (BF&M) are all unclear on our statement of the divine preservation of a **100%** pure Bible.

1925

1925 Baptist Faith and Message Statement (Memphis, Tennessee)¹⁹

“I. The Scriptures

We believe that the Holy Bible was written by men **divinely inspired**, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, **without any mixture of error**, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

[Luke 16:29-31](#); [2Timothy 3:15-17](#); [Ephesians 2:20](#); [Hebrews 1:1](#); [2Peter 1:19,21](#); [John 16:13-15](#); [Matthew. 22:29-31](#); [Psalms 19:7-10](#); [Psalms 119:1-8](#).”

¹⁸ Dallas Theological Seminary (DTS) library archive of the Chicago Statement; <http://library.dts.edu/Pages/TL/Special/ICBI.shtml>

¹⁹SBC Comparison of 1925, 1963 and 2000 Baptist Faith and Message @ <http://www.sbc.net/bfm/bfmcomparison.asp>

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1963 / 1998

1963 Baptist Faith and Message Statement (San Francisco, California) ²⁰

“I. The Scriptures

The Holy Bible was written by men **divinely inspired** and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, **without any mixture of error**, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinion should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11, 89 ²¹, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2Timothy 3:15-17; Hebrew 1:1-2; 4:12; 1Peter 1:25; 2Peter 1:19-21.”

2000

2000 Baptist Faith and Message Statement (Atlanta, Georgia) ²²

“I. The Scriptures

The Holy Bible was written by men **divinely inspired** and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, **without any mixture of error**, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinion should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. (Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2Timothy 3:15-17; Hebrew 1:1-2; 4:12; 1Peter 1:25; 2Peter 1:19-21.”

The 1925 Baptist Faith and Message (BF&M) was the first officially adopted Confession of Faith of the SBC since its founding in 1845. As you recall the existing Confession of faith of the original 293 messengers of the SBC at its formulation was the 1742 Philadelphia Confession of Faith, which they ‘kept’. In 1925, the SBC felt the need for a new Confession as stated in its Preamble:

“In pursuance of the instructions of the Convention, and in consideration of the general denominational situation, your committee has decided to recommend the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of present needs, for approval by the Convention, in the event a statement of the Baptist faith and message is deemed necessary at this time.”

²⁰Ibid

²¹ Note by Standard Bearers: Revelation 20:12: (Daniel 7:10); “...**and the books were opened**: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.” Compare: John 12:48; “He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.**”

²²Ibid

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1833

1833 The New Hampshire Baptist Confession ²³

“Declaration of Faith

1. Of the Scriptures

We believe that the Holy Bible was written by men **divinely inspired**, and is a perfect treasure of heavenly instruction; 1) that it has God for its author, salvation for its end, 2) and truth **without any mixture of error** for its matter; 3) that it reveals the principles by which God will judge us; 4) and therefore is, and shall remain to the end of the world, the true center of Christian union; 5) and the supreme standard by which all human conduct, creeds, and opinion should be tried.

(1John 4:1; Isaiah 8:20; 1Thessalonians 5:21; 2Corinthians 8:5; Acts 17:11; 1 John 4:6; Jude 1:5; Ephesians 6:17; Psalms 119:59-60; Philippians 1:9-11)

Now you can see the origin of our nebulous statement on inerrancy which states; *‘without any mixture of error’*, contained in our 1925, 1963 and 2000 BF&M. Again, what is it referring to; the originals or the **copy** of the Word of God? Particularly in light of Chicago Statement on Biblical Inerrancy;²⁴ which holds to an **almost** pure Bible? So, do we believe our Bible is the **100%** pure Word of God, if so, then why do we not plainly say so as did the Confessions of our Baptist ancestry and the Reformers- why did we weaken our witness on inerrancy?

I would like to delve a little further into the question - why did we weaken our witness on inerrancy? Was it unintentional or intentional, if so, why? Why would the Standard Bearers of inerrancy, the ‘people of The Book’ intentionally weaken their witness on inerrancy, particularly when it was under assault from within by textual criticism²⁵ and without by ‘science’²⁶ at the time?

What does it mean in the 1925 Preamble when it states *“in consideration of the general denominational situation”*; *“is deemed necessary at this time”* - which caused them to embrace what has been referred to as a ‘kinder and gentler’ version of the Second London Baptist Confession²⁷ (i.e. 1742 Philadelphia Confession of Faith)? May I suggest that there were currents at work in 1925 which caused us to produce a *political* versus a *doctrinal* statement; meaning a BF&M which would garner the most support, and thereby get ratified. Might I add this was repeated in 1978 with the ratification of the Chicago Statement by ‘conservatives’. This ought not to be.

The Philadelphia Confession of Faith of 1742, as well as those before²⁸, were primarily **doctrinal** statements, rather than **political** ones. Meaning they were written to clearly articulate and differentia the beliefs of their adherents rather than to make general statements to attain the greatest consensus. Allowing room for such distinctions as salvation by election or freewill did not undermine the faith- you can get saved either way (although I believe *“whosoever”* is God’s plan).

²³1833 The New Hampshire Baptist Confession @ http://www.spurgeon.org/~phil/creeds/nh_conf.htm

²⁴ Dallas Theological Seminary (DTS) library archive of the Chicago Statement; <http://library.dts.edu/Pages/TL/Special/ICBI.shtml>

²⁵ 1881 Westcott & Hort published their New Testament Greek text, departing from the *Textus Receptus*, the historical text of the church and the Reformation.

²⁶ 1925 The Scopes Monkey trials over the creation-evolution controversy; pitied modernists, who said religion was consistent with evolution, against fundamentalists who said the word of God as revealed in the Bible trumped all human knowledge.

²⁷ The Philadelphia Confession of Faith 1742 was known prior as the Second London Baptist Confession 1689, until it was slightly modified and renamed in 1742 by the Philadelphia Association.

²⁸ 1646 The Westminster Confession; 1675 The Helveticas Consensus; 1689 Second London Baptist Confession of Faith.

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On the other hand, negotiating the **Biblical** and historical doctrine of inerrancy cannot be a point of debate. Embracing an **almost** pure Bible is clearly unbiblical and undermines the faith by denigrating the Word of God. The 1925 BF&M was written in the heat of the challenges by evolution and textual criticism; both assault the inerrancy of the Word of God. Evolution attacks the doctrine of divine inspiration, meaning the original was not of God, therefore not authoritative. Textual criticism, at the least attacks the divine preservation, meaning the copy is not of God, therefore not 100% pure and authoritative, and at worst agrees with the evolutionist's position.

Could the 1925 BF&M sought to gain the most consensuses by appealing to the 'moderate' elements of textual critics and theist scientist; who held to the doctrine of divine inspiration, but not divine preservation? Therefore dropped the doctrine of divine preservation as clearly articulated in the Philadelphia Confession of Faith of 1742 in order to obtain a 'kinder-gentler' Confession and thereby gain a consensus?

1742

- **1742 The Philadelphia Confession (Baptist)**

“For the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing;.... **being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic**; so as in all controversies of religion, the church is finally to appeal to them.”

1833

- **1833 The New Hampshire Baptist Confession**

“We believe that the Holy Bible was written by men **divinely inspired**, and is a perfect treasure of heavenly instruction; 1) that it has God for its author, salvation for its end, 2) and truth **without any mixture of error for its matter**;”

In the Philadelphia Confession the operative word is **authentic** which is used in all the Confessions of the Reformation. Webster says 'authentic' means, **“having a genuine original”**,²⁹ which affirms the **Biblical** and historical doctrine of inerrancy which includes the divine preservation of a 100% pure Word of God, kept by Him; as pure as the original received by Him, by divine inspiration. This distinction is not contained in the New Hampshire Baptist Confession.

Things deteriorate from here when we consider the references to **Divine Inspiration** and **Preservation** in the leading Evangelical and Conservative statements. All of their Confession of Faith articulates the view of an **almost** pure Bible as alluded to by the silence in the 1925 BF&M in its defense of the **Biblical** and historical doctrine of divine preservation of a 100% pure Word of God in its copy. Let's take a look.

²⁹ Webster 1828 @ <http://1828.mshaffer.com/d/search/word,authentic>

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Evangelical Statements on Divine Inspiration & Preservation

Chicago Statement on Biblical Inerrancy ¹¹

“Article IV.

*WE AFFIRM that the whole of Scripture and all its parts, down to the **very words of the original**, were given by divine inspiration.”*

Observe the above affirmation of inerrancy is applied only to the **original** (autograph) and not the **copy** of the Word of God, our Bible. The Chicago Statement reaffirms their position that our Bible is not **100%** pure; inerrant in their following statements:

“Article X.

*WE AFFIRM that inspiration, strictly speaking, applies **only** to the **autographic** text of Scripture, which in the providence of God can be ascertained from available manuscripts with **great accuracy**. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully **represent the original**.”*

Exposition

Infallibility, Inerrancy, Interpretation

*“...non-chronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days; **we must not regard these things as faults** when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, **it is no error not to have achieved it**. **Scripture is inerrant, not in the sense of being absolutely precise by modern standards**, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.....”*

Chicago Statement on Biblical Inerrancy (continued)

Transmission and Translation

*“Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the **autographic** text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text appear to be **amazingly well preserved**, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.*

*Similarly, **no translation is or can be perfect**, and all translations are an additional step away from the autographa. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude **that the true Word of God is within their reach**. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, **no serious translation** of Holy Scripture **will so destroy its meaning as to render it unable to make its reader "wise for salvation through faith in Christ Jesus"** (2 Tim. 3:15).*

The above Chicago Statement claims, ‘so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is **in no way jeopardized by the fact that the copies we possess are not entirely error-free**’.

A Call to Repentance, Revival and Restoration

If The Foundations Be Destroyed What Can The Righteous Do?

Wait a moment this is not what the Westminster Confession states. The framers of the Chicago Statement are implying their statements on the divine inspiration and preservation of the Word of God are in harmony with the Reformers beliefs in a Bible without errors. However this is not a true statement when you read that the Reformers believed the Bible was **100%** pure; and **without error**, as stated in the Westminster Confession below (emphasis mine):³⁰

“The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them....”

Almost all ‘conservative’ Protestants leaders have departed from the historical doctrine of inerrancy held by their forefathers. They attribute inerrancy only to the **original** and not the **copy** of the Word of God (our Bible) as represented in these statements:

Evangelical Theological Society Constitution (ETS) ¹²

*The Bible alone, and the Bible in its entirety, is the Word of God written and is therefore **inerrant in the autographs.**”*

Tyndale Fellowship ³¹

*“The Bible, as **originally given**, is the **inspired and infallible Word of God**. It is the supreme authority in all matters of belief and behaviour.”*

If the foundations be destroyed, what can the righteous do? (Psalms 11:3)

Just because the Word of God may be ‘lost’ to some does not mean it has to be so with us. The Psalmist asked the question, *“If the foundations be destroyed, what can the righteous do?”* The answer is both simple and singular; we build, raise, repair and restore the foundations and walls of faith, lost through neglect!

*“And [they that shall be] of thee shall **build the old waste places**: thou shalt **raise up the foundations of many generations**; and thou shalt be called, The **repairer of the breach**, The **restorer of paths** to dwell in.”* Isaiah 58:12

This is not the first time the Word of God has been ‘lost’. The people of God ‘lost’ the Word of God in the days of Manasseh. The church ‘lost’ it again in the dark ages of Roman Catholicism. In both instances it was recovered and a **revival** followed. As in the days of King Josiah (2Kings 22), a revival of the Word of God in the hearts of God’s people, is ignited first by a revival of the Word of God as the Word of God. The Word of God tells us faith comes by hearing and hearing by the Word of God (Romans 10:17).

³⁰ See PDF page 92 of 233 in Dr. Edward F. Hills book, *The King James Version Defended: A Christian View of the New Testament Manuscript*, Chapter 4 (A Christian View of the Biblical Text), Section 2 (How the New Testament was Preserved); Sub-section 3 (Alternative Views of the Providential Preservation of the New Testament); (g) **Are naturalistic New Testament textual critics providentially guided.** Edward Freer Hills (1912-1981) was a respected Presbyterian scholar. Graduate of Yale University and earned the Th.B. degree from Westminster Theological Seminary, Th.M. degree from Columbia Theological Seminary. After doing doctoral work at the University of Chicago in New Testament textual criticism, he completed his program at Harvard, earning the Th.D. in this field. In 1956 he published *The King James Version Defended: A Christian View of the New Testament Manuscript*, which devastated the Westcott-Text theories and exposed the rationalistic foundation of the entire modern version superstructure.

³¹ Tyndale Fellowship doctrinal statement

<http://www.tyndale.cam.ac.uk/index.php?page=frame&add=http://www.tyndalehouse.com/Doc->

A Call to Repentance, Revival and Restoration

If The Foundations Be Destroyed What Can The Righteous Do?

These attacks over the last 129 years have gone far in diminishing and neutralizing the **authority** of the Word of God. This toll can be seen most clearly in the ignorance or rejection among Christians regarding their understanding of God's design for family. This has contributed to the eroding of our faith and the evolving of a 'post Christian' culture in most of our lifetimes. As a result we have 'lost' the Word of God and are experiencing a famine.

Today, as God warned, we are being destroyed for a lack of understanding, appreciation and reverence for the Word of God, as the Word of God:

*"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, **but of hearing the words of the LORD:**" (Amos 8:11)*

*"**My people are destroyed for lack of knowledge:** because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast **forgotten the law of thy God**, I will also forget thy children." (Hosea 4:6)*

In closing, the greatest legacy we can leave is to restore the **Fear of the Lord** to this generation. This can be accomplished by reestablishing our faith in the **authority** of the Word of God. This authority emanates **only** from a Biblical understanding of **Inerrancy**. So, may we and particularly the lions of the faith, rededicate ourselves to spend whatever remaining capital with which we've been entrusted in our golden years-- in time, energy, wealth and reputation-- to this end: Laying them at the foot of the Cross, going without the camp, as Jesus did in spending His all for our redemption.

Let us mourn the loss of faith in the authority of the Word of God which is so apparent in this generation. That each of us as leaders, takes a hard look into the mirror and ask ourselves this one question, **"Is this generation only living out the natural conclusion of our teaching or lack thereof on the subject of Inerrancy?"** While we may be reluctant to acknowledge where this lack of logic in our line of reasoning has led us, our children see it all too clearly. The issue today is a lack of the **Fear of the Lord**, rooted in **mans'** definition of Inerrancy, which has undermined the authenticity and authority of the Word of God. **We have indeed sown the wind of ignorance and unbelief and are now reaping the whirlwind thereof.**

Today, may God's Standard Bearers rise again to their call; in the spirit of Wycliffe and Tyndale? They also exhausted their capital; in time, energy, wealth and reputation, devoting their very lives in the defense of the Inerrant Word of God. Faithful shepherds of their day, opposing those who would exalt the traditions of men above the Inerrant Word of God, thereby protecting God's sheep. May we, like them be able to say with Apostle Paul:

"Wherefore I take you to record this day, that I [am] pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:26-28 (Ezekiel 33)

God bless,

Louis M. Kole **Standard Bearers**
louis.kole@standardbearers.net

Hymn ~ *We Rest on Thee, our Shield and our Defender!*

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11

A Call to Repentance, Revival and Restoration
If The Foundations Be Destroyed What Can The Righteous Do?

End Notes: 1 – ‘Do the Math Principle’ Commentary ([Click to return to page 3](#))

The above principle of following a loving Father’s heart is helpful in understanding God and His Word. It can clear-up the fog of winding theological arguments. There are times we are called to *‘calculate’* in our relationship with God based on His character as a loving Father, whose word is sure and will lead us right. This is what Abraham did when God asked him to do something seemingly contradictory to what he had been previously told by God.

*“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: **accounting** that God was able to raise him up, even from the dead; from whence also he received him in a figure.”* Hebrews 11:17-19, see full story in [Genesis 22](#)

It says Abraham did **accounting** when confronted with these seemingly contradictory and confusing statements from God. The Greek word here used for **accounting**, λογίζομαι. It’s translated **count** in the New Testament five times and a synonym would be *‘to calculate’*. On what was Abraham **counting** or **calculating** to navigate these seemingly contradictory and confusing statements from God? It was on the character of God Himself!

*“...**Accounting** that God was **able** to raise him up, even from the dead;...”*

Abraham *‘did the math’*; taking *inventory* of God’s character and came up with the right answer and response! If we follow Abraham’s faith, and do the same when faced with seemingly contradictory and confusing statements from God, we’ll discover the right response as well! Oswald Chambers has a very good quote on this point: *“Anxiety is **calculating** without God.”*

Standard Bearers Browser

Louis Kole

Vision

It is the **mission** of **Standard Bearers** to present the Biblical and Historical doctrine of Inerrancy; teaching the Bible is *100%* pure; inerrant in the *copy* which we hold in our hands today. Our goal is to strengthen the faith of Pastors, Teachers and Laymen in the authenticity and authority of the *100%* pure, inerrant Word of God, knowing ~ “*So then faith cometh by hearing, hearing by the word of God*” ([Roman 10:17](#)).

Share

Prayerful consider using the resources contained in the [Standard Bearers Browser](#) (next two pages) for: your Sermon preparation, Bible Study class, to forward to others and post to your Social media. For more, go to the [Standard Bearers](#) home page (www.standardbearers.net) for an overview of the Biblical and Historical Doctrine of Inerrancy. For another quick read see, [Retaking the Hill of Biblical Inerrancy: The Next Reformation~ The Westminster Confession Rejection of the Chicago Statement](#).

Teaching

For a presentation by [Dr. Floyd Nolen Jones, Ph.D, Th.D.](#) on any of these topics: Chronology of the Old Testament; Creation & Evolution, [Science & the Bible](#), The Identity of the Text of the New Testament or The Biblical & Historical Doctrine of Inerrancy, please contact me; Louis Kole at, kolelm@gmail.com.

Exhort

You *can* know for yourself the identity of the *100%* pure; inerrant, preserved *copy* of the Word of God by the aid of the Holy Spirit; the *Author, Superintendent* and *Teacher* of the Word of God. This is the promise of God and the witness of the saints.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you." ([John 16:13-14](#))

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." ([1 John 2:27](#))

[Francis Turretin](#)¹ 1623-1687 (brackets and emphasis mine):

*"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** ² [perfect copy; genuine original; 'authentic'] which are so called because they set forth to us the word of God in the **very words** of those who wrote under the **immediate inspiration** of the Holy Spirit."*³

God bless,

Louis M Kole

[Hymn ~ Come, Gracious Spirit- Heavenly Dove!](#)

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." ([Revelation 3:11](#))

¹Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition.**" *Turretin on Justification* an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

² Apograh means "**a perfect copy, an exact transcript**". This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as '**authentic**', which [Webster's 1828](#) dictionary defines as "**having a genuine original**".

³ Turretin, *Institutes of Elenctic Theology*, (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

Standard Bearers Browser

Louis Kole

Resources

Enjoy the following works provided by *Standard Bearers* on the Biblical and Historical doctrine of Inerrancy. **I encourage you to share these documents by using the link, since they're being regularly updated.**

Dr. Floyd Nolen Jones

- **Works of Dr Jones**

Works is a PDF portfolio of *all* the **Works of Dr. Jones** listed below (except the charts from his Chronology of the Old Testament). **Please allow a moment for this PDF portfolio to open.**

- **An Analytical Red Letter Chronology of the Life of Christ as Revealed in the 4 Gospels and placed in a Harmony Format: A Return to the Historical Text** Dr Floyd Nolen Jones PhD ThD
- **The Gospel Colophons and the Synoptic Problem** Dr Floyd Nolen Jones PhD ThD
- **The Septuagint: A Critical Analysis**
- **Chronology of the Old Testament: A Return to the Basics**

In this book, **Dr. Jones** provides a systematic framework of the chronology of the Bible from Genesis through the life of Christ and it comes with a CD containing 14 chronology charts. In addition, a set of full-size prints can be obtained at: **A&E-The Graphics Complex** (713) 621-0022; 4235 Richmond Avenue, Houston, Texas 77027; Reference Quote Number: IQ9209 (Floyd Jones Charts).

Excerpts from Dr. Jones' **Chronology of the Old Testament**

- ◇ **The Length of the Sojourn in Egypt** ~ Chapter 4 excerpt (p.54)
- ◇ **40 Years after What? The date of Absalom's Rebellion** ~ Chapter 5 excerpt (p.105)
- ◇ **Jehoiachin (Jeconiah) Age 8 or 18?** ~ Chapter 6 excerpt (p.202)

- **Chronology Charts** by Dr. Jones

The **Chronology Charts** is a PDF portfolio of *all* the Charts by **Dr. Jones** from his book, **Chronology of the Old Testament**. **Please allow a moment for the PDF portfolio to open.**

Individual Charts by Dr. Jones from, **Chronology of the Old Testament**

- ◇ **Chart 1** ~ Creation to Jesus Christ
- ◇ **Chart 2** ~ Jacob's Age Determined
- ◇ **Chart 3** ~ 430 Years Sojourn
- ◇ **Chart 3A** ~ The 4 Generations of Genesis
- ◇ **Chart 3B** ~ Scenarios for Judah's Family in Egypt
- ◇ **Chart 3CDEF** ~ Jacob and Judah
- ◇ **Chart 4** ~ Judges to the First 3 Kings
- ◇ **Chart 4AB** ~ Judges Tested by Judah's Lineage
- ◇ **Chart 5** ~ Kings of the Divided Monarchy
- ◇ **Chart 5A** ~ Kings of the Divided Monarchy
- ◇ **Chart 5C** ~ Kings of the Divided Monarchy
- ◇ **Chart 6** ~ Creation to Creator
- ◇ **Chart 7** ~ 390 Years Confirmed

- **Which Version is the Bible?**

Excerpts from Dr. Jones' **Which Version Is The Bible?**

- ◇ **Mark 16 last Verses** ~ Chapter 2 (p.30)
- ◇ **The 1881 Revision KJB** ~ Chapter 3 (p.49)
- ◇ **How Princeton Was Corrupted** ~ Chapter 8 (p.186)
- ◇ **How the Conservative Seminaries Were Corrupted** ~ Chapter 8 (p.189)
- ◇ **The Criticism Today: The Age of Miniscules** ~ Chapter 9 (p.202)
- ◇ **Pericope De Adultera John 8** ~ Appendix A (p.219)
- ◇ **The Johannine Comma 1John 5** ~ Appendix B (p.231)
- ◇ **Examples of Modern Criticism** ~ Appendix C (p.241)
- ◇ **History of Texts Transmission** ~ Appendix D (p.247)

Standard Bearers Browser

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Louis M Kole

- [Works of Louis M Kole](#)
Works is a PDF portfolio of *all* the papers by Louis Kole listed below. Please allow a moment for this PDF portfolio to open.
- [How We Know The Bible Is True: 100% Pure, Inerrant](#)
~ *The Biblical and Historical Doctrine of Inerrancy* (standard bearers home page)
- [Letter To A Pastor: How Shall They Hear Without A Preacher?](#)
~ *So then Faith Cometh By Hearing, and Hearing By the Word of God* (custodianship of the Word of God)
- [Textual Criticism 101: Theological, Faith-Based versus Naturalistic, Rationalistic](#)
~ *Believing or Neutral to Divine Inspiration, Divine Preservation, Divine Identification* (textual criticism)
- [Preaching and Loss: Peer Pressure and the Fear of the Lord](#)
~ *Why the Tempest? The Foolishness of Preaching* (the duty of a watchman)
- [Retaking the Hill of Biblical Inerrancy: The Next Reformation](#)
~ *The Westminster Confession **Rejection** of the Chicago Statement* (overview in a nutshell)
- [Divine Preservation: How We 'Lost' the Doctrine of the Divine Preservation of the Word of God](#)
~ *3 Centuries of Sound Doctrine ~ Eradicated in 3 Generations of Neglect* (the error)
- [God's Standard Bearers: The Josiah Initiative](#)
~ *Witnesses to the 100% Pure Copy of Word of God* (proof texts & state of our witness)
- [The Fear of The Lord: Restoring the Biblical Doctrine of Inerrancy](#)
~ *The Fear of Man verses the Fear of the Lord* (flagship paper)
- [A Call To Revival: Restoring the Foundations](#)
~ *If the Foundations Be Destroyed What Can the Righteous Do?* ("hath God said?")
- [The Josiah Initiative: Countering The Assault Upon the Inerrancy of the Word of God](#)
~ *How are the Mighty Fallen and the Weapons of War Perished!* (a call to action)
- [The 'Lost' Doctrine: Can A Doctrine 'Die' Which Is a Fundamental Truth of the Faith?](#)
~ *The 1000 Year 'Death and Rebirth' of the Doctrine of Justification by Grace Alone* (lesson from the past)

Dr. Jeffrey Khoo

- [Can Verbal Plenary Inspiration Do Without Verbal Plenary Preservation?: The Achilles' Heel Of Princeton Bibliology \(FEBC\) a must read](#)

Dr. Edward F Hills

- [Scholasticism Versus the Logic of Faith ~ Excerpt from *A History of My Defence of the King James Version* \(FEBC\)](#)
- [The King James Version Defended](#)

Dr. Wilbur N Pickering

- [What Is Eclecticism? ~ Excerpt from *The Identity of the New Testament Text*](#)
- [The Identity of the New Testament Text](#)

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- [Bible teaching ~ TV by Dr Charles Stanley](#)
- [Bible resources ~ Blue Letter Bible digital Bible and study tools](#)
- [Dictionary ~ Noah Webster's 1828 Digital dictionary](#)
- [Devotional ~ Oswald Chamber's *My Utmost for His Highest*](#)

Hymn ~ *We Rest on Thee, Our Shield and Our Defender!*

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)