

While admitting on the one hand that in text critical matters the Bible was as any other literature, Warfield had to contend that it was still the verbally inspired Word of God.

For they loved the praise of men more than the praise of God
(John 12:43).

This was a demanding task indeed, but not intellectually beyond Warfield's abilities. Warfield's solution was to shift his doctrine of inerrancy to include **only** the original autographa; no longer holding to the belief in the inerrancy of the Bible of the Reformers, the Traditional Text. Thus he moved that if the locus of providence were now centered in *restoration* via "Enlightenment" textual criticism, rather than *preservation* of the traditional texts, then we need not concern ourselves with the criticisms lodged at the text of Scripture presently (and historically!) used in the Church. This posture allowed Warfield to actually join with the critics of the Princeton position as God's agents (or as some view it, as prophets) in the task of restoring the inerrant original.

HOW THE CONSERVATIVE SEMINARIES WERE CORRUPTED¹

Year after year, Enlightenment critics wore down the orthodox Calvinist and other conservatives by pointing out the many discrepancies (variant readings) within the textual data. Warfield proved untrue to his original goal and finally abandoned the scholastic, creedal approach. He determined that if text criticism – German Enlightenment text criticism – could be separated from the higher criticism that fathered it, with common sense at the helm, it could lead the Church safely to the goal. Moreover, if errors and "corruptions" within our present copies could be acknowledged, then perhaps just around the corner lay the pristine autographa waiting to be restored by God's good Providence. Yet textual criticism invariably leads to higher criticism in rejecting eventually the historical and miraculous in God's Word. The denial of *this* point has allowed the promotion of the many modern translations over the past century. It is a myth that text criticism is harmless to faith.

¹ Letis, *Edward Freer Hills' Contribution to the Revival of the Ecclesiastical Text*, *op. cit.*, the material written under this heading has been adapted from pp. 86, 87, 103-105.

For the early Princetonians, authority had rested in the providentially preserved text which had been employed by the Church throughout its history, that same text having been used by the Spirit of God to bring about the Reformation. It was B.B. Warfield who brought the Enlightenment to Princeton. The following quote¹ depicts the depths of the deception into which he plunged after his return from Leipzig, a deception which has greatly aided in the satanically guided move to bring us back to the Roman Catholic "Bible" and – eventually – to the Pope.

"I have been surprised, in comparing the Revised Testament with other versions, to find how many of the changes, which are important and valuable, have been anticipated by the Rhemish (Roman Catholic) translation, which now forms a part of what is known as the Douay Bible. ... And yet a careful comparison of these new translations with the Rhemish Testament, shows them, in many instances to be simply **a return to this old version**, and leads us to think that possibly there were as finished scholars three hundred years ago as now, and nearly as good apparatus for the proper rendering of the original text." (author's emphasis and parenthesis)

Soon after Warfield's death in 1921, higher criticism entered Princeton and the Seminary was reorganized in 1929 to more fully accommodate critical thought. The facile certainty that Westcott and Hort's system seemed to offer Warfield vanished as later text critics abandoned the notion of being able to reconstruct a "neutral" text based on Codices B and a. "Eclecticism" (which has long despaired of discovering an archetypal, autographic text – apparently because in their judgment, no such entity ever existed!) became the standard approach in text criticism, and it dominates to this hour.

The adoption of the German methods and the reorganization of Princeton are part of Warfield's legacy. Another part of his legacy is that his position on inerrancy was continued through the godly professors whose lives he had influenced such as Robert Dick Wilson, J. Gresham Machen, Oswald Allis, and Cornelius Van Til. These all left Princeton at the 1929 reorganization and went on to establish Westminster Theological Seminary. Tragically, they carried with them Warfield's warped reinterpretation of the Westminster Confession which professes the "scientific" text criticism of Westcott and Hort as God's means of

¹ Benjamin B. Warfield, *Collection of Opinions*, Vol. II, pp. 52-53.

eventually "restoring" the autographic text. As a result, Westminster Seminary soon became "frozen in time".

The cancer of Warfieldian inerrancy spread rapidly from Princeton throughout the ranks of the Presbyterians. From there it continued to infect other conservative groups. During the early part of the 20th-century the Southern Baptists adopted Westcott and Hort through the person of their greatest Greek scholar, A.T. Robertson. Robertson greatly admired Warfield and succumbed to his beliefs on text criticism. In 1925, Robertson dedicated his handbook "to the memory of B.B. Warfield".¹ To this very day, the poison continues to infiltrate and dominate all conservative circles. Truly, "a little leaven leavens the whole lump."

The reason that this wicked compromise began and goes on unabated, is that brilliant Christian scholars have refused to humble their intellects – placing their own education and intellect above the promises of God and historic Church creeds on inerrancy. All too many find themselves unwilling to stand in simple faith alongside the dauntless Reformers, Burgon, Miller, Hoskier, Nolan, Hills, Van Bruggen, Fuller, Pickering, D.A. Waite, Green, Letis, Moorman, etc., as well as many other men of God over the past centuries – wishing instead to be admired by their peers as "progressive", "informed", and "abreast of the latest scientific approaches". The vast majority thereby blindly supports the "restoration" position.

¹ A.T. Robertson, *An Introduction to the Textual Criticism of the New Testament*, (London: Hodder and Stoughton, 1925), and pp. vii-ix. Warfield's compromises included that of Scripture and evolution. Accepting the supposed great age of the earth as required by evolutionary hypothesis (as had Princetonians Charles Hodge and his son Alexander), Warfield continued bringing down Princeton Theological Seminary by assuring his readers that evolution could "...supply a theory of the method of divine providence." Arthur Custance, *Two Men Called Adam*, (Brockville, Ontario: Doorway Publications, 1983), pp. 3-7. Robertson further compromised himself by accepting the Synoptic problem. This hypothesis teaches that the similarities and differences between the Gospels of Matthew, Mark, and Luke may only be resolved by assuming a literary relationship among them. Thus the evangelists must have copied from each other and/or consulted the same written source(s) – that the Gospels are the result of interdependence among the three "Synoptic" writers. It purports that Luke and Matthew used Mark in preparing their Gospel accounts and that since Matthew and Luke recorded nearly identical matter for much not found in Mark they both used a second source in common (i.e., "Q" for the German *quelle* or "source"). Further, that Mark wrote his gospel under the direct influence of Simon Peter (not the Holy Spirit?): Robertson, *A Harmony of the Gospels*, (NY: Harper & Row, 1922), pp. vii, 255-256. Yet the Synoptic Problem cannot be proven neither indeed does it exist! Eta Linnemann, *Is There A Synoptic Problem?*, (Grand Rapids, MI: Baker Book House, 1992), pp. 9-15, 24-27.

Though at first the reader may be taken aback by the following, let him read it over several times until it be comprehended. We are not interested in anything concerning the "originals" or "autographs". God saw fit to destroy the original autograph of the tables of stone upon which the Ten Commandments were inscribed, as well as the second tables. Moreover, He allowed wicked King Jehoiakim to cut up and burn the "original autograph" given to Jeremiah and written by Baruch while at the same time the Lord preserved the **original text** without error (Jer.36, esp. vv. 22-23, 28 and 32).

Nor are we waiting in anticipation for some archaeologist or textual critic to "find and restore" to the Church the "original" text. In certain faith in God's many promises to preserve His Holy Word, we know that we already have these ten "Living Words" exactly as the Lord gave them to Moses, as well as those of Jeremiah etc. Were we to discover the "original", by faith we know that it would read exactly as we have had preserved for us in the TR/KJB.

Likewise, it is God Himself as Sovereign Lord and King who was pleased in His wisdom to destroy the autographs of the N.T. Thus, it is tempting God and sinful for us to say that there were (and can still be obtained via text critical techniques) autographs better and more reliable than the Providentially Preserved Bible that we have today. We are not, therefore, interested in any discussion or so-called scholarship which seeks to "uncover" what the originals were like. It is His preserved Bible that is the Word of God, not the autographs. The autographs **were** the infallible Word of God. As they no longer exist, they cannot **be** the Word of God – for God has promised that He would preserve His Word forever.

Nearly everyone who invokes the autographs does so to alter (and thus pervert) the Providentially preserved Scriptures. Most men and/or institutions that claim to embrace the "Doctrine of Inerrancy," do so intending it to apply only to the "originals". In so doing, they have embraced Warfield's perverted version and definition of "inerrancy". Such men and/or institutions lay claim to faith in "inerrancy," but have no doctrine of Providential Preservation and thus they are still – sad to say – looking for (or attempting to restore) the inerrant autographs. It is deceitful for pastors to hold high the Bible and proclaim "I believe God's Word is inspired from cover to cover" while saying under one's breath, "in the autographs". To maintain that we must have the autographs today in order to be certain of the text is as imprudent and needless as to insist

that we require the cup from which Christ drank before communion can be rightly celebrated.¹

Thus, whereas we aver and asseverate that the "originals" were "inspired" (Greek = *qeopneusto* = *theopneustos* = inspired by God or God breathed) and inerrant, we cannot subscribe to the modern version of the "Doctrine of Inerrancy" as it embodies only the "originals" whereas it excludes Providential preservation of the original text. This "Doctrine of Inerrancy" must be recognized by the Church as un-scriptural, untrue, tainted, prostitute, and depraved – a Canaanite idol – as it, in its current Warfieldian form, holds only to a non-existent entity.

Moreover, it is MADNESS to attempt to attain something that one already has as his possession. Hours upon wasted hours of study and research have methodically been carried out, not only by lost apostates and liberals, but – sadly – by brilliant conservative fundamentalists attempting to produce that which we have had as our deposit all along – the infallible, inerrant Word of the Living God, as He Himself promised. Oh Christian, gird up the loins of your mind – make bare the arm!

¹ Robert D. Preus. *The Inspiration of Scripture, A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians*, 2nd ed., (Edinburgh: Oliver & Boyd Ltd., 1957), p. 49. Preus is citing Dannhauer.

**And it is easier for heaven and earth to
pass, than one tittle of the law to fail.**

Luke 16:17

Standard Bearers' Browser

Louis M Kole

Vision

Standard Bearers is dedicated to presenting 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).

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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* and *Superintendent* 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 Turretin¹ 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, 'authentic']; genuine original] 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*

Hymn ~ Come, Gracious Spirit- Heavenly Dove!

God bless,

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"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 'authenticial', 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.

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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." (Rev 3:11)

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