

**Transparency: 4 Questions**  
**The Chicago Statement and The SBC Baptist Faith and Message**  
**~ On the Inerrancy of the Copy of the Word of God; our Bible ~**

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The second paragraph of the [Preface of the Chicago Statement](#) admonishes us to conform to its standards and says not do so is:

**“To refuse that submission to the claims of God's own Word which marks true Christian faith”.**

This was not written by some fringe group, rather the [leadership of our SBC](#); in contradiction to the witness of our [SBC Baptist faith and Message](#) on the inerrancy of the **copy** of the Word of God.

Dear Bro. Denny,

Please allow me respond to three of your following statements as contained in this string.

**Denny Statement 1**

*“Let me first say, I appreciate you and your concern and heart for the defense of the Doctrine of Inerrancy and Preservation of the Scriptures. I do not appreciate the shallowness in which you make a blank statement that our SBC seminaries are teaching our students that the “Bible has errors” in our affirmation and use of the Chicago Statement of Biblical Inerrancy. I know of no professor in any of our six seminaries or their colleges that teach the Bible has errors.”*

**Louis Reply 1**

**The Chicago Statement says the copy of the Word of God; our Bible has errors.** The leadership of the SBC has embraced the Chicago Statement, therefore our leadership is teaching our Bible as errors. To make this point, I've provided excerpts below from the [SB](#) paper titled, [Textual Criticism 101: Theological, Faith-Based versus Naturalistic, Rationalistic - Believing or Neutral as to Divine Inspiration, Divine Preservation, and Divine Identification?](#)

- “The challenge for ‘conservatives’ is while we may **profess** a *high view* of scripture, we in fact **possess** a *low view*, in light of the [Chicago Statement](#). To make the point abundantly obvious, I have taken the essence of the [Chicago Statement](#), including its implications and distilled them into layman’s language and framed it as we’re talking to our congregation or children (click on this [link](#) to see the original text collated with my 7 points).

*I would like to be sure I have taught you the truth about the Word of God. Therefore here is what I believe and hope you will follow my example of faith. I believe...:*

**1) God never promised to preserve a Bible with ‘total truth’;**

- *“Since God has nowhere promised an inerrant transmission of Scripture”*

**2) The only ‘total truth’ of the Word of God was in the originals which were inspired by God, but which no longer exist;**

- *“It is necessary to affirm that only the **autographic** text of the **original** documents was inspired”*

**3) The Bible is not ‘total truth’ due to the ‘slips’ by those making the copies of them, but not to be concerned since none of the ‘total truth’ has been destroyed that would prevent a reader from being saved;**

- *“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.”*

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---

- *“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”.*

**4) There is no Bible with ‘total truth’;**

- *“Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph.”*

**5) It was never the expectation or goal of the saints to have a Bible with ‘total truth’;**

- *“Since, for instance, 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.”*

**6) Since the saints never expected a Bible with ‘total truth’ it is no issue to have a Bible with errors;**

- *“When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it.”*

**7) The saint’s definition of inerrancy embraced a Bible whose ‘total truth’ contained errors.”**

- *“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.”*
- *“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.”*

Note: The [Chicago Statement’s](#) appeal to the Westminster Confession, the Mother of all Confessions including that of our Baptist heritage is untrue. In fact, the witness of the Westminster Confession actually condemns the erroneous witness of the Chicago Statement on inerrancy, which teaches the **copy** of the Word of God, our Bible is not 100% pure; inerrant (See [SB](#) paper, [Retaking The Hill of Biblical Inerrancy: The Next Reformation - The Westminster Confession Rejection of the Chicago Statement](#)).

I have a question for all of us, especially Pastors. Next Sunday morning, before we preach our sermon, would we be willing to read the above to our congregation? If not, then why do we hold to the [Chicago Statement](#) as our doctrinal statement on Biblical Inerrancy as it’s entitled? Particularly when it’s being taught to our young minister as affirmed by [SWBTS Board of Trustees](#):

- *We, the Trustees of Southwestern Baptist Theological Seminary resolve to support our current President in his position with regard to The Chicago Statement on Biblical Inerrancy and The Danvers Statement on Biblical Manhood and Womanhood. It is our understanding that these statements are used as a model with reference to biblical ecclesiology. It is also our understanding that modern culture has migrated away from these ideals, therefore, **the training of future churchmen and women is well served by including these statements** in the development and implementation of processes that lead to this end. This resolution is an affirmation of our support.”*

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**Denny Statement 2**

*“The use of the Chicago Statement was used for the broader audience of evangelicals who include numerous other denominational group, many of which deny the inerrancy of the Scriptures. The purpose of such a statement is with the intent to draw other evangelicals into a dialogue on the Doctrine of Inerrancy.”*

**Louis Reply 2 (3 parts):**

**First, who is converting who?** The reality is, the ‘bridge’ built by the [Chicago Statement](#) is working in reverse; as its doctrinal statement on the Holy Scriptures has become the norm in many of the Confessions of our SBC churches, as they echo its qualifying words; *“inerrant in the **manuscripts [originals]**”*, which limits inerrancy to the inspired *originals* only and does not extend inerrancy to the preserved *copy*, our Bible. This is in contradiction to the [SBC Baptist faith and Message](#) which does not contain this qualifying statement; nor ever has (See [SB](#) paper, [SBC Baptist Faith and Message on Inerrancy: Returning to Our Roots - What Does the BF&M Teach on the Inerrancy of the Word of God](#)).

**Second, the Chicago Statement is not a fringe doctrinal statement.** It’s was produced by the who’s who of Protestants, including our [SBC leadership](#), and affirmed by the [SWBTS Board of Trustees](#). This is the definitive statement of the ‘blue chips’ of Protestant ‘conservatives’ and ‘evangelicals’ on the doctrine of Biblical inerrancy as affirmed by one of its framers, [Dr. Jay Grimstead](#), who gives us the account of its formulation in his article, *‘How the International Council on Biblical Inerrancy Began’*:

- *“We see the International Council on Biblical Inerrancy (ICBI) Statement on Inerrancy as being a **landmark church document**, which was created in 1978 by the then largest, broadest, group of evangelical protestant scholars that ever came together to create a common, theological document in the 20th century. It is probably the first systematically comprehensive, broadly based, scholarly, creed-like statement on the inspiration and authority of Scripture in the history of the church.”*

**Third, the Preface of the Chicago Statement admonishes us to conform to its standards.** It states to not do so is; *“To refuse that submission to the claims of God's own Word which marks true Christian faith”*. Again, remember, this was not written by some fringe group, rather the [leadership of our SBC](#); in contradiction to the witness of our [SBC Baptist faith and Message](#) on the inerrancy of the *copy* of the Word of God.

**[The Chicago Statement On Biblical Inerrancy](#)**

**Preface**

*“The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word which marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.”*

**Denny Statement 3**

Finally, with regard to Divine Preservation of the text, I do believe that my brother, dear friend and Trustee, Dr. Bart Barber, has answered your questions with regard to the “Textus Receptus” and you failed to acknowledge his response. He was very gracious in his remarks and you should respond in a Christian-like manner as well.

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**Louis Reply 3**

**My objective is to articulate the *Biblical* and *historical* doctrine of inerrancy and not weary the reader.** I do not want to put the reader through the exhaustive five years I spent ‘running rabbit trail arguments’ and sifting through all the jargon. By the grace of God, I feel I’ve reduced the issue to its essentials with the help of our dear brother, [Dr. Floyd N. Jones](#), who has no equals in the defense of inerrancy (See [Science and the Bible](#) – Conference Overview).

So, the objective is to provide these essentials to the interested, particularly the laymen, who are unaware of the Chicago Statement and how it contradicts our [SBC Baptist Faith and Message](#). In one of our exchanges, I sought an answer to a very simple question, which I put to [Bro. Bart](#), Vice Chairman of the SWBTS Board of Trustees with a Ph.D. in Church History from SWBTS. The question was as follows:

- “What did the signors of the [Chicago Statement](#) do with the witness of the saints memorialized in their *Westminster Confession*?”
- Bro. Bart’s response was; **“I have not bothered to do anything with Westminster.”**

I was surprised by his seemingly nonchalant response for one with a Ph.D., in Church History, apparently dismissing the witness of ‘*Westminster*’. Particularly since the [Westminster Confession 1646<sup>\[w\]</sup>](#) is considered the ‘traditional, orthodox, classical’ Protestant Confession. So much so, it’s called the Mother of all Confessions, in that its doctrinal statement on the inerrancy of Holy Scripture is echoed in its subsequent versions, including that of our Baptist heritage, [The Philadelphia Confession of Faith 1742](#).

It eventually just became known as the Baptist Confession, and was the Confession of the churches who formed the Southern Baptist Convention in 1845, as confirmed by [Timothy and Denise George](#), a couple prolific in the history of the Southern Baptist history when they state (emphasis mine):

*“The [Philadelphia Confession of Faith](#) was transplanted to the Charleston Baptist Association in South Carolina. It soon became the most widely accepted, definitive confession among Baptists in America, both North and South. Each of the 293 “delegates,” as they were then called, who gathered in Augusta to organize the Southern Baptist Convention in 1845, belonged to congregations and associations which had adopted the Philadelphia/Charleston Confession of Faith as their own.”* (Timothy & Denise George, Introduction, *Baptist Confessions, Covenants, & Catechisms*, Broadman& Holman, 1996)

**Summary**

Also, I extended this question to you and Bro. Paige at the same time I did to Bro. Bart, but have not received a response from any. Perhaps you may care to answer it now, so let me repeat the invitation if I may:

- “I would like to respectfully extend to my dear brothers, [Dr. Paige Patterson](#) and [Dr. Denny Autrey](#) and to all on this string, the same invitation I’ve extended to our dear [Dr. Bart Barber](#);

In light of the [Chicago Statement](#), please help me and others on this string understand, what did you do with the historical witness of the saints when they affirm the 100% purity, inerrancy of the **copy** of the Word of God, our Bible as memorialized in their [Westminster Confession](#); the mother of all confessions, when it states:

- *“Being immediately inspired by God, and, by His singular care and providence, **kept pure in all ages**, are therefore **authentic** [a genuine original]”*

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Again, what do those who subscribe to the [Chicago Statement](#) do with the unequivocal witness of the saints who testify to the 100% purity, inerrancy of the **copy** of the Word of God as being: **“kept pure in all ages”**?

They could have not stated plainer their belief in choosing the word **authentic** to describe the 100% purity, inerrancy of the **copy** of the Word of God, our Bible. [Webster's](#) 1828 dictionary defines *authentic* as; **“having a genuine original”**.

The authors of the [Westminster Confession](#) ascribe the same purity, authenticity and authority to their **copy** of Holy Scripture, our Bible, as kept by the doctrine of Divine (Providential) *Preservation*, as they did to the **original**; as given by the doctrine of Divine *Inspiration*; they held both were 100% pure, ‘*authentic*’- genuine originals!

Conclusion

Perhaps the time has come for the laymen of the SBC, who ‘pay the freight’ of our institutions, to weigh in on how they feel about the [Chicago Statement](#), usurping the [SBC Baptist Faith and Message](#) on our doctrinal statement on the inerrancy of the **copy** of the Word of God; our Bible, as articulated above.

So laymen and women, prayerfully consider letting our SBC leadership know how you feel regarding the following four questions and sharing this issue with others.

1. Do you believe the **copy** of the Word of God; our Bible is 100% pure; inerrant?
2. Do you feel the SBC leadership should explain what they did with the witness of the saints, including our Baptist heritage as memorialized in our [Philadelphia Confession of Faith](#) and [SBC Baptist Faith and Message](#), that the **copy** of the Word of God; our Bible is 100% pure; inerrant, when they embraced the [Chicago Statement](#) that teaches otherwise?
3. Do you believe the SBC leadership is teaching error by promoting the [Chicago Statement](#) and its contradiction to the [SBC Baptist Faith and Message](#) on our doctrinal statement on the inerrancy of the **copy** of the Word of God; our Bible, as articulated above?
4. Do you want the SBC leadership to begin teaching the *Biblical* and *historical* doctrine of inerrancy in our educational institutions? The doctrine that the Word of God was received in the *original* by the Doctrine of Divine *Inspiration* 100% pure; inerrant and is kept in the *copy* by the Doctrine of Divine (Providential) *Preservation* 100% pure; inerrant as is the witness of the Word of God and the saints, including our Baptist heritage and our [SBC Baptist Faith and Message](#).

God bless,

Louis  
[Standard Bearers](#)  
[Standard Bearers Browser](#)

Worship Him ~ [Where My Saviour Leads I'll Follow](#) by [Edward \(or Ernest\) William Blandy](#), 1890

Blandy, a Salvation Army officer wrote this song of invitation to consecration after choosing between a comfortable post at an established church, and an alternate assignment to the New York City waterfront and slum called [“Hell's Kitchen”](#). He chose the latter.

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I can hear my Savior calling,  
I can hear my Savior calling,  
I can hear my Savior calling,  
“Take thy cross and follow, follow Me.”

*Where He leads me I will follow,  
Where He leads me I will follow,  
Where He leads me I will follow;  
I'll go with Him, with Him, all the way.*

I'll go with Him through the garden,  
I'll go with Him through the garden,  
I'll go with Him through the garden,  
I'll go with Him, with Him all the way.

I'll go with Him through the judgment,  
I'll go with Him through the judgment,  
I'll go with Him through the judgment,  
I'll go with Him, with Him all the way.

He will give me grace and glory,  
He will give me grace and glory,  
He will give me grace and glory,  
And go with me, with me all the way.

[Luke 14:25-27, 33](#) – The goal of Jesus was not to get a following, rather consecration and obedience to God

25 “And there went **great multitudes** with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. ...

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

Oswald Chambers ~ [My Utmost For His Highest](#)

*“We have nothing to do with the afterwards of obedience; we get wrong when we think of the afterwards.”*

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[Standard Bearers](#)

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](http://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](mailto: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](#)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** [perfect copy; genuine original; 'authenticall'] 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."*

God bless,

Louis M Kole

[Worship 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](#))