



February 2009
Special Edition
for Pastors Only!

The Voice is the official publication of the First Baptist Church of Hammond, Indiana.

Dr. Jack Schaap Speaks on Inspiration and the King James Bible...

**First
Baptist Church**

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Dr. Jack Schaap, Pastor



**First
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523 Sibley Street
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I want to declare what I believe concerning the Word of God. I would prefer to be my own spokesman and to speak for myself and not to have others casually or carelessly presume to speak on my behalf.

I believe the Bible is the inspired Word of God.

I believe in the verbal, plenary inspiration of the Scriptures, meaning that every word was chosen by the Holy Ghost, every word the Holy Ghost chose is in the Scriptures, and not one word is omitted. The Bible is complete and accurate.

I believe the King James Version of the Bible is the divinely preserved translation of the inspired Word of God for English-speaking peoples.

An Open Letter From Pastor Jack Schaap

*First Baptist Church of Hammond
In Indiana*

Five Twenty-Three Sibley Street

February 12, 2009

Dear Pastor:

As the beloved physician Luke wrote, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us...It seemed good to me also...to write unto thee..." (Luke 1:1, 3).

Since some statements have been made among our fundamental Baptist brethren about what I believe or what I supposedly have said, particularly in regard to my belief about God's Word, I thought it prudent for me to speak for myself. I Corinthians 14:33 says, "...God is not the author of confusion," but evidently I have been. I want to apologize to any of you who have been confused by certain statements you may have read or heard from or about me.

I want to thank the number of pastors and laymen who have called me with good questions on this matter. Your excellent spirits and kind dispositions toward me have shown to me the strength and resiliency of your Christian faith and your love for God's Word. That is very encouraging.

Certainly we must send a clear and unmistakable signal to all as to what we believe about the cardinal truths of Christianity. One of those paramount truths is our belief about God's holy Word—our Bible. So let me state my position clearly: I believe the words of God are inspired by God and that God has preserved His words for the English-speaking peoples in the King James Version. I have written on this matter on a few occasions, and of course I have preached on this subject numerous times.

In 1996 when my father-in-law and predecessor, Dr. Jack Hyles, was receiving criticism for his position on the Bible, I wrote a booklet in response to two articles of criticism from Dr. Rod Bell. The booklet is entitled "Why Stand Against the King James Bible?" and excerpts from this booklet are on page 6 of this publication. During the summer of 2008, I was encouraged by a few preacher friends to write a response on a variety of issues. I printed a booklet entitled "Dr. Jack Schaap Answers." I have sent that out upon request. The portion containing my answers about the King James Bible is included on page 7 of this publication. On November 23, 2008, during the Sunday night preaching service of the First Baptist Church of Hammond, Indiana, I preached a sermon entitled "The Power of Preservation." This sermon is posted in its entirety on our church website, www.fbchammond.com.

I want to declare what I believe concerning the Word of God. I would prefer to be my own spokesman and to speak for myself and not to have others casually or carelessly presume to speak on my behalf.

For 34 years I have been a preacher. Many of you know me and have used me in your own pulpits. No one has ever accused me of being "soft" in my preaching or my theology.

Preaching the Word of God is everything to me. It is big, it is awesome, and it is an indescribable privilege. I'm awed at my calling and stand boldly and unapologetically on God's Word alone.

I am confident in my stand on the Scriptures. I taught 23 years on the college level and have thousands of graduates of our college who took copious notes in my classrooms.

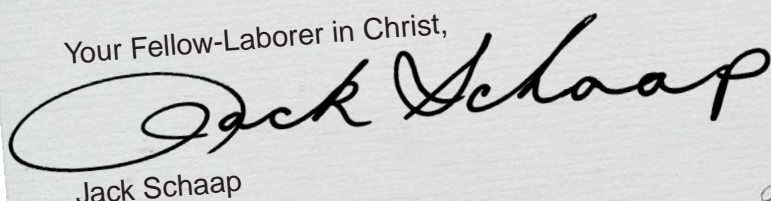
I taught on the King James Bible issues and am quite familiar with these issues. My father-in-law gave me his unflinching trust, and I have never wavered in the position that gave him the confidence to trust me.

On his deathbed he took my hand and stated pointedly, "I love many people, but I don't trust them all." He paused, squeezed my hand, and continued, "I trust you, Jack, with everything I have." It was a holy and sacred moment for me.

I took his hand and received his trust and will never do anything to compromise his confidence in me. To me it is a sacred trust.

I trust you'll take the time to read everything that's in this paper, and I hope you'll find it helpful and encouraging.

Your Fellow-Laborer in Christ,



Jack Schaap

Jack Schaap, Pastor

Zip Code 46320

219-932-0711

The following is a sampling of the questions I have received by phone call or e-mail or letter.

Q: Has Pastor Schaap changed his position on the King James Bible? I always thought he called his Bible “God’s Word” when I heard him preach!

A: No. I most certainly have NOT changed my position. I believe the same way I was taught when I was a little boy in a Baptist church, and I still believe my King James Bible is the Word of God.

Q: What’s all the fuss about? We all know we have the Word of God when we hold up our King James Bible, don’t we?

A: I couldn’t agree with you more! And, yes!

Q: Why are good men “splitting hairs” over the King James Bible’s being inspired, preserved, or whatever?

A: Good question! I suppose you’d have to ask each man his reason. I have no desire to “split hairs” with anyone who believes the Bible—the King James Bible—is the Word of God. I certainly apologize for any confusion or concern I have caused you.

Q: If we believe in divine preservation, don’t we then believe that the inspired words were preserved in their inspired state?

A: I don’t know what you mean by “inspired state.” Inspired Scriptures have to do with the original words God gave; and nobody, including you or me, has the originals. We have copies of an English translation that came from copies of other translations, etc., etc. What we have today is the promise of God that we have a faithful and trustworthy and accurate English copy of God’s copied and translated words. By faith we believe God has preserved for us His Word.

Q: If God inspired the King James Bible, could He or does He continue to inspire other translations today?

A: You bring up a complex but important question. Joseph Smith in 1827 believed he received inspired words from God on golden tablets by the angel Moroni. He then took that belief and started the Mormon church, which Baptists consider a cult.

Not one, single, modern-day translator (those who translate the Bible into modern languages for missionaries) believes he is writing his translation by inspiration. They believe they are working hard to provide a faithful and accurate copy of the Word of God in the new language. God is not inspiring these translations; God is preserving His Word through the hard work and diligent study of the translator. That’s exactly what happened in 1604-1611 with our King James Version.

Q: Do you believe the King James Bible is inspired?

A: Tell me how you define the word inspired, and I can better answer that question. If you tell me you think the word inspired means “alive and powerful,” then, yes, the King James Bible is inspired.

If you believe inspired means “God breathed the words to the 1604-1611 translators,” then, no, I do not believe the King James Bible is inspired, and that has been the orthodox Baptist position for 400 years.

Q: Is there anything wrong with saying the King James Bible is inspired?

A: In an informal setting or when speaking on the Bible in a general way, NO, I don’t think there’s anything wrong with that statement. Pastors and teachers, however, are called by God to be skilled in knowing and using the Bible.

When you go to the doctor, don’t you hate it when he uses big medical terms you don’t understand?! As a patient, we want to hear our diagnosis in simple, easy-to-understand words. But your doctor had better know what those big medical terms mean and how to define them, and he better know the difference between meningococemia and marginal blepharitis. The first is a fatal infection of the blood. The second is flaking of the skin around the eyes. The same is true for a pastor or a teacher. The common folk in the pew should hear us in plain, simple language they understand, but we better know our hamartiology from our hermeneutics, our eschatology from our ecclesiology and our inspiration from our preservation!

Q: What’s the difference between inspiration and preservation?

A. In our church here in Hammond, there is a precious grandmother in her late 60s who is rearing her teenage granddaughter alone. The mother died about a year ago. The father left the family many years ago. The grandmother birthed the mother who died. The grandmother did not give birth to the granddaughter; however, the grandmother is nurturing and rearing the granddaughter as her own child.

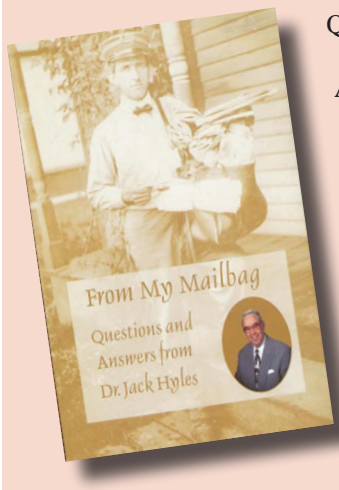
Allow me to explain. God birthed the Scriptures. They were the original firstborns of God. God did not “birth” the copies and translations; however, He is preserving them and caring for them as if He had birthed them. The originals have died. They no longer exist here on earth, but we have with us today the children of the original. God has promised to protect and preserve the children of the original just as though they were the originals. The “English child” of the original for us today is what we call the King James Bible. The King James Bible is not one of the original children; in fact, it is the great-great-great-great-grandchild of the original, but God has carefully reared the children just as carefully as He birthed the originals.

I must admit that one of my greatest disappointments concerning pastoring the First Baptist Church of Hammond, Indiana, is to watch outsiders use my father-in-law to drive a wedge between his former ministry and the present ministry of his son-in-law. I suppose nothing grieves the spirit of my wife and angers my deacons more than to watch her father and their former pastor being abused as a tool against the ministry he loved with all his heart.

Dr. Jack Hyles in His Own Words and Writings on the Word of God

1965

In 1965 Dr. Hyles printed a series of questions and answers on different topics. This was reprinted in 2003 as the book *From My Mailbag*. On pages 37-38 of this book, you will find this question and his answer:



Question: What do you mean when you say the Bible is inspired by God?

Answer: When we Baptists speak of the *inspiration* of the Scripture, we mean "verbal inspiration." There are those who teach that God gave His thoughts to men who put in their own words these thoughts.

Others teach that the entire Bible is not the Word of God but that the Bible does contain the Word of God. Others teach that the Bible is a part of the Word of God and that God has spoken to man through other books also. Some teach that the Bible is not the Word of God but simply the words of Jesus and words of God.

The Bible itself teaches that God gave to the writers in the original language the very words to write. These holy men wrote God's words down as God gave the words to them. This teaching is what is meant by "verbal inspiration." It could be translated "word inspiration."

Great Bible teachers and preachers through the years have endorsed this truth. Such men as Dwight L. Moody, R. A. Torrey, L. R. Scarborough, Billy Sunday, B. H. Carroll, etc., have believed strongly in the verbal inspiration of the Scriptures. Ezekiel 3:4 states, "And he said unto me, Son of man...speak with my words unto them."

I especially like one of Dr. Hyles' quotes found on page 36 of *From My Mailbag*:
"The Bible is not to prove; the Bible is to use."

1967

Dr. Jack Hyles' own journey regarding the Word of God is most interesting. When I came to Hyles-Anderson College in January 1977, I heard Dr. Hyles frequently say when asked concerning the so-called mistakes in the King James Version, "Don't tell me that a bunch of baby-baptizing, non-soul-winning, Baptist-hating Episcopalians gave us a perfect translation."

He would then go on by stating a few of the "mistakes" he felt should have been better translated, such as the translation of the words *deacon* and *baptism* as well as the translation of *church* and *angel*. One has only to read his book *Let's Study the Revelation by Dr. Jack Hyles*, which was published in 1967, to see his position at that time of freely "correcting" the King James Version text. Here are nine examples in just the first four chapters:

Example #1 – Revelation 1:5

"THE PRINCE AND THE KINGS OF THE EARTH" Notice the word *prince*. It should be *ruler*. He is the King of kings and is going to reign someday on the earth for one thousand blessed years.

Example #2 – Revelation 1:6

"AND HATH MADE US KINGS" is better translated, "And hath made us a kingdom of priests." We are to be a kingdom when Jesus comes. John here is looking forward to the one thousand years of peace that Christ will bring with Him when He comes.

Example #3 – Revelation 1:10

"I WAS IN THE SPIRIT ON THE LORD'S DAY." The word *was* is translated *became*.

Example #4 – Revelation 2:11

"SHALL NOT BE HURT OF THE SECOND DEATH" can be translated like this: "is not about to go to the lake of fire." Read Revelation 20:14.

Example #5 – Revelation 3:11

"THAT NO MAN TAKE THY CROWN." *Take* could be translated *receive*. What crown? There is a crown to be given for loving the appearance of Jesus. This church was to get that crown. Will you get this one? Are you loving the appearing of Jesus?

Example #6 – Revelation 3:20

"BEHOLD, I STAND AT THE DOOR, AND KNOCK." This really should be interpreted, "Behold, I am taking My stand at the door." Jesus stands outside the doors of cold, lukewarm churches. He is always there asking for admission. What a pity.

Example #7 – Revelation 4:1

"AFTER THIS." This is better interpreted, "After these things." What things? It means after the church age. When Jesus comes to call us out of this world, the church age ceases, as the church will be with Jesus. So then we will not be caught out until the church age is completed. The rapture will mark the end of the church age.

Example #8 – Revelation 4:4

"AND ROUND ABOUT THE THRONE WERE FOUR AND TWENTY SEATS." The word *seats* is better translated *thrones*.

Example #9 – Revelation 4:6

Four new creatures are introduced in this verse. They are called "beasts," but the best translators call them "living creatures." Really they are "full-of-life creatures." They constantly are praising God, as you see in verses 7 and 8. Their sole purpose is to sing praises unto God around the throne.

1983

July 15, 1983

C

Mr. Kenneth McFadden
Route 2, Box 337
Bald Knob, Arkansas 72010

My Dear Brother:

I believe in the original inspiration of the Scriptures and in divine preservation of the King James Bible. I am opposed to Westcott-Hort, and I am a "dyed in the wool" Textus-Receiptus man.

Sincerely,

Jack Hyles
JH:mb

July 15, 1983

C

Mr. Roger McElfresh
10 Doe Run Lane
Stratham, New Hampshire 03885

Dear Mr. McElfresh:

First Baptist Church and Hyles-Anderson College use only the King James Bible. We reject the Wescott-Hort manuscripts and believe in the received text (Textus-Receiptus). No Bible but the King James is used for teaching and preaching in any of our pulpits or classrooms. We believe in the original inspiration of the Scriptures and in their divine preservation to this day.

Sincerely,

Jack Hyles
JH:mb

These two letters came from Dr. Hyles' files:

Notice that in each letter, Dr. Hyles said that the originals were inspired and that the King James Bible is preserved. That is what he taught us at First Baptist Church and Hyles-Anderson College, and that is what I believe.

1984

On April 8, 1984, he preached his famous sermon “Logic Proves the King James Version,” and he became staunchly supportive of the King James-only position.

Then in the late eighties and early nineties he began saying that only the King James Version has the perfect “genes” to “re’gene’rate” a soul, and that if one was not saved by a soul winner using the King James Version, that soul is probably not saved.

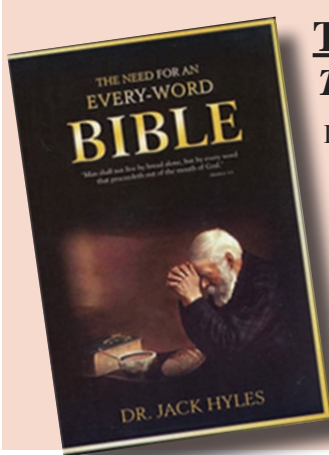
In the early nineties he sent out a cassette clarifying that position. He modified his King James position by stating that there was sufficient truth in other English versions for a soul to be saved. However, he firmly believed and preached and taught to the day he died that the King James Bible was the only perfectly preserved English text.

1995

Beginning November 15, 1995, and continuing through March 6, 1996, Dr. Hyles taught a Wednesday night Bible study series on the King James Bible. After Dr. Hyles went to Heaven on February 6, 2001, Pastor Jack Schaap and the First Baptist Church ministries promised to keep his memory and teachings alive. One way this is being accomplished is through Hyles Publications. Hyles Publications is in the process of printing new books by Dr. Hyles. No, Dr. Hyles did not leave behind unpublished manuscripts, but he did leave a wealth of teaching through his Sunday sermons and Wednesday night Bible studies. One of the first books produced after his death was the book *The Need for an Every-Word Bible*. This book was written from his Wednesday night Bible studies on the King James Bible.

I want you to notice that the following quotes and materials from this book are used completely **AND IN THEIR CONTEXT**. So often I read articles or see quotes from Dr. Hyles that are manipulated to support what the writer or speaker wanted said. That’s not fair to Dr. Hyles, and it is not fair to the truth.

In the following article from *The Need for an Every-Word Bible*, I put the entire section in. Please notice the last line of the paragraph, because this is nearly always left out when someone quotes him on the “originals.”



The Need for an Every-Word Bible

The following is taken from pages 56-57.

II Timothy 3:16, 17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” The word *inspiration* means “God-breathed.” Just as God breathed into man the breath of life, the Bible is God-breathed. In the original manuscripts, God inspired word for word what every man should write down. In the 1950s at Southwestern Seminary, I heard a professor say, “God did not give us the very words. God gave man the thoughts, and man penned those thoughts in his own words.”

Little ol’ Jackie-boy Hyles stood up and said, “That’s a lie!” Every word was given by inspiration of God. II Peter 1:21 says, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” Two words are used to explain inspiration. One is *verbal*, which means “every word is inspired”; the other is *plenary*, which means “all Scripture is inspired.” **In this study thus far, we’ve discussed only the original language.**

In this same book he said this about preservation:

God gave the Bible word for word and preserved it word for word. That is what Psalm 12:6 and 7 means, “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.” By breathing through holy men of old, God inspired the very words of God that were in Heaven. God said, “I want you to write what I tell you to write.” God looked at the Book in Heaven and read it word for word to those men, and they wrote it word for word. The God who could do that could also preserve the very words that He inspired.

1996

On March 6, 1996, Dr. Jack Hyles taught the last lesson in the Wednesday night Bible study series on the King James Bible. The following is transcribed from that lesson:

If in fact we are going to be judged by the Word, how could God be just and not give us the Word?

There must be a final authority for the people of God. The Constitution is being interpreted instead of obeyed. Where is the final authority? Some possibilities are:

1. The church (Catholics)
2. A man (*ex Cathedra*)
3. Human experience (Charismatics)
4. Human reasoning (Liberals)
5. The Bible (Fundamentalists)

Where can we find this final authority?

Several Observations:

1. **We have no original manuscripts.** Consequently, the original manuscripts cannot be the final authority. If we cannot get to the words that are going to judge us sometime, then God would be an unjust God.
2. **We know that the Words of God are available somewhere.** Since we know they are available somewhere because God said He would preserve them for all generations, where are these words of God?

3. **We know that they were originally inspired.** All Scripture is given by inspiration or “God-breathed” and given to holy men of old, and they put them down word for word just like God inspired them to do so.

4. **We know that these inspired words have been preserved.** We know that these inspired words have been preserved. **I have never said that the King James Bible is inspired.** I have said it has been preserved word for word since the inspiration was given to holy men of old in the original. God inspired the Bible. And I don’t understand it—if God can take the Word of God that always was in Heaven and give it word for word to men like David and Paul and Moses and others—very, very imperfect men. If God can inspire it through those men, why can’t He preserve it through men from then on? So, that means we know that those inspired words have been preserved. That means they always were and they always will be—**original inspiration, perpetual preservation.**

5. **We know that these words have always been preserved.** The words of God did not become preserved in 1611. There was no King James Bible before 1611; but God had preserved His words before 1611, or He couldn’t have preserved them after 1611.

6. **I believe that in the English language the King James Bible is that preserved Word or words.** I believe the King James Bible, in the English language, contains the very words preserved that God inspired to holy men of old. So, I believe that this is a perfect Bible. I am willing to fight over that. I am willing to risk my ministry over that. I have already hung my salvation on it.

7. **I believe that all the other versions in the English language are perversions.**

8. **I believe that God can likewise preserve His words in other languages.**

(You can listen to this Bible study in its entirety by logging on to www.fbchammond.com.)

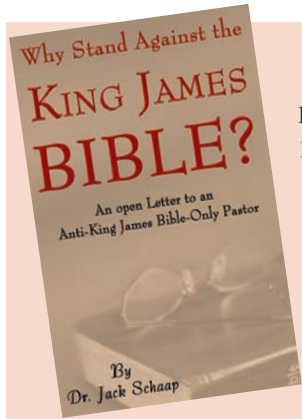
Please notice what Dr. Hyles said in point number four: “I have never said that the King James Bible is inspired.” This is what he taught at the First Baptist Church and Hyles-Anderson College, and that is what I believe as well.

Pastor Schaap's Position on the Word of God

My own journey with the King James Bible probably starts in my early childhood days in my home church in Holland, Michigan. We were taught that the King James Bible was the only Bible to use, that it was a superior text, and that it was as reliable and trustworthy as the original manuscripts God gave to man by inspiration.

That teaching and that confidence in the King James Bible has never left me. I believed as a little boy growing up in a deacon's home that my King James Bible was the very Word of God, given by inspiration and kept and preserved by the power of God in the English language. My dad taught me that. He still believes that today at age 75, and so do I.

I believe exactly the same today. I have not always agreed with the wording or the spirit of some of my fellow believers, and I have been disappointed at the unethical treatment of some preachers by others. But I have never changed my position that the Bible is the inspired Word of God and that God's Word is perfect and that I can trust it in my English King James Bible, just as though I had the very words from Moses, David, Daniel, Matthew, Paul, and others! That belief has been and is now and always will be unshakable in my life. Period! What God gave to us by inspiration, He has power to keep for us by preservation.



Excerpts From, "Why Stand Against the King James Bible?"

In 1996 as an assistant to the president at Hyles-Anderson College, I wrote an open letter to Dr. Rod Bell of *Frontline Magazine* in response to two magazine articles attacking my father-in-law entitled, "Fighting the Right Battles" and "Resolutions" he had written in the November/December issue of that magazine. I made eight observations, and I'd like to share them here:

1. You state, "The inspired Word of God is fully sufficient to meet all of man's spiritual needs." I agree totally. Obviously you believe there is something called the Word of God.
2. You imply that you believe in the verbal plenary doctrine of Bible inspiration. I agree, if by that you mean God gave the very words (verbal) and that the Word of God is complete without omission or error or superfluity (plenary). In other words, verbal and plenary inspiration means the Word of God was given word for word, and God left out nothing and added nothing. It is complete and perfect. I Corinthians 2:13 clearly teaches that doctrine when it indicates that the Holy Spirit teaches with words chosen to reveal the truths of God.
3. You state that only the original manuscripts were inspired by God. I agree. But you omit the vital biblical teaching of divine preservation. Inspiration and preservation are two different matters. I don't personally know of any of Dr. Hyles' followers who believe that the King James Bible is inspired. The King James Bible is not inspired! The word *inspired* means God breathed out these very words Himself. However, the doctrine of divine preservation teaches that **God will preserve what He inspired** so that each generation will have the accurate and complete Word of God. *Inspiration* refers to God's telling the original human writers exactly what to write; *preservation* refers to God's carefully overseeing the copying of His words and preserving these copies of those words so that succeeding generations of believers have a reliable and accurate copy of the Word of God. Of course, you know all of this better than I do, Dr. Bell, but I want those who may read this letter to understand the terms being used.
4. You imply that we have the original writings around today. I strongly disagree. You know full well there is not even one word from even one original manuscript that is available to anyone anywhere in the world. Not even the tabloids pretend to have found one—at least not yet.
5. In your article, you imply that all translations should be compared to the original writings. Sir, that is absolutely impossible. Since there are zero originals available, there is no way to compare a translation with one. Now, I am confident you know that, but why you (or any other of your crowd) continue to teach that is totally mystifying to the rest of us who also know the truth. You could not produce an original if your life depended on it. The originals simply do not exist in any available form today!
6. You state that, "It is illegitimate to check one copy by another," and again you state, "No translation can genuinely claim what only may be said of the original inspired writing." Now, Sir, that just is not correct. To believe your statement to be true, one must agree that there never was, is, or can be a complete and accurate Bible. What you are saying is man has never had a Bible since the last page of "original manuscript" decayed! What a supreme contradiction of God's promise to keep and preserve His pure words forever as He promised through David in Psalm 12:6, 7! Dr. Bell, whom should I believe, God or you? The Holy Spirit answers that question for me in Romans 3:4, "...yea, let God be true, but every man a liar..." Do you honestly believe that the Massorete family, who so carefully and scrupulously copied the Old Testament Scriptures were not "checking one copy by another"? Do you believe that the Apostle Paul, when reading from and preaching from the Old Testament, did not believe he held in his hands the very preserved Word of God and that the copy he held was as reliable and trustworthy as the "original" itself? When Jesus commanded the Pharisees in John 5:39 to "Search the scriptures," do you believe He was commanding them to examine the "originals"? He is the "ORIGINAL" Himself (John 1:1, 2). There were NO "original manuscripts" of the Scriptures for them to search, for most of the Bible was not available to them. The "ORIGINAL" COMMANDED THEM TO SEARCH A COPY!! And Jesus stated that the copy would testify of Him (the "ORIGINAL"). Sounds to me like Jesus was telling them to use a copy to check the "ORIGINAL." Obviously, a God wise enough to communicate His words to man is powerful enough to preserve them just as accurately for future generations.
7. You assert that "the doctrinal integrity of any particular English translation can be done only by examining its faithfulness to the original languages." By original languages, I presume you mean the Hebrew and Greek, with the added possibility of the Chaldean language. Now, we are coming to what I believe (note that this is my opinion) is the deliberate ignorance found in those who are anti-King James Bible-only believers. Please read this sentence carefully: I am convinced that the anti-King James Bible-only movement is a deliberate attempt to prevent the common man from having a Bible he can read and interpret with the Holy Spirit's guidance alone. To teach that one must compare a translation to original languages is to imply that anyone who does not know Hebrew and Greek cannot know the Word of God. That is unbiblical and self-serving. The Bible clearly teaches that the Holy Spirit chose the very words of Scripture (I Corinthians 2:10) and that the Holy Spirit lives in the body of every believer (I Corinthians 6:19) and that the Holy Spirit Himself will guide us into all truth (John 16:13). To teach otherwise is unscriptural heresy! I studied and learned Greek when I was in college. Since those days, I have studied Hebrew. I find the study of Hebrew and Greek fascinating and interesting. I find it is a help in my study of God's Word, but it is not a necessity! I am presently teaching my 11-year-old son how to exegete Scripture using a Greek text. He finds it fun and rewarding. (I pay him \$1.00 weekly to translate one verse from Greek to English.) Learning Hebrew and Greek is no great prize. It is purely a matter of discipline and desire. But so-called Hebrew and Greek scholars (or those pretending to be so) have tried to convince the American fundamentalist that he is less than knowledgeable about the Bible if all he possesses is an English King James Bible. That is wrong! There will be no rewards passed out at the Judgment Seat for knowing Hebrew or Greek. There will be rewards passed out for using your English Bible to save a soul from Hell.
8. By your use of the term "original languages," you imply that a person can go to any Greek New Testament and find an accurate translation. That is absolutely wrong! The Greek texts available are very different from one another. They use different words, and if the Holy Spirit gave His words and preserved His words, then I had better study only the words preserved by the Holy Spirit. To study another text is to study words not chosen by the Holy Spirit.

Let me use an illustration that I have used with several men. I begin by asking some questions: Do you believe God created Adam in a different manner from how He created you? I do. Do you believe you are any less human than Adam was? I do not. I believe Adam was given life by the very breath of God Himself personally and was birthed without a human father or mother. I believe you and I were given life by the divine laws of procreation and preservation through the agency of a human father and mother.

By analogy, Adam was inspired—breathed into—by God. You and I are preserved by God's power of procreation.

In comparison, I believe the original manuscripts were given by the very mouth—breath—of God. God spoke words that were carried on His breath—"God-breathed."

In comparison, I believe God has preserved His divine words through various languages and translations for these thousands of years by His divine power of preservation.

Just as Adam received the very breath from God Himself, the holy men of God spoke as they were moved by God's Spirit and were given the very words to write from God Himself.

Just as we are no less human and no less a divine work of God than Adam, so our English Bible is no less divine and no less than the "originals" are. Our English Bible was not breathed out in words given by God Himself, just as we were not created by the very breath of God as Adam was. But our English Bible is just as much the Word of God—just as alive and powerful and supernatural and transforming—as the manuscripts written by the apostles themselves.

God doesn't have to breathe each new child into existence as He did Adam for that child to be a divine work of God.

And God doesn't need to breathe out every word in every language and dialect in every country for His words to be a divine work of God.

In July 2008 a few pastors asked me about the King James Bible issue, and I wrote a booklet entitled “Dr. Jack Schaap Answers.” At that time there was no great conflict, so I sent it to only those who asked. This is what I wrote in that booklet:



Dr. Jack Schaap Answers...

I believe the Bible is the inspired Word of God. I believe in the verbal, plenary inspiration of the Scriptures, meaning that every word was chosen by the Holy Ghost, every word the Holy Ghost chose is in the Scriptures, and not one word is omitted. The Bible is complete and accurate.

I believe the King James Version of the Bible is the divinely preserved translation of the inspired Word of God for the English-speaking people.

I do not believe that the King James Version was spoken by God in the English language to the men of Hampton Court in England in 1604-1611.

The words of God have eternally existed. God's words are in Heaven and are established there as such. “For ever, O LORD, thy word is settled in heaven” (Psalm 119:89).

The so-called “originals” were not manuscripts written by Moses, David, Samuel, Paul, and others; no, the “originals” have always existed and are “settled” or established in Heaven as the Word of God. God transferred His words to man via face-to-face conversation, by angelic messenger, by writing with His own finger, and by dreams and visions.

The Scriptures state that, “All scripture is given by inspiration of God” (II Timothy 3:16a). The phrase “given by inspiration of God” comes from the Greek word, θεόπνευστος (theopneustos), which literally means “God-breathed.” Inspiration defines the manner in which the Scriptures were “given.” God breathed out His words, just as you and I breathe out when we speak. Our words literally are carried on our breath.

The Scriptures are God's words literally carried on the breath of God. The doctrine of inspiration teaches us that the words in Scripture were God's words—His choices, not man's. No man breathed out the words of Scripture. No Scripture has its source in the breath or words of man.

No, ALL Scripture is original with God—His choice of words—and He breathed out or inspired the words. **The doctrine of inspiration teaches that God is the Source and Author and Originator of all the words of Scripture.**

The doctrine of inspiration does not teach that there is some magical breath that God put on words. God did not blow on the words and make them “special” words. The power of the words of God lies in the fact that these words came from God. God's authority is behind them. They are awesome words, not because there is some special something that got breathed on them; but they are awesome because God chose them, He selected every word, and His authority backs up every word.

God chose the words because of the truths those words convey. The power of God's words is that He chose words that teach the truths man needs to know. Jesus said, “And ye shall know the truth, and the truth shall make you free” (John 8:32). It is not simply words that God chose; He chose the words that give us the truth. This is taught clearly in I Corinthians 2:10-13. Thus, we must be careful not to meddle with the words, lest we distort the truth.

As the doctrine of inspiration speaks to the authorship and manner in which the Scriptures were given, **the doctrine of preservation speaks to the fact that God promised to preserve His chosen (or inspired) words forever: “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.” (Psalm 12:6, 7).

Now, the inspired words of God were given by vision, by dream, face-to-face, or were given by God Himself to human writers of Scripture—the so-called “original.”

But God did not give the English words of the KJV in 1604–1611 the same way. These English words were not “given” by inspiration; they were preserved by the sovereign and providential hand of God. God wisely superintended the accumulation of manuscripts and men, and then providentially supervised the translating work of those 40-50 men at Hampton Court so that what they produced was an accurate and complete preservation of God's words in the English language. Simply stated, God preserved what He had originally inspired.

When men make statements that the King James Version is inspired of God, I hope that what they mean is what I stated at the beginning of this chapter—namely, that the Word of God is inspired and the King James Version is divinely preserved.

Unfortunately, many men do not mean that. They tell me that the King James Version was given by inspiration of God just as the very oracles that Moses composed or the words that David or John or Paul composed were given by inspiration.

When we say the Bible is the inspired Word of God, that is a great statement of faith, testifying to the authority and the accuracy of the Scriptures. **When I hear, “The KJV is inspired,” I wince because it implies something to me that dismisses the facts as to how the KJV was “given.” Saying, “The KJV is inspired,” implies that God spoke the English words to the translators at Hampton Court just as He spoke to Moses or Paul, and that simply is not accurate.**

The Word of God has always been. God spoke to man in a variety of ways, including face to face, via dreams or visions, and by writing the words with His own finger. The words that God gave to man in these various ways came directly from Him. God spoke or wrote the words Himself. The words were His choice, not man's. God inspired or exhaled these words out of His mouth, just as you or I speak words by exhaling them out of our mouths.

Inspiration does **not** refer to some **spiritual power** or “magical” power that God placed on these words. The “power” of the words is in the fact that they come from God. **His words have power because of God's authority and position.** He's God—the ultimate and sovereign Power. When Jesus spoke, He spoke as One having authority, because He is God and He spoke with the authority of God.

When the President of the United States speaks officially as the President, he speaks with all the authority of the United States behind him—the military, the Congress, the Constitution, and the citizens of this country. That's a lot of authority, but it's just a drop in the bucket compared to the authority of God. When God speaks, He speaks as THE AUTHORITY OF THE UNIVERSE, and more than that, because He made the universe. So when we speak of the Scriptures' being inspired, we refer to the fact that the words were given by God, from His own mouth so to speak.

If we say that the King James Version is an inspired version, we either do not understand the word inspiration, or we erringly think that God spoke English words to those men who translated the King James Version.

The translators never claimed that they or their work was inspired. None of them claimed that God spoke directly to them or that they got their words from a dream or vision or that God handed to them His words on tables of stone, as He did for Moses. No, the King

James translators worked hard at TRANSLATING the words into English from several other languages and translations.

The doctrine of preservation teaches us that the God Who is able to give us His words is also able to watch over the translation process so that what we have from the translators in 1611 is as accurate as the words that were inspired when He spoke them from His mouth thousands of years earlier.

The doctrine of inspiration teaches us that God gave His words to man. The doctrine of preservation teaches us that God preserved His words so that what we have today is accurate and complete.

I fully understand how we sometimes loosely speak of inspiration, and I say some things about the inspired Word of God myself often when I am preaching and pick up my Bible and say, “I believe the Bible is the inspired Word of God and is true and accurate from cover to cover, and I even believe the cover is inspired because it says ‘Holy Bible.’” I like that, and I certainly understand what I mean when I say that.

Obviously, there are many things we say in preaching to encourage the saints, but I am not saying that the Bible I hold in my hands (the KJV) was inspired by God as were the “originals.” What I do have in my hands is the **divinely preserved words of God, accurate and complete. I believe that my King James Bible is as accurate and reliable for the English-speaking peoples as were the Greek manuscripts that the Apostle Paul wrote and as accurate and reliable as the words Moses wrote and as the words that all of the holy men of old spake as they were moved by the Holy Ghost.**

When Jesus commanded the religious leaders to search the Scriptures, He was not telling them to research the original handwritten work of Moses. **“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me”** (John 5:39). He was telling them to search a preserved copy—quite possibly in a different language. And Jesus said that the preserved copy will testify of Him, and He is THE ORIGINAL. The Original was telling them to study the preserved copy. This is a powerful affirmation of the accuracy of the doctrine of preservation.

If we believe the King James Version is truly inspired, then we are forced into a most awkward position regarding translation work for foreign mission fields. If it is inspired, then we must use it alone as our basis for translation, which is not what the KJV translators did when they gave us the KJV. We are also forced into the fallacy of thinking one can only be saved if a KJV was used to win him. **To say that the KJV is inspired is to misunderstand the doctrine of preservation and to say that all peoples prior to the KJV did not have the Word of God. That is a contradiction of Psalm 12:6 and 7, “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.”** If we believe that the King James Bible is divinely preserved, we allow that God also preserved other languages and versions for various peoples so that they also have the Word of God in their language, accurate and reliable.

Perhaps it seems to you that I am being particularly “picky” about this, but if we don't get it right about the Bible, everything else we believe is in danger, for the Bible is our final authority for all matters of faith and practice.

“Every generation has to redefine the Bible for itself. Every generation has to discover for itself that the King James Bible contains the words of God.”

(The Need for an Every-Word Bible by Dr. Jack Hyles, p. 53)

Doctrinal Statements of Some of the More Well-Known Baptist Institutions of Today

These statements were copied and pasted directly from each institution's own websites on February 3, 2009.

Sword of the Lord • Murfreesboro, Tennessee

Dr. Shelton Smith, President & Editor

The Holy Scriptures – WE BELIEVE the Bible, the Scriptures of the Old Testament and the New Testament, **preserved for us in the Masoretic text (Old Testament) Textus Receptus (New Testament) and in the King James Bible,** is verbally and plenary inspired of God. It is the inspired, inerrant, infallible, and altogether authentic, accurate and authoritative Word of God, therefore the supreme and final authority in all things (II Tim. 3:16-17; II Peter 1:21; Rev. 22:18-19).

Revival Fires! Baptist College • Claysburg, Pennsylvania

Dr. Dennis Corle, President

Doctrinal Statement – We believe the Bible to be the inspired, the only infallible, authoritative Word of God, and that He has **preserved it for the English-speaking world in the Authorized Version of 1611, the King James Bible.**

Fairhaven Baptist College • Chesterton, Indiana

Dr. Roger Voegtlin, President

We believe in THE HOLY SCRIPTURE: accepting the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts and therefore wholly without error and altogether sufficient in themselves as our only infallible and authoritative rule of faith and practice. We believe that God has **preserved His Word for the English-speaking peoples in the King James Version.**

Baptist College of America • Kokomo, Indiana

Dr. Mike Holloway, President & Founder

SCRIPTURES – We believe in the verbal, plenary inspiration of the entire Bible, both Old and New Testaments. We further accept the Textus Receptus manuscripts from which came the King James Bible and **accept the King James Bible as the divinely preserved Word of God** in the English language.

Landmark Baptist College • Haines City, Florida

Dr. Mickey Carter, President, Founder, & Professor

The Bible – We believe in **the original, verbal inspiration and eternal preservation of the Scripture.** We believe that the Bible is **preserved for the English speaking world in the King James Bible.** The Bible is our sole authority in faith and doctrine. The canon, the sixty-six books of the Bible, is complete. The Scripture should be interpreted literally.

Crown College • Powell, Tennessee

Dr. Clarence Sexton, Founder & President

Statement of Faith – The Scriptures – We believe the Holy Scriptures of the Old and New Testaments to be the Bible, “as it is in truth, the Word of God...” (I Thessalonians 2:13). We believe in verbal, plenary **inspiration in the original writings,** and **God's preservation of His pure words to every generation** (II Timothy 3:16, Psalms 12:6-8). The Masoretic Text of the Old Testament and the Received Text of the New Testament (Textus Receptus) are those texts of the original languages we accept and use; the King James Version of the Bible is the only English version we accept and use. The Bible is our sole authority for faith and practice.

Shawnee Baptist College • Louisville, Kentucky

Dr. Lonnie Mattingly, President

We believe **in the original verbal inspiration** and eternal preservation of Scripture. We believe that the Bible is **preserved in the Masoretic Hebrew Text, the Greek Textus Receptus and the King James Version English Bible.** The Bible is our final authority in all matters of faith and practice. The canon, the sixty-six books of the Bible, is complete. Nothing shall be added to it nor taken from it.

Oklahoma Baptist College & Institute

Oklahoma City, Oklahoma

Tom Vineyard, President

Statement of Faith – We believe that the Bible is verbally inspired and that it is the final authority in all matters of faith, doctrine and practice. We believe that the Bible reveals God, the fall of man, the way of salvation, and God's plan and purpose through the ages.

Champion Baptist College • Hot Springs, Arkansas

Dr. Eric Capaci, Chancellor

What We Believe – The Bible – We believe that the Bible is the verbally inspired and infallible, authoritative Word of God. We believe that **the King James Bible has been preserved for the English-speaking people** and, therefore, is the only Bible used at Champion Baptist College and Gospel Light Baptist Church.

Texas Baptist College • Longview, Texas

Dr. Bob Gray, Founder & Chancellor

VERBAL INSPIRATION OF THE SCRIPTURES – We believe in the infallible inspired Word of God. **We accept the Textus Receptus manuscript as the foundational material from which we derive the King James 1611.** The Old and New Testament scriptures were written by human authors, divinely inspired and edited by the Holy Spirit, **preserved,** unbroken and passed down to us today. II Timothy 3:16; John 10:35; I Peter 1:19; II Peter 1:20, 21; Psalm 119:89

West Coast Baptist College • Lancaster, California

Dr. Paul Chappell, Founder & President

The Bible – We believe the Bible to be the revealed Word of God, fully and verbally inspired of God. We believe the Scriptures to be the inerrant, infallible Word of God, as found within the 66 books from Genesis to Revelation. We believe God not only inspired every word, but has preserved them through the ages. **We believe the King James Version is the preserved Word of God** for the English-speaking people and is the only acceptable translation to be used in this college by faculty or students (Psalm 12:6-7; II Timothy 3:15-17; I Peter 1:23-25; II Peter 1:19-21).

Golden State Baptist College • Santa Clara, California

Dr. Jack Trieber, Chancellor

Doctrinal Statement – The Holy Scriptures – We believe in the verbal, plenary inspiration of the Holy Scriptures of the Old and New Testaments and that they compose the entire Word of God. The Scriptures are inerrant, infallible, and **God-breathed;** and therefore, are the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. **The King James Version of the Bible shall be the official and only English-language translation** used by Golden State Baptist College. (II Timothy 3:16-17; II Peter 1:20-21)

Providence Baptist College • Elgin, Illinois

Dr. Keith Gomez, Founder & President

What We Believe – The Bible – We believe that the Holy Bible was written by men **supernaturally inspired;** that it is truth without any mixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of the Christian union; and the supreme standard by which all human conduct, creeds, and opinions should be tried.

1. By The Holy Bible we mean that collection of sixty-six books from Genesis through Revelation, which does not only contain the Word of God, but IS the very Word of God.
2. By inspiration we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were **supernaturally and verbally inspired** and free from error, as no other writings have ever been or ever will be inspired.
3. We further believe that God, through the Holy Spirit, has committed himself to the Divine and Providential preservation in English of the pure words of God (Psalm 12:6-7; Psalm 119:89, Proverbs 30:5). We further believe that **the Authorized Version published in 1611 is that Providentially-preserved Word of God,** to the exclusion of all other English versions. (II Timothy 3:16-17; II Peter 1:19-21; Psalm 119:89; Proverbs 30)

Grace Baptist College • Gaylord, Michigan

Dr. Jon Jenkins, Founder & President

Dr. Russell Anderson, Cofounder

Doctrinal Statement – SCRIPTURES – We believe in the verbal, plenary inspiration of the entire Bible, both the Old and New Testaments. We further **accept the Textus Receptus manuscripts from which came the King James Bible and accept the King James Bible as the divinely preserved Word of God for the English speaking world.**

Heartland Baptist Bible College

Oklahoma City, Oklahoma

Dr. Sam Davison, President

THE SCRIPTURES – We believe the Holy Bible was written by men supernaturally inspired; that it has truth for its matter without any admixture of error; that it is and shall remain to the end of the age the only complete and final revelation of the will of God to man; and that it is the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

- A. We believe **the Authorized (King James) Version Old and New Testaments are the Word of God kept intact for English-speaking peoples by way of God's divine providence and work of preservation; and that the Authorized Version translators were not "inspired,"** but were merely God's instruments used to preserve His words for English-speaking peoples.
- B. By Holy Bible we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written and providentially preserved, does not only contain and convey the Word of God, but is the very Word of God.
- C. By inspiration we mean that the books of the Bible were written by holy men of God as they were moved by the Holy Ghost in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.
- D. By providentially preserved we mean that God through the ages has, in His divine providence, preserved the very words that He inspired; that the Hebrew Old Testament text, as found in the Traditional Masoretic Text, and the Greek New Testament text, as found in the Textus Receptus, are indeed the products of God's providential preservation and are altogether the complete, preserved, inerrant Word of God.
- E. We therefore believe and require that the Authorized Version (King James Version) be the only English version used and or endorsed by the staff, faculty, and student body of this college.
Dt 4:2; Ps 12:6-7; Ps 19:7-11; Ps 119:89,105,130,160; Isa 8:20; Isa 40:8; Jer 23:29; Ezk 12:25; Mt 5:17-18; Mt 22:29; Lk 24:44-45; Jn 12:48; Jn 17:17; Jn 20:30-31; Rom 3:4; Rom 15:4; Eph 6:17; II Tim 3:16-17; Heb 4:12; I Pt 1:23-25; II Pt 1:19-21; Rev 22:18-19.

Commonwealth Baptist College • Lexington, Kentucky

Dr. Jeffery Fugate, Founder

Doctrinal Statement – SCRIPTURES – We believe in the verbal, plenary inspiration of the Bible. The Old and New Testament are definitely inspired word for word. **We accept the Textus Receptus manuscripts from which came the King James Bible.** The Scripture is the final Authority in all matters of faith and practice.

Hyles-Anderson College • Crown Point, Indiana

Dr. Jack Hyles* & Dr. Russell Anderson, Cofounders

Dr. Jack Schaap, Chancellor

Doctrinal Statement – SCRIPTURES – We believe in the verbal, plenary inspiration of the Bible. The Old and New Testament are definitely inspired word for word. **We accept the Textus Receptus manuscripts from which came the King James Bible.** The Scripture is the final authority in all matters of faith and practice.

**(This doctrinal statement was personally written by the late Dr. Jack Hyles; hence, this is the position Hyles-Anderson College still holds today.)*

Please note
that in every listing
not one institution
lists that the
King James Bible
is INSPIRED.

Official Position of First Baptist Church and Hyles-Anderson College on the Bible

1. We believe the Holy Bible to be exactly what it states itself to be, namely the oracles of God—in other words, the very Word and words of God (Acts 7:38; Romans 3:2; Hebrews 5:12).
2. We believe the word *Scripture(s)* is the term the Bible uses to represent itself (Daniel 10:21; Matthew 21:42).
3. We believe the Scriptures, as they were written by the human authors, were given by divine inspiration of God or breathed out by God. By *inspiration*, we expressly believe in the verbal, plenary inspiration of the Scriptures—verbal referring to God's giving the very words of Scripture, as opposed to God's merely impressing thoughts or concepts on the minds of the human authors and the writers of Scriptures. *Plenary* refers to the belief that the Bible is complete, without omission or superfluity.
4. We do not believe the Bible merely contains the Word of God but that it is the Word of God, perfect and without error or omission (complete).
5. Furthermore, we believe the Scriptures were translated, copied, and preserved under the watchful care of divine providence and that the English-speaking peoples of today have in the King James Version of the Scriptures an accurate, reliable, divinely preserved translation of the Scriptures.
6. Furthermore, we believe that the earliest 1900s Cambridge Edition Text released between 1901-1903 and Benjamin Blayney's 1769 Oxford edition of the 1611 KJV to be the most exacting and precise editions of the KJV.
7. We believe that due diligence must be exercised by each local church to preserve the integrity of the Scriptures in their church, as the church is the pillar and ground of the truth.
8. We do not believe that the King James translators were inspired, nor do we believe that they received this translation by inspiration of God (meaning God breathed, spoke, or moved upon them). We believe such teachings can be dangerous and have their roots in Roman Catholic and Charismatic theology. We believe such teaching endorses both the possibility and the probability of progressive revelation or continued revelation, which teachings imply that the Bible is an incomplete book and that God continues to add to it. Such teaching we reject as patently false and contrary to the clear teaching of the Scriptures.
9. We believe the work of copying and translating continues today for the various and diverse language groups in this world. We believe the work of translation demands a familiar and an exact and practical understanding of the languages in which the Scriptures were given by God, as well as the modern languages.
10. We believe the Scriptures are spirit and life. We believe God speaks to man through His words—the words in our Bible today—and through those words man can know the truths that free him from the bondage of sin and the powers of darkness. We believe God's words are powerful because they are His words. Because He is Life and Light, His words are life and light. Because He is the Resurrection and the Life, His words can resurrect men dead in sin and give them life eternal and everlasting.
11. We do not believe God promised to preserve a particular language. He promised to preserve His words. Those words have been written in Hebrew, Aramaic, Koine Greek, Latin, Egyptian, French, and Spanish, to name a few. Some of these languages are no longer used, but God's words are still with us.

An Open Letter From the Chairman of the Board of Deacons of the First Baptist Church of Hammond, Indiana

February 5, 2009

To Whom It May Concern:

On November 10, 1993, Brother Hyles preached a message entitled "How to Call a Pastor." He said that someday we would need this tape. He instructed on how the tape should be distributed and that his guidelines should be followed in calling a new pastor.

After Brother Hyles went to Heaven on February 6, 2001, our Board of Deacons met, and as acting deacon chairman, I proposed that we vote to follow Brother Hyles' instructions exactly. The Board voted to do this and also voted that I should be the chairman of the Pulpit Committee.

Brother Hyles' instructions were very detailed and specific, and I will outline them (for further details and also a description of our entire procedure, read "The Calling of a Pastor" by Dr. Thomas J. Vogel):

1. Call someone who believes the King James Bible is the only English Bible that is preserved word for word. Do not ask the person what he believes, because he will more than likely say, "I believe the King James Bible." Don't ask him if he preaches only the King James Bible, because he will just preach from it. Instead, ask the candidate if the King James Bible is the only Bible that has been preserved. No individual should be considered to ever stand behind this pulpit who does not believe the King James Bible has been preserved word for word. Find out if the candidate has any other Bibles from which he preaches. Find out if he believes any other Bible is worth using. If a candidate does not believe what we believe, he should not be called.
2. Do not consider choosing anyone who does not have the same standards, convictions, and doctrines that have been preached and that you've heard from behind the pulpit of First Baptist Church. (He addressed alcohol, tobacco, men's haircuts, ladies in dresses and skirts [not trousers].) I have carefully watched the moral breakdowns that occur when people change what they believe.
3. Do not choose a Bible expositor—topical only.
4. Choose someone who yearly attends Pastors' School.
5. Choose someone who knows and emulates the work of First Baptist Church.
6. Choose someone who puts the church above the school.
7. The church must control the schools.
8. The schools must reflect the church.
9. The pastor must lead both the church and the schools.
10. School leaders should work in the church.
11. School people must put the church first.
12. A preacher should always head Hyles-Anderson College.

After the Pulpit Committee voted to call Dr. Schaap as our next pastor, he called me at 7:00 a.m. on Wednesday, February 21, 2001, to accept the "call." He came to my house, and I gave him the "call" letter from the Pulpit Committee. He said he would bring me a letter of response that afternoon. He asked if he could borrow my copy of Brother Hyles' tape so he could listen to it. He understood that our "call" was "top secret" until I announced it that Wednesday night after the regular midweek service.

In the eight years since, I have marveled at how God has used Brother Schaap and how Brother Schaap exactly follows what Brother Hyles preached. Of course, this is to be expected, because Brother Hyles preached the King James Bible.

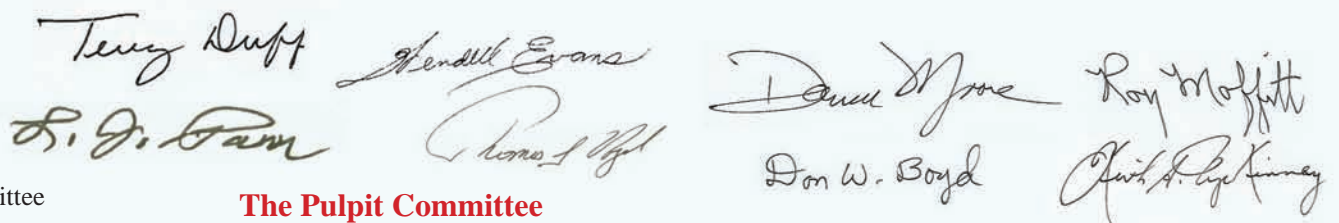
In addition to the standards mentioned above, Brother Schaap has preached strongly and often about proper music, male-female relationships, soul winning, missions work, etc. We have sent missionary teams to many parts of the world, have supported many other missionaries, and have seen thousands saved and baptized both here in Hammond and abroad through our missionaries.

Brother Hyles must be so happy as he sees this great church reach more and more people for Christ and as Brother Schaap leads our church to a higher level of spirituality and service. We are doing what we have always done, just more of it. I have asked the Pulpit Committee to endorse my words in this letter by their signatures below.

In Christ,



Richard MacCormack
Chairman, Board of Deacons & Pulpit Committee
First Baptist Church of Hammond, Indiana



The Pulpit Committee

An Open Letter From the First Vice Chairman of the Board of Deacons of the First Baptist Church of Hammond, Indiana

February 4, 2009

To Whom It May Concern:

I, Terry Duff, am the First Vice Chairman of the Board of Deacons of the First Baptist Church of Hammond, Indiana. I have attended the First Baptist Church of Hammond my entire life, 62 years. I was 13 years old when Dr. Jack Hyles was called to Hammond in 1959. I was saved in 1961 as a result of one of Brother Hyles' sermons. Brother Hyles married my wife and me in 1966, and our children were raised under Brother Hyles' ministry. He was my pastor and friend for 41 years. I have served on the Board of Deacons for 34 years under Brother Hyles and now almost 8 years under Dr. Jack Schaap.

I have said all this to say... I know the First Baptist Church, and I know Dr. Jack Schaap. Our church and our pastor have not changed or altered what we believe about God's Word. **We believe the Bible is the inspired Word of God. We believe that God's words are preserved for us in the King James Version of the Bible.**

For whatever reason, certain people have attacked our pastor and accused him of changing what he and the First Baptist Church of Hammond believe about the Word of God. That is simply not true. Our pastor has very carefully explained his belief about inspiration and preservation, and it is the same as we have always believed.

Brother Schaap's marvelous preaching and teachings have brought our people to new heights in our prayer lives and our walk with God. We love and trust our pastor.

The resolution following this letter was made, seconded, and unanimously carried by our Board. We are unified in our support of and confidence in our pastor and friend, Dr. Jack Schaap.

In Christ,

Terry Duff
Terry L. Duff
First Vice Chairman of the Board of Deacons
First Baptist Church of Hammond, Indiana

We, the Board of Deacons of the First Baptist Church of Hammond, wholeheartedly support and defend our pastor and friend, Dr. Jack Schaap, in the matter of the inspiration and preservation of God's Word.

<i>Richard McConnell</i>	<i>Mark Flahn</i>	<i>J. Matheson</i>	<i>Paul Burke</i>	<i>Frank Elton Meek</i>
<i>Henry Brown</i>	<i>Steve J. Ogden</i>	<i>David Pedersen</i>	<i>Bill Stuber Jr.</i>	<i>2nd Vice Chair</i>
<i>Janet R. Rameck</i>	<i>Joey</i>	<i>More Anderson</i>	<i>Robert E. Pearson</i>	<i>Rex Butcher</i>
<i>Walter Cannon</i>	<i>Harold</i>	<i>William Hoare</i>	<i>John Lee Mullins</i>	<i>James Kinkaid</i>
<i>Paul Franki Bone</i>	<i>Don Dubruque</i>	<i>Sanford Davis</i>	<i>Rick King</i>	<i>David Parkes</i>
<i>Ed Kelly</i>	<i>Rafael Corrales</i>	<i>Wilgus Allen</i>	<i>Ed C. Tomsett</i>	<i>Steve Bohl</i>
<i>John Nocito</i>	<i>Ed H. H.</i>	<i>Atlas Anderson</i>	<i>Mark Cogley</i>	<i>George M. Sloan</i>
<i>Kenneth P. Christensen</i>	<i>John P. Paet</i>	<i>Bill Moran</i>	<i>Hambro Ederer Jr.</i>	<i>Thom S.</i>
<i>Richard L. Farnes</i>	<i>Paul R. Wilson</i>	<i>Way D. Sneyd</i>	<i>Bruce Fisher</i>	<i>James G. Boyer</i>
<i>John D. Tammhill</i>	<i>Bobby Amel</i>	<i>Ron Bates</i>	<i>David B. Scholting</i>	<i>Stephen M. ...</i>
<i>John Rye</i>	<i>James Maxwell</i>	<i>Tom ...</i>	<i>John ...</i>	<i>John ...</i>
<i>Calvin</i>	<i>Donald E. Baker</i>	<i>David ...</i>	<i>Robert ...</i>	<i>Michael ...</i>
<i>Leonard DeLoro</i>	<i>Owen Schjoglein</i>	<i>John E. Webb</i>	<i>Jon Condict</i>	<i>Luke Lukenoff</i>
<i>Michael ...</i>	<i>Chris ...</i>	<i>David S. Nichols</i>	<i>Tom Reay</i>	<i>Jack Terelbome</i>
<i>Will ...</i>	<i>Jeff ...</i>	<i>Robert ...</i>	<i>Clyde Crutchfield</i>	<i>W.H. ...</i>
<i>Ray ...</i>	<i>Jeff ...</i>	<i>Larry Zelusko</i>	<i>Don ...</i>	<i>...</i>
<i>Deane Billingsley</i>	<i>Jeff ...</i>	<i>Lang ...</i>	<i>Robert H. Benton</i>	<i>...</i>
<i>Ray ...</i>	<i>Jeff ...</i>	<i>Lewis E. Perkins</i>	<i>Benjamin ...</i>	<i>...</i>
<i>Ray ...</i>	<i>Jeff ...</i>	<i>Sam ...</i>	<i>Robert ...</i>	<i>...</i>
<i>Janet ...</i>	<i>Jeff ...</i>	<i>Bruce ...</i>	<i>Daniel ...</i>	<i>...</i>
<i>Ron ...</i>	<i>Jeff ...</i>	<i>William ...</i>	<i>Deane ...</i>	<i>...</i>
<i>Ben ...</i>	<i>Jeff ...</i>	<i>David ...</i>	<i>Jim ...</i>	<i>...</i>
<i>Dale ...</i>	<i>Jeff ...</i>	<i>David ...</i>	<i>George ...</i>	<i>...</i>
<i>Ernest ...</i>	<i>Jeff ...</i>	<i>David ...</i>	<i>James ...</i>	<i>...</i>
<i>Dean ...</i>	<i>Jeff ...</i>	<i>David ...</i>		<i>...</i>

An Open Letter From the Administrative Pastor of the First Baptist Church of Hammond, Indiana

February 3, 2009

To Whom It May Concern:

In 1964 God led my parents to join the membership of the First Baptist Church of Hammond. I was only four years of age at the time, but I sensed it was an important decision for my parents. Through the next 45 years that decision proved to be significant for our family and the role we have been able to play in the work of this great church. Brother Hyles became a vital part of our lives. Through the years my love for Brother Hyles never wavered. At 18 years of age, I became the junior high youth director. For 22 years I had the honor to work by Brother Hyles' side. My wife, who also grew up in this church, and I were married by Brother Hyles. We were blessed to rear our children under his ministry. He taught us to go soul winning, build our church, love the Bible, and walk with God.

When God took Brother Hyles Home to Heaven, our hearts broke. We were lost. God graciously and quickly gave us another pastor, Dr. Jack Schaap. Because we already knew him and loved him, it didn't take long for the hearts of our congregation to knit with his. We were a complete church again. Brother Schaap continued in the same faith that Brother Hyles taught. With a youthful passion he continues to beat the same drum of soul winning, Bible study, and prayer. Our church has been energized with a vision to reach the world for Christ. I know our Lord is pleased!

Brother Schaap believes, as Brother Hyles did, that the Bible is the inspired Word of God, preserved for us in the English language. I have never been ashamed, embarrassed, or felt betrayed by the stand Brother Hyles took; nor do I regret the same position Brother Schaap continues to take. I loved working for Brother Hyles and count it an honor to have stood with him during difficult times. Likewise, it is just as much an honor to stand with Brother Schaap. My wife and family join me in standing with our preacher.

It was a great day for the people of the First Baptist Church when we voted in Brother Schaap to carry the torch Brother Hyles once carried. Brother Schaap has not shouldered his mantle arrogantly but has nobly worn it with godly humility. He studies and knows the Bible well. He is a masterful preacher and has the gift of teaching, which he has magnified through his love for study and research. He has learned to pastor his people well. It is a joy to have him as our preacher.

I would like to declare my position as plainly and as simply as I possibly can. As I stood with Brother Hyles, I am also standing with Brother Schaap. I speak on behalf of the entire staff of the First Baptist Church of Hammond. We believe in our pastor! Brother Schaap stands where First Baptist Church has always stood—for soul winning, for prayer, and for the study of the King James Bible.

Sincerely,

We, the staff of the First Baptist Church of Hammond, Indiana, believe in our pastor, Dr. Jack Schaap!



Eddie Lapina
Administrative Pastor
First Baptist Church
Hammond, Indiana



Tabitha Lowry
Tina Spach

Myriam Busdase
Becky Bryan

Steve Sakic
Janis Radtger

~~Christina~~
Billy Raugh

Andi Gellert
David Th. Kelly

Bob Cassard
Robert E. Auclair

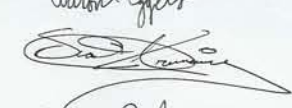
Jack Mitchell
Joyce B. Garcia

Rachel White
Ron Quent

Randal Rudge
Penny Ballboad

Michelle Tronice
Don W. Boyd

Just M. Fortney
Aaron Guss



James M.
Pat Cook

John Kalapp
Karen Kalapp

Connie Nelson

Maureen KG

Linda Depper
David Jorgensen

Alton J. Woodhull
Kunda Carpenter

Janice Shelhart
Gene D. Brown

Ryan Paul McDaniel
Jonathan Full

Bill Flowers
Ashua C. Byrum

Jan Luypp
John Cole

Dannan W. Brammon
Mark Hawthorne

Steve Rust
Caren W. Richards

Janil Pal
Pat A

Stacy McLaughlin
Christi A. Light Kinney

Karen H. Redmond
Cynthia M. Burr

Kenny Ballarday

Calvin D. Schuch

Mona R. Eason
LeeAnn Corner

Pema Vijay
Gary L. Gilbert

Buffy P. Doty
Diane Dunine

Janice
Mark Duff

Kang Barber
Ross Wilson

Fredrick
Janice R. Cook

Bridget Morgan
Jared Lamb

David Dale
George Bonis

Linda L. Brown
Todd Vela

Maxine Jeffries
Jeanne Callan

Meredith Plapper
Jan Wolfe

Laura Jordall
Ann Conner

Jan Sheaffer
Miriam Garcia

Jed Green
David J. Doty

James D. Colston

Roy Moffitt
Kelly Cewand

Debbie Schmitt
Stan A. Miller

Rochelle Chalifoux
Bro. Marshall

Enrique Tom
John McCallan

Musker B. Phillips
Eddie A. Colston

Fred McCallan
Steve McCas

Melinda Arroyo
Angela D. Smith

Susan Higginfield
Heidi Harschman

Ronald C. Jull
Beth Ann Belkik

Eddie Wilson
Janice

Ken Busby
Ruthy Woods

Bela Hove

Daniel R. Mock

David G. Hulse
Birk Veley

Lang K. King
David D. Simon

Kristi Wertz
Beekie Dewitje

Myra C. Curley
Danae Jones

Jeff E. Mellows
A. Miller

Thomas L. Hoiford
Greg Lyne

Krista Marasco
Sam Marasco

Karon Uoder
Moiset Mendoza

Wesley Wilson
Alberto Velazquez

Maurice Bentley
Phil M. Hurry

Pat Cook
John Kalapp

Karen Kalapp

An Open Letter From the Associate Pastor of the First Baptist Church of Hammond, Indiana

February 5, 2009

To Whom It May Concern:

I was brought up in a Methodist church where I did not have precisely the right kind of training, but I had good Bible training. Our pastors were like Mexican food: they varied from mild to hot; but all of them toted and touted the King James Version of the Bible. In my teen years, I practiced at length reading aloud from my personal copy of the KJV. It gripped my heart! I somehow knew God wanted me to serve Him.

During my college years, I trained at Ball State Teachers College in Muncie, Indiana, where I helped to start a prayer and Bible study group. Though we all owned a copy of the King James Version of the Bible, most of us gravitated to the new Revised Standard Version, the Phillips Translation, and the Amplified Version. We felt we were getting some help from these in understanding the Bible. We honestly didn't know any better! However, when Uncle Sam called, I took my King James Bible off to the Army with me!

While in the service, I had numerous discussions with other servicemen, both believers and seekers. In discussing the Bible, I would say I believed it to be true. Sometimes I was countered with the phrase of, "Inasmuch as it is correctly translated." I would reply with, "I believe God is smart enough to preserve His Word that we may have a faithful and correct copy." No man taught me what to say, but that is what I believed and believe.

When discharged from the service, I knew I wanted to serve God full-time. Meanwhile, while I was stationed overseas, my bride (now for 49 years!) had accepted a teaching position in a public school in Hammond, Indiana, having graduated from Ball State. In Hammond she excitedly discovered First Baptist Church and quickly immersed herself in the work of the church. Brother Hyles had become the pastor just 11 months earlier.

Upon my separation from serving my country, and now a stronger Christian than before, I felt that I needed to join Elaine at First Baptist Church and wait for further orders from God as to full-time service. Those orders never came! The Lord wanted me at First Baptist Church all along!

I served under Brother Hyles for 38 years—first as a bus captain and a Sunday school teacher and then on staff full-time. It was greatly enjoyable working with people, staff, and a preacher who centered their work, love, and zeal around the "Old Book." It soon became my privilege to publicly read the words of that "Old Book" before each sermon preached by the preacher. My practice of reading God's Word aloud as a youth had given birth to an unimaginable privilege in my life—leading the congregation of First Baptist Church in the public reading of the King James Version of the Bible.

When Brother Hyles began to have some health issues, he took a few of us staff men individually to lunch. He asked me who should succeed him in the pulpit in the event of his incapacitation or death. I tendered a name, and he gave a favorable response. Then he asked, "Have you considered my son-in-law, Jack Schaap?" It became clear to me that Preacher wanted his son-in-law to succeed him.

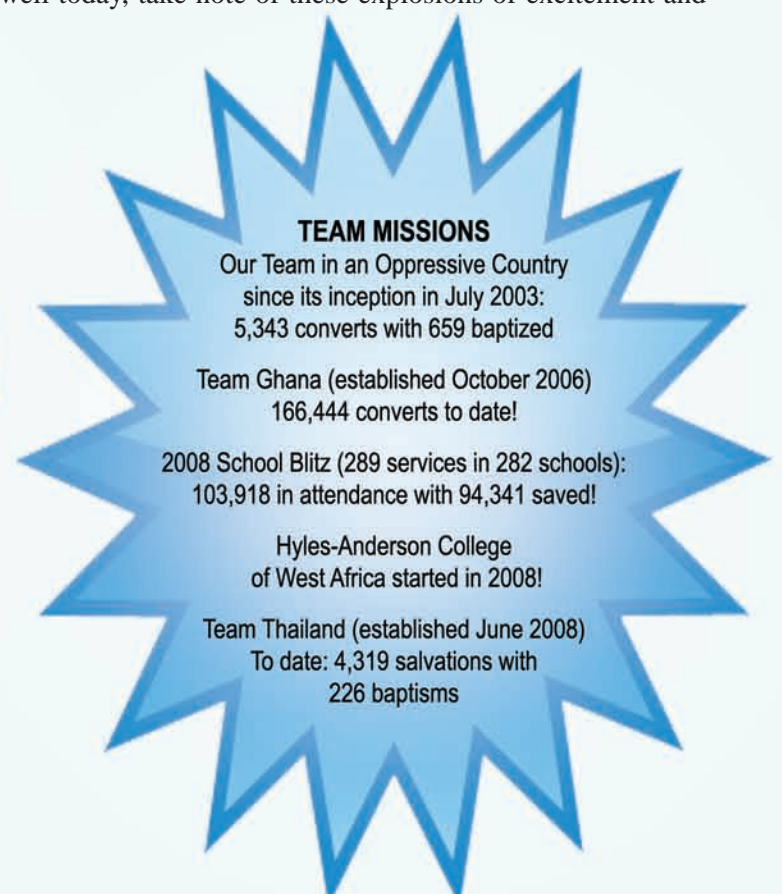
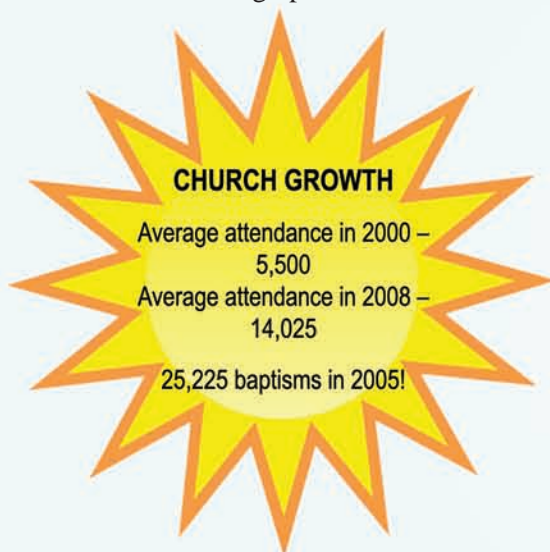
Brother Hyles appointed me to choose a Pulpit Committee, with some guidelines. I had hoped I would never have to do that, but he, who championed the King James Bible and the cause of his brethren around the world, would indeed have to pass on the mantle to another. But who would that be?

I met briefly with the Pulpit Committee the Sunday evening after Brother Hyles went to Heaven. I submitted no names for their consideration, including that of Jack Schaap. I wanted the Holy Spirit to bring these nine godly men to a conclusion as to who should have the first try at the pulpit of the First Baptist Church of Hammond. Unanimously, they agreed on Brother Jack Schaap! When the congregation voted, it was a 96% landslide!

Brother Schaap promised, "The same ol' stuff, but more of it!" It has been exhilarating to witness the birth of programs and ministries under my preacher (I found it difficult to call him that at first), Dr. Jack Schaap. The spirit among the church members is excellent. The atmosphere at Hyles-Anderson College is palpable. We are very happily busy here!

We have been taught for the last 49 years to respond in a Christlike manner to those who would tear at the fabric of an independent, autonomous Baptist church. We have never heard Brother Hyles or Brother Schaap say anything negative about any one of the brethren. I do know that it greatly grieved Brother Hyles that the brethren could not get along. He spent many sacrificial hours trying to "mend the fences."

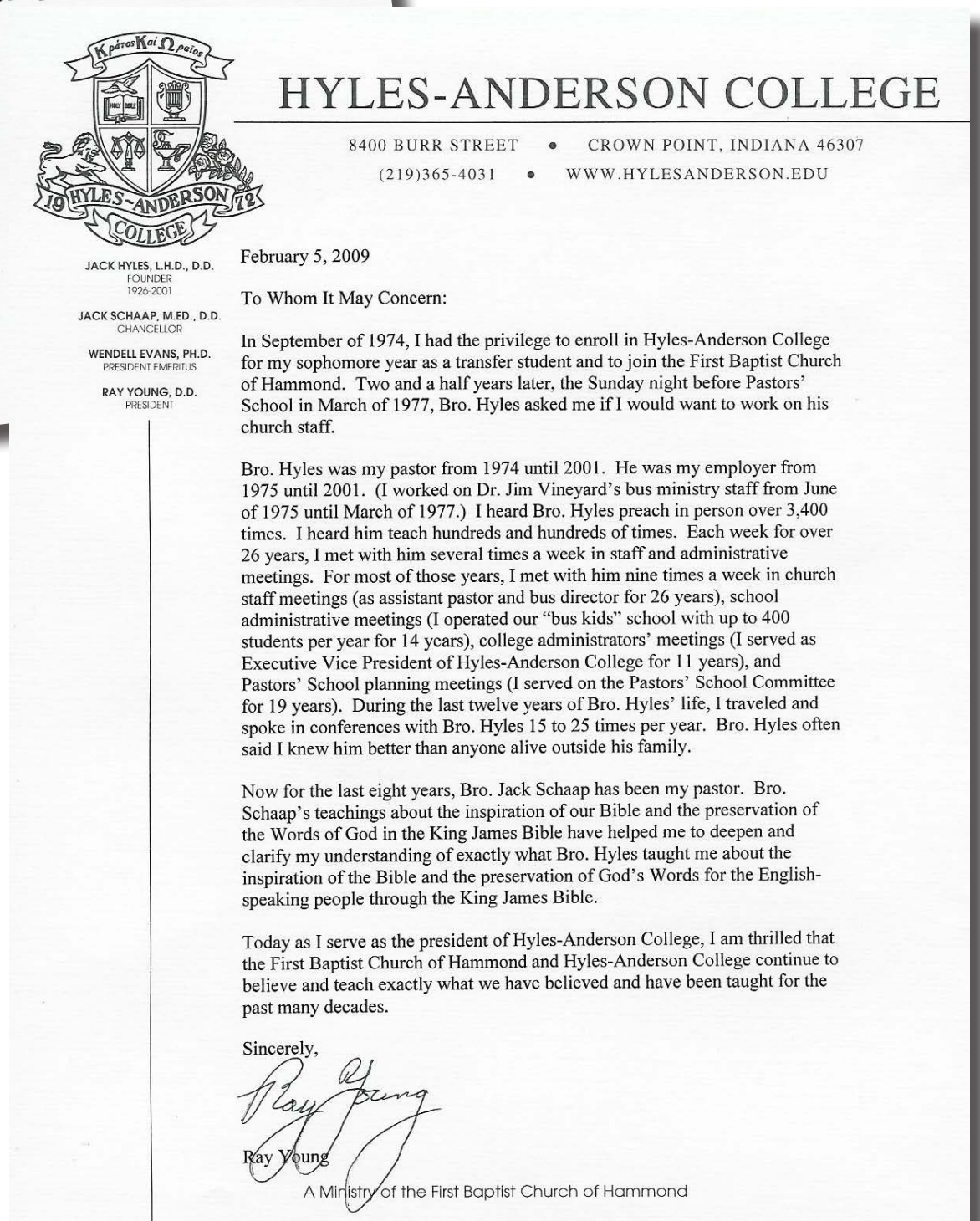
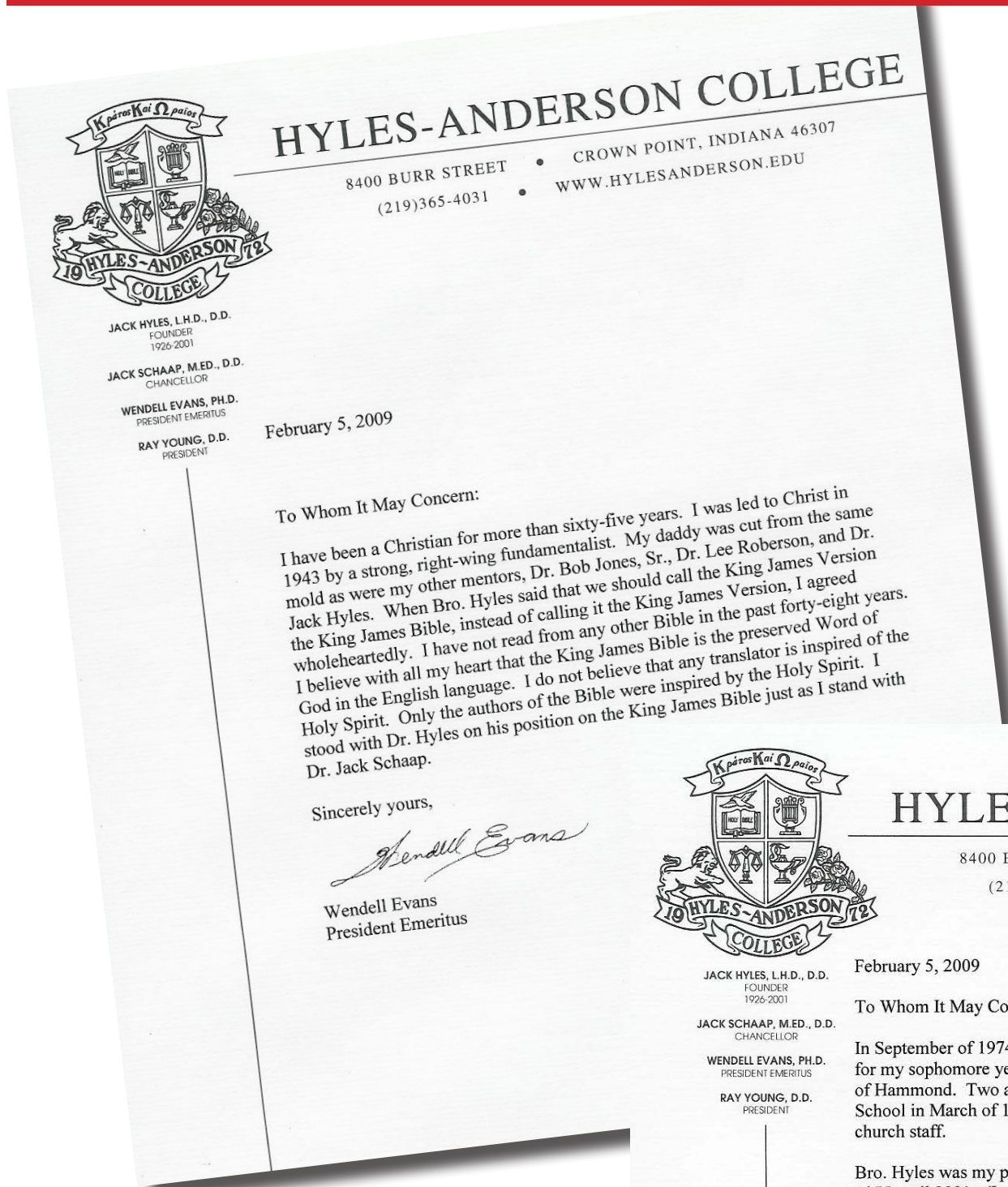
As some indication that First Baptist Church and the King James Bible are alive and well today, take note of these explosions of excitement and God's blessing upon the church He is building:



We cheer you, we love you, we pray for you; may it never be said that we are in any way critical of you. Have a nice ministry!

Bro. Johnny Colsten
Associate Pastor
First Baptist Church
Hammond, Indiana

Open Letters From the President Emeritus and the President of Hyles-Anderson College



The Bible Is a Living Book!

It has been implied in certain circles of our independent Baptist brethren that somehow I think we have a dead Bible. Some of my dear preacher brethren have said that, because I don't claim the King James Version is inspired, therefore, it is not alive. I believe they are using a peculiar translation for the word *inspire* that is not found in the long line of Baptist heritage to which I adhere. However, I very much believe that the Bible is a living book. Hebrews 4:12 says, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Greek word for *quick* in this verse is ζῶω, which means "alive." In fact, this translation is found 127 times in the New Testament. When the Bible says in Matthew 4:4 that "Man shall not live by bread alone..." that word *live* is the Greek word ζῶω. Matthew 16:16 says that Jesus Christ is "the Son of the living God," and again that word *living* is ζῶω in the Greek. The Bible is alive because its Author is alive, and God still works today in a living and powerful way through His words and through His servants who use His words. If I thought that I had a dead Bible, I'd retire from the ministry today.

I don't believe *inspiration* is the proper word to use in supporting our claim that we have a living Bible. Again, *inspiration* in the Greek is θεόπνευστος, meaning "God-breathed." *Quicken* or *live* is ζῶω, meaning "alive."

Have any of us really, truly, honestly read what the King James translators said about the King James Bible?

Notice the following quotes:

“Now to the latter we answer; that we do not deny, nay we affirm and avow, **that the very meanest translation of the Bible in English**, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, **is the word of God.**”

“The like we are to think of Translations. **The translation of the Seventy** [refers to the Septuagint which is the Greek translation of Old Testament Hebrew] **dissenteth from the Original in many places**, neither doth it come near it, for perspicuity [clearly understood], gravity, majesty; yet **which of the Apostles did condemn it? Condemn it? Nay, they used it.**”

“But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit for men to throw stones at us:”

“Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) **but to make a good one better, or out of many good ones, one principal good one**, not justly to be excepted against; that hath been our endeavor, that our mark.”

“No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that **some imperfections and blemishes may be noted in the setting forth of it.**”

“Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch; **neither did we disdain to revise that which we had done**, and to bring back to the anvil that which we had hammered: but **having and using as great helps as were needful**, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.”

After reading these quotes, one of my staff members asked me, “If the King James Bible was given by inspiration, why would the translators need to consult and revise the translation? Wouldn’t God have been capable of giving them the inspired words of God correctly the first time?”

Nowhere in all of their writings do the translators claim that they were inspired of God or that what they wrote was given by inspiration. These scholars worked hard and represented the King James Bible as the sincere, honest work of translation—not inspiration.

Is it possible they might have had a little more insight into their translation than we do 400 years later?

Definition of *Inspire, Inspired, and Inspiration*

In my opinion, one of the difficulties we Baptists have with this issue of biblical inspiration is with our “elastic” definition of the word *inspiration*. In today’s debate you may notice many Baptist preachers who use multiple definitions for the word *inspiration*.

I am very comfortable with the many ways my fellow brethren use the words *inspired* or *inspiration* when talking about the Bible. However, there should be some agreed-upon standard by which we define the words we use.

Supplying our own “homemade” definitions to Bible words may make for enjoyable preaching, but it will not do for showing ourselves to be diligent “workmen that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

The King James Version was translated in England. I prefer to use the *Shorter Oxford English Dictionary* as a standard of definition for the English words in my Bible. I also use Webster’s 1828 *American Dictionary of the English Language* and the *Webster’s New World Dictionary*, Second College Edition because they do not use the more modern definitions of English words.

Notice how each of these sources defines the word *inspire, inspired, or inspiration*:

Webster's New World Dictionary of the American Language Second College Edition:

in-spi-ra-tion (in'spī-rā'shən) *n.* [ME. *inspiracioun* < OFr. *inspiration* < LL. *inspiratio*] 1. a breathing in, as of air into the lungs; inhaling 2. an inspiring or being inspired mentally or emotionally 3. *a*) an inspiring influence; any stimulus to creative thought or action *b*) an inspired idea, action, etc. 4. a prompting of something written or said 5. *Theol.* a divine influence upon human beings, as that resulting in the writing of the Scriptures

in-spi-ra-tion-al (-l) *adj.* 1. of or giving inspiration; inspiring 2. produced, influenced, or stimulated by inspiration; inspired —*in'spi-ra'tion-al-ly adv.*

in-spir-a-to-ry (in'spī-rə-tōrē) *adj.* [*< L. inspiratus, pp. of inspirare (see ff.) + -ORY*] of, for, or characterized by inspire, or inhalation

in-spire (in'spī-rē) *vt.* -spīrəd', -spīr'ing [ME. *inspirer* < OFr. *inspirer* < L. *inspirare* < *in-*, in, on + *spirare*, to breathe] 1. *orig.*, *a*) to breathe or blow upon or into *b*) to infuse (life, etc. *into*) by breathing 2. to draw (air) into the lungs; inhale 3. to have an animating effect upon; influence or impel; esp., to stimulate or impel to some creative or effective effort 4. to cause, guide, communicate, or motivate as by divine or supernatural influence 5. to arouse or produce (a thought or feeling) [*kindness inspires love*] 6. to affect with a specified feeling or thought [*to inspire someone with fear*] 7. to occasion, cause, or produce 8. to prompt, or cause to be written or said, by influence [*to inspire a rumor*] —*vi.* 1. to inhale 2. to give inspiration —*in-spir'a-ble adj.* —*in-spir'er n.*

Noah Webster's 1828 American Dictionary of the English Language:

INSPIRA'TION, n. [Fr. from L. *inspiro*.]

1. The act of drawing air into the lungs; the inhaling of air; a branch of respiration, and opposed to *expiration*.
2. The act of breathing into any thing.
3. The infusion of ideas into the mind by the Holy Spirit; the conveying into the minds of men, ideas, notices or monitions by extraordinary or supernatural influence; or the communication of the divine will to the understanding by suggestions or impressions on the mind, which leave no room to doubt the reality of their supernatural origin.

All Scripture is given by *inspiration* of God. 2 Tim. iii.

4. The infusion of ideas or directions by the supposed deities of pagans.
5. The infusion or communication of ideas or poetic spirit, by a superior being or supposed presiding power; as the *inspiration* of Homer or other poet.

INSPIRE, v. i. [L. *inspiro*; *in* and *spiro*, to breathe; Fr. *inspirer*.]

To draw in breath; to inhale air into the lungs; opposed to *expire*.

INSPIRE, v. t. To breathe into.

Ye nine, descend and sing,
The breathing instruments *inspire*. Pope.

2. To infuse by breathing.
He knew not his Maker, and him that *inspired* into him an active soul. Wisdom.

3. To infuse into the mind; as, to *inspire* with new life.

4. To infuse or suggest ideas or monitions supernaturally; to communicate divine instructions to the mind. In this manner, we suppose the prophets to have been *inspired*, and the Scriptures to have been composed under divine influence or direction.

5. To infuse ideas or poetic spirit.
6. To draw into the lungs; as, to *inspire* and *expire* the air with difficulty. Harvey.

INSPIRED, pp. Breathed in; inhaled; infused.

2. Informed or directed by the Holy Spirit.

Shorter Oxford English Dictionary Sixth Edition:

inspiration /ɪn'spɪə'reɪʃ(ə)n/ *noun*. ME.
[ORIGIN Old French & mod. French from late Latin *inspiratio*(n), formed as *INSPIRARE*: see *-ATION*.]

► **I 1 a spec.** Divine prompting or guidance; esp. that under which the books of Scripture are believed by some to have been written. ME. ► **b gen.** The prompting of the mind to exalted thoughts, to creative activity, etc. Also, a quality of a thing that shows creative activity. M17.
► **c** Undisclosed prompting from an influential source to express a particular viewpoint. U19.

► **a B. F. WESTCOTT** The early Fathers teach us that Inspiration is an operation of the Holy Spirit acting through men. ► **M. G. G. G. G. G.** The swags in the deep plasterwork frieze were of late eighteenth-century inspiration. A. MUNRO The importance of Prince Henry the Navigator was in the inspiration . . . of other explorers.

► **II 4** The action or an act of drawing in breath. LME.
► **15** The action of blowing on or into something. E16-E18.

inspire /ɪn'spɪə-rē/ *verb*. Also (earlier) [en-. ME.
[ORIGIN Old French & mod. French *inspirer* from Latin *inspirare*, formed as *IN-* + *spirare* breathe.]

► **I 1 a verb trans.** Of a divine or supernatural agency: impart a truth, impulse, idea, etc., to. ME. ► **b verb trans. gen.** Animate with a (noble or exalted) feeling, to do something (noble or exalted). LME. ► **c verb intrans.** Provide inspiration; elevate or exalt the mind. LME.

► **a L. STRECHER** He mused, and was inspired: the Great Exhibition came into his head. C. HOPE Church and Regime believed themselves divinely inspired. D. OED Romanus was inspired to compose these hymns. W. S. CHURCHILL The American republic had . . . inspired the mass of Frenchmen with a new taste for liberty. Z. MROVOTEV A leader who is capable of inspiring people to work harder.

► **2 verb trans. a** Of a divine or supernatural agency: impart, suggest, (a revelation, idea, etc.). LME. ► **b gen.** Arouse in the mind, instil, (a feeling, impulse, etc.). U16.

► **b R. NIEBUHR** The symbols . . . which inspire awe and reverence in the citizen. R. WARNER There was much in him that inspired confidence. D. ACHESON The General's retirement inspired sincere regret.

► **3 verb trans.** Of an influential source: secretly prompt (a person etc.); suggest the expression of (a viewpoint). U19.

► **II 4 a verb trans.** Breathe upon or into. Now rare or obsolete. LME. ► **b verb intrans.** Breathe, blow. Only in 16.

► **a** Port Descend, ye Nine! . . . The breathing instruments inspire.

► **5 verb trans. a** Breathe (life, a soul, etc.) in, into. Now chiefly fig. LME. ► **b** Blow, breathe (a vapour etc.) into or on something. M16-U17.

► **b J. SWINSTER** The wily Snake A poisoned air inspired. . . In Eve's full breast.

► **6 verb trans. & intrans.** Take (air) into the lungs in breathing; inhale. Opp. *expire*. LME.

► **a inspired adjective** that is inspired: esp. (a) as though prompted by divine inspiration; (of a guess) intuitive but correct; (b) secretly prompted by an influential source. LME. **inspiredly** /-dli/ *adverb* U16. **inspirer** *noun* a person who or thing which inspires. LME. **inspiring** *pp* adjective that inspires; esp. that elevates or exalts the mind: M17. **inspiringly** *adverb* E19.



The Greek Analytical Lexicon Revised 1978 Edition
edited by Harold K. Moulton:

(This is the official Greek textbook used at Hyles-Anderson College when I was a student, and it is still the official textbook today.)

πνέω], fut. πνεύσω, (§ 35. rem. 3) later, πνεύ-
σομαι & πνευσούμαι, aor. 1, ἔπνευσα,
to breathe; to blow, as the wind, Mat.
7. 25, 27, et al.

θεόπνευστος,* ον, ὁ, ἡ, (§ 7. rem. 2) (θεός &
πνέω) **divinely inspired.** L.G.

θεός, οὔ, ὁ, & ἡ, (§ 3. rem. 1) a deity, Ac. 7. 43;
1 Co. 8. 5; an idol, Ac. 7. 40; **God, the**
true God, Mat. 3. 9, et al. freq.; **God,**
possessed of true godhead, Jno. 1. 1; Ro.
9. 5; from the Heb. applied to poten-
tates, Jno. 10. 34, 35; τῷ θεῷ, an inten-
sive term, from the Heb., *exceedingly*,
Ac. 7. 20, and, perhaps, 2 Co. 10. 4.

θεά, ἄς, ἡ, (§ 2. tab. B. b, and
rem. 2) a goddess, Ac. 19. 27, 35, 37.

θεῖος, α, ον, (§ 7. rem. 1) divine, per-
taining to God, 2 Pe. 1. 3, 4; τὸ θεῖον,
the divine nature, divinity, Ac. 17. 29.

θειότης, τητος, ἡ, (§ 4. rem. 2. c)
divinity, deity, godhead, divine majesty,
Ro. 1. 20. L.G.

θειότης, τητος, ἡ, (§ 4. rem. 2. c) di-
vinity, deity, godhead, Col. 2. 9. L.G.

Some of my fellow preachers use the word *inspiration* to mean “alive” or to refer to God’s being in it. Again, I don’t have a problem with their saying that, but that simply is not what the word means. The Greek lexicon defines it to mean “divinely inspired,” coming from θεόπνευστος (θεός—God, the true God; πνέω—to breathe).

Now, if *inspiration* means “God is in it,” then I’m inspired by God when I preach, and so are you. How many times have we said, “Wow, God really got into that service!” or “God got all over him when he was preaching”? Those are wonderful statements to make concerning a fellow preacher, but THAT DOES NOT MEAN THAT THE PREACHER’S SERMON WAS GIVEN BY INSPIRATION (θεόπνευστος) or that the preacher was a holy man of old “moved by the Holy Ghost.”

That is what the Charismatics imply by their “word of knowledge.” That is called progressive or double inspiration. Baptists do not historically believe that, and neither do I.

Now notice a peculiar definition of *inspiration*, which seems to be gaining popularity among a small group of today’s fundamental Baptist preachers. That definition is, “The King James Bible we hold in our hands is the very ‘word of God, which liveth and abideth forever’ (1 Peter 1:23). ‘Liveth’ and ‘Abideth’ define inspiration and preservation. Inspiration abides, and its life is preserved.” Notice that definition does not square with any dictionary or with most Baptist preachers.

I get my theology from God’s Word, just as most of you do. And the Spirit of God is my principal teacher because He promised to guide us into all truth.

I would encourage my fellow preachers to be very careful where they get their theology and what sources they use to define their words. As Bro. Hyles told me, “I love many people, but I don’t trust them all.”

Observations

1. I find contradictory statements in much of the literature written by us Baptists. I have nearly every book available on this subject from our independent Baptists, and I find dozens of contradicting statements in their own books. My purpose in this answer is not to disparage these men, but any one of us can see the changes in men’s ministry statements in their books. I myself have made statements in the pulpit and then shaken my head afterward in my office and wondered aloud why I said something in a particular way. Again, I apologize on behalf of all of us who confuse the rest of us by claiming we know what any of us should believe.

2. I am concerned that we are quickly becoming an ignorant clergy. We have discouraged the use of a good dictionary or lexicon, and I’m concerned that we are becoming proud of our ignorance. The Board of Deacons recently voted to teach Hebrew, Greek, and Latin starting in kindergarten at Hammond Baptist Schools beginning in the fall of 2009.

God chose to preserve the divine truths of eternity in words (1 Corinthians 2). God loves words, He is brilliant with words, He knows what those words mean, and He knows how to use those words.

The men who translated the King James Version were learned men. God used their learning and their disciplined training. He did not use ignorant men to write the Scriptures or to translate them.

While the Scriptures teach that knowledge “puffeth up,” they also teach that God’s people are destroyed for “lack of knowledge.”

When men don’t learn to read, they forfeit the knowledge that comes from reading God’s Word. When men don’t learn how to define words, they start making up their own definitions or fall victim to deceitful scholars.

Truth and learning are not the enemies of Scripture, but ignorance is!

3. In my opinion, we independent Baptists have not learned how to discuss our differences with each other without becoming almost explosive in our rhetoric. Many of us have been guilty of this through the years. How many letters or responses have been enflamed by words of injury or anger!

Oh, let us review Psalm 133; let us practice Matthew 18:15-17! Can we not grow in our gentlemanliness and discuss our doctrines with wisdom and grace? I pray so.

I fear that we are unwilling or afraid to work calmly through our perceived differences. Proverbs 18:13 says, “*He that answereth a matter before he heareth it, it is folly and shame unto him.*” That word *heareth* means “to call together” or “give diligent attention.”

4. I feel our track record of losing large ministries when a leadership change occurs makes us jumpy and uneasy and makes us quick to pounce on a man at the least provocation.

Large ministries of the last generation that have compromised, stagnated, or died make us insecure.

I think many fundamental Baptists feel it is their personal responsibility to keep First Baptist Church of Hammond and Dr. Jack Hyles’ ministry alive and healthy. That certainly sounds noble, and we here at First Baptist Church of Hammond appreciate both the love and concern; but let us be careful not to infringe upon the autonomy of this church or any other.

5. In our desire to hear a particular wording or phrasing that is exactly like we would word it, we develop a unique “Baptist jargon.” There is nothing at all wrong with that, but we must be cautious not to misunderstand or misrepresent the truth or to use it as a weapon to injure the work of Christ. One example of this is all the different terms I’ve heard my Baptist preacher friends use in sermons to refer to when one gets saved, including “trust Christ,” “born again,” “convert,” “believer,” “give his heart to Christ,” “got religion,” “redeemed,” “God got a hold of him,” “turned him inside out,” “got really saved,” and “repented.” Within the context of the sermon, I know exactly what they were talking about. The same is true concerning our Bible and its divine authenticity and divine preservation.

Most of us preachers use statements such as I do in a sermon called “The Old-Time Religion.” In that message I use the phrase, “I believe the

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(“Observations” continued)

Bible is the inspired Word of God from cover to cover, and I even believe the cover is inspired, because it says ‘Holy Bible.’ ” The audience rallies to that, everyone nods approvingly, and many shout “Amen.”

Usually when I am preaching that message, I’m holding up a Scofield Reference Bible. Obviously, I’m not implying that I believe that the Scofield notes or the subject index or the marginal references or the front matter for each book are inspired by God. Nor do I truly believe the cover is inspired, even though I said that in my sermon. The sermon statement was a rallying cry, and every one of us understands that I am exalting the Word of God and reminding the audience of the holiness and divine authenticity of our Bibles. It’s a sermon for the common man, not a biblical theology class for master’s students in college, where one would teach the technical definitions and subtle nuances of terminology and word etymologies.

We’ve all endured a teacher or two who has bored his audiences with technical jargon. We also have enjoyed the power and excitement of a revival service under a tent. Let’s not lose the different purpose in each, and let’s be careful to understand what the preacher or the teacher is attempting to do. Hopefully, the teacher knows how to “shuck the corn” and “get with it” in the pulpit. And hopefully, the preacher knows the difference between an “inspired Bible cover” and the inspired words of God. The problem of “itching ears” as mentioned in II Timothy 4:3 is the need to hear a particular phrase or wording. And if we don’t hear it as we would say it, we get bothered by that fact. That can be dangerous. We fear losing our position, so we feel the need to reinforce God’s plain teaching. This is the mistake we often accuse Eve of committing. She added to God’s Word by saying, “*Neither shall ye touch it.*” The record in Genesis 2:17 does not record God’s having said that. Perhaps Eve felt compelled to strengthen God’s position, but it did not work. I fear that this is happening among some of our own brethren, and it is weakening the cause of Christ.

6. I fear we are dividing friendships over this. Proverbs 16:28 says, “...*a whisperer separateth chief friends.*” *Whisperer* means “a slanderer or a talebearer.”

7. I fear we are making ourselves the issue and our position the only acceptable standard.

8. I fear we are grossly misunderstanding Jude 3 and 4, “*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*” Certainly we are commanded to contend for the faith. Please notice that the error was coming from certain men “crept in unawares” and men who made the ministry a lustful fulfillment (lasciviousness). Sex scandals are one of the black eyes the ministry suffers with, and people who would use their pulpits to gather followers for lustful indulgences certainly are ungodly.

But let’s be honest with each other: some of the most damaging words are being spoken about Christian leaders who have demonstrated their faithfulness and integrity for decades. We know their faith and manner of conduct. Let’s be extremely careful with the testimonies and reputations of our fellow brethren, especially those who have labored long before us and who have decades of an open, well-known stand for the faith once delivered to the saints. As my grandpa used to say, “God never gave any one man all the light.” No man has the corner on the truth.

9. The combination of an ignorant clergy and a decaying English language greatly concerns me. Where are the learned men like those men of Hampton Court in 1604? Where are the men who know what they are talking about and understand languages?

God has preserved more than 5,000 manuscripts to allow us the standard whereby we can measure the validity of a translation—regardless of what language is used.

This majority text evidence gives 5,000 witnesses to examine the truth of any translation. But where are the learned men of our clergy who even know how to read these manuscripts and examine the evidence?

If our English language dies or changes as did those several other languages, who will study and toil to be the human agents of divine preservation?

I’m not concerned about my generation. I’m concerned about our grandchildren’s and great-grandchildren’s generations.

I’m concerned for the billions of unsaved people of the world.

We cannot afford to be smug Americans hiding proudly and overconfidently behind our King James Bible.

Our missionaries in China read and use a Chinese Bible, but they confess that it is based more on the English Standard Version than the King James. Where are the knowledgeable men who can translate for one billion people a perfect and reliable Bible?

This sad fact is repeated again and again in numbers of countries.

God promised to preserve His words. For now it is accurate, if not also convenient, to say His words are preserved in the King James Bible.

When God chose to give us the King James Version, is it not interesting that there just happened to be able and learned men who knew how to translate?

My prayer is that God will raise up some God-fearing, learned men who can be used of God to preserve His words for countless millions of people, including our own children in ages to come.

Conclusion

There are at least five different positions that I know of held by those who are King James-only believers, and I can name independent Baptist preachers who fit all five positions. All of them claim to have God’s Word when they hold their Bibles. All believe in divine inspiration. All believe in divine preservation. And unfortunately, all fuss with one another concerning their particular wording’s being the only correct wording. It’s like listening to an argument between Chevy and Ford owners or Ohio State and Michigan fans or Duke and North Carolina fans—you get the idea. Please don’t think I’m minimizing the discussion of correct doctrine. I simply see fellow believers who believe the Bible is God’s inspired words and who believe that God has supernaturally and wonderfully protected and preserved His words through all the ages and who would die for God’s Word in a heartbeat! I see these brethren trying to point out that their particular way of saying it is more correct than another’s.

Brethren, we love God’s holy, inspired, and divinely preserved words. We use God’s words every time we enter the pulpit and lift our Bibles and say, “This is God’s Word!”

In the words of Dr. Jack Hyles, “**Let’s stop defending it and start using it**”—and not to injure the body of Christ but to edify and strengthen and encourage the body of Christ. “...*we be brethren*” (Genesis 13:8). Let’s end what the apostles called “...*doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings [suspicions]*” (I Timothy 6:4).

At Hyles-Anderson College any student or staff member who is found to be vocally critical of another Bible-believing preacher, church, or Christian ministry is expelled or asked to leave. Dr. Jack Hyles founded Hyles-Anderson College. Not one time did he ever use his national influence to injure the cause of Christ. Unfortunately, everyone doesn’t have the same ethic, but that doesn’t make that person a bad person. I will not tell another pastor how he should oversee the various ministries God has placed under his care. God called him; I did not.

I don’t think any one of us could slide a piece of paper between our differences. Sure, we can argue concerning whether one brother said it or wrote it the way we would have done so, but that is quite self-serving. That sounds too much like James and John in Luke 9:49, “...**Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.**” I think we need our Lord’s response to govern our attitudes, “**Forbid him not: for he that is not against us is for us**” (Luke 9:50b).