judges were raised up by the Lord, especially during the times of spiritual dec ing her to her senses, causing the nation to acknowledge her sin ord which invariably involved the worship of other gods, and to again rely upon Him. general definition as to the essence of biblical judgeship may be gleaned from Judge 5 and 18a: "Nevertheless the LORD raised up judges, which delivered them out lphaof those that spoiled them. And when the LORD raised them up judges, then the LO ith the judge, and delivered them out of the hand of their enemies all the days of th e..." The scriptural qualifications for the judgeship were that they be Hebrew men wh renced Jehovah, were able, had wisdom and understanding in the ways of the Lord, w truthful, hating covetousness, and well known throughout the Twelve Tribes for those attributes (Exo. 18:21-22; Deu. 1:13-17).

Although the nature of the function discharged by the judges is not distinctly defined by th above, a more thorough description is readily ascertainable from within the course of the narrative. For example, even though some fathers did appoint their sons as co-judges ϵ successors, the "office" of judge was not hereditary as was the priesthood. It was confern upon the chosen individual by God himself. At the time of his call from God, the judge's primary function was to bring the people to judgment. This was done by the judge and/or a prophet (or prophetess) first confronting the people so as to bring them to judge their sins with God's viewpoint. This having been done, the people were called upon to repent and return wholeheartedly to following the living and true God with singleness of purpose.

ce the judge had succeeded in bringing the people to judge their sin (cp. 1 Cor. 11:31-32), Lord would then use that judge as His instrument of deliverance. The judge then became savior-deliverer, leading the people to victory over their sin and then over their ssors. In so doing, they served as types of Jesus the Christ, the Savior-Deliverer over cp. Neh. 9:26-28). This definition is further substantiated in the Book of 1 Samuel which discloses that Samuel was not referred to as anything other than a prophet until chapter 7 whereupon, acting as outlined above, he became a judge (1 Sam. 7:6: Samuel judged Israel at Mizpeh, after calling on the people to repent, vs. 3 ff.).

herefore, it was not in the civil sense of the word that these people were referred to as udges during the first phase of their service. It was not like Moses and others that " e bench" (Exo. 18:13-27; Deu. 1:15-18) that this term is to be understood. Thus, the ifferent shades of meaning are seen to apply to the word "judge" at this period of Israe oppressors, he would thereby be established as the spiritual Shepherd, overseeing Iren of Israel. Quite naturally, during the remainder of his lifetime the judge would be served in different capacities, initially as a preacher, then a warrior and finally as of civil and ceremonial justice by the application and enforcement of the ime of his death (1 Sam. 7, especially vv. 15-17). Reflection upon the Iarratives with regard to the individual judges will substantiate the correctness of our definition and reveal it is neither an artificial contrivance nor a private interpretation

eover, the Scriptures state that Moses was a judge and the incidents recorded / depict that he and Joshua functioned as previously described. Hence, both are to be ed as part of the period of the judges and not merely those men whose exploits are in the actual Book of Judges, beginning with Othniel (Judg. 3:8-11). Moses performed ling to the above biblical definition in bringing the children of Israel out of Egypt and ng the 40-year trek in the wilderness as did Joshua throughout the time of the of Canaan and the subsequent division of the land among the 12 tribes. Indee then, Moses functioned in two distinct and diverse roles, yet both bore the single title judge

Accordingly, the period of the judges is seen to begin at the 1491 BC Exodus and end wi he death of Samuel about 1060 BC (431+ years, cp. Acts 13:20: "about" 450 years). amuel's life-span overlaps and intertwines with those of Saul, the first king, and David reigns and Solomon's are depicted on Chart 4 so that the period of the divided monarchy may be treated as a single and separate unit.

r chronological problem in the period of the judges is that of its duration. A blomon's fourth year to the Exodus was 480 years) and *i* ntly giving about 450 years for only the judges). Scaliger long ago termed Acts 13:20 other understood in its context - but which, and how can one be certain? The 480 yea e correct number of consecutive linear years; therefore, 1 Kings 6:1 is the verse to be as the standard for the following reasons.

rce, if its 450 years were the standard to which the 480 must somehow $\ensuremath{\textbf{L}}$ onciled, no Old Testament man of God could have solved the paradox. He would ve been led into error as he would only have had access to the 1 Kings 6:1 passac or is of the conviction that the Old Testament saints could calculate their own history and within this span is the time of oppression. This is how the Jews reckon (Dr. Heinrich chronology in order that they could know the "time of their visitation" by Messiah.

the building of the Temple and obtain 573 (or some similar number by the same reasoning) Next they sum all the years of servitude as punishment for idolatry, etc., thus 13 years. This 93 is then subtracted from the 573 Anno M are designated as "Anno Dei" years (or some similar metho advocates of the "450" position feel this solves the problem by stating that God dic esignation Anno Dei. Others insist that more overlaps are also possible; hence, to them the paradox is insolvable.

, the possibility exists of individual judges overlapping rather than following one another years, the 40's were found to overlap the period of 450 and thus Comparing 1 Sam. 25:1 with 1 Sam. 27:7 reveals that Samuel died at least of four months before Saul was slain on Mount Gilboa. Consequently Saul's 40 years should most of Saul's years must be taken from the 450-year total. Further e judges, his last 40 years are included in the "about 450 ears of Joshua's judgeship. When this is understood and years of 1 Kings 6:1 are verified, becoming a major chronological key.

urthermore, an overlap exists in the stories in Judges where the period of servitude is given h the time of rest for the land in order to complete the 480-year scenario e justified. For example, the verses relating to judge Fhud are interpreted that due to disobedience and sin, Israel served Eglon the king of Me r pause in thought is construed as following after the word "rest" (vs. 30 o words are taken as a recapitulation whereby the total time elapsed for the whole .ory (Judg. 3:12-30) was fourscore or 80 years.

prate, the defenders of the 450-year position are forced by that number to interpret the first 18 were under Eglon's control. Hence rather under Eglon's control. bsequent deliverance from Moab's overlordship. The 4 d this manner of interpretation of the narrative, not only for l es as well. The problem is that English punctuation and synta had rest for a period of 80 years after Moab's defeat; however Hebrew contains no a pause in thought whereby the following "80 years" is a summary ring to the entire period of time covered by the story. Accordingly, each biblical ds the period of time from one period of rest to the following period of rest, and Guggenheimer, Seder Olam, 2005 ed., p. 121) as did Ussher and Eusebius.

uring which the Philistines held dominion over Israel, thus his 20 and their 40 ed. The obvious undeniable overlap of the 40 years of Philist 14:4; 15:11, 20) and Samson's 20-year judgeship (Judg. 13cedent in illustrating that which is true concerning the relationship of the other servitudes r accompanying judgeships.

the entry until Jephthah was 300 years. Though most critics ignore sustain one another. Moreover when believed and taken literally, the 300 ement is the chronological key to Judges. This value for the time per against adding the other values to the 450 years of Acts 13:20. Furt ne to solve the "Judges-Joshua chasm" between the division of the land under Joshua to beginning of the oppression by Cushan-rishathaim. It also confirms as well as overlap interpretation of Eglon's account given in (2) above and strengthens the Samson-Philistine overlap observation at the end of that section as 8 + 18 + 20 + 7 ue greater than the possible maximum gap between the division of the land to the ssion by Cushan. oppression by Cushan

(4) Lastly, Judah's lineage yields data that confirms and supports the 480 years of 1 King and Jephthah's 300 years, but militates against the aforementioned consecutive as well as a daughter named Elisheba who married A contemporary of Moses and was the leader (Prince us and wilderness wanderings (Num. 1:7; 2:3; 7: n, entered the land with Joshua and married Rahab, the converted prostitute, who had der perished during the 40-year wilderness wanderings, Salmon is of the next generatic oshua lived 110 years, Judg. 2:8wl:8wli 🛛 =Õi 🗆 =Õ). Salmon begat Boaz who 🛛 who begat Jesse, the father of David. Now, Jesse was alive with Samuel and Saul (1 16:1-5). This means that from the entry into Canaan to the last judge and the first king covers the life spans of only four men, i.e., Salmon, Boaz, Obed, and Jesse (Chart 4a).

A possible scenario of just these four generations, based on using the 480 years of 1 Kings 1 and the 300 of Judges 11:26, over the time frame for only the magistrates covered in the pok of Judges yields a time span of:

17 yrs: Othniel (1418 BC) to Samson (1101 BC) o 323 yrs: Othniel (1418 BC) to Saul (1095 BC)

With only four life spans to fill this time gap and taking Salmon's age to be about 20 at the ntry would require Salmon to have fathered Boaz around 100 years of age. Boaz would also ave had to father Obed at nearly 100 who, in turn, would have had to begat Jesse around ge 100. Jesse would then had to have begotten David about age 86 and been about 100 en David (c. 15 years old) was anointed by Samuel. Comparative ages of the oldest ical contemporaries over this interval are: Moses 120, Aaron 123, Ehud c. 110, Eli 98 and David, "old" at age 70 (Chart 4a).

hese decreasing ages depict, during this era life spans continued to shorten after the time st men were scarcely living that long. A scenario that would han (Judg. 3:8) as its beginning and Saul's yea the ages of Salmon, Boaz, Obed, and Jesse as to when they fathered one a r and above the years as depicted on Chart 4a. This strongly argues against the span's

Rehabiah, Jeshaiah, Joram, Zichri, and Shelomoth. This Shelomoth was an overseer of th treasury during the reign of King David (1 Chron. 26:24-28). A possible scenario of this c indicates that each of the above descendants of Moses would have to have begotten a sor when they were around 80 years of age (see Chart 4b).

cts 13 were forced to mean that the period from Israel's servitude for Cush ve birth would have to be expanded by 150 years. This would necessitate incr e ages in which Moses' lineage fathered to c.110 in this instance and to eage. Again, these are not reasonable values for the begetting of sons cal life spans for that period. Increasing the length by nearly 150 years would therefore ave the highly improbable effect of two distinct lineages begetting sons at an age equal to -and beyond - that which men were living!

ce, the 40 years, etc., referred to in Acts 13:17-22 must overlap the "about" 450 ye subtracted from it, not summed. This Gordian knot is cut by simply seeing that the ' is not referring to the length of the period of the judges at all in Acts 13:17-22!

- dus in 1491 BC until 1048 BC when David became king of all 12 tribes (i.e., c. 443 years).
- e 400 years of affliction by Egypt (vs.17 cp. Gen. 15:13) plus the 40 years the wilderness (vs.18) and the 7 years of war until the distribution of the land (vs.19) totaling 447 years.

parenthetic remark beginning when the covenant ritual with Abraham (init in Genesis 15; cp. "chose our fathers," Acts 13:17) was consummated in h year (born 1996 BC - 99 = 1897 BC) in Genesis 17 by the changing of his from Abram and the seal of circumcision. The period ended in 1444 BC wh the land was divided among the last 7 tribes (1897 - 1444 = 453 years).

self explanatory. (a) and (b) are markedly different in content. (b) is actually sayir ne defeat of the seven nations that dwelt in Canaan. This would mean that the elling us when they were given. Thus the first part of this verse is referring back to the irst part of the 17th to the time when "twli \Box =Õhe God of this people of Israel chose our

osing" has been established in the discussion of Chart 3 regarding God's selection lished: "for in Isaac shall thy seed be called" (Gen. 21:1 . 19). Remember, the words "unto them" and "for" are in italics ne Greek New Testament Text. They are interpretative and have been ad nes translators for clarity and smoothness. This latter interpretation is we by the literal reading in the Greek of verses 19 and 20 (cp. Acts 7:6

d having destroyed nations seven in [the] land of Canaan, he gave by lot to them and. And after these things about years four hundred and fifty he gave judges To clarify: from the birth of Isaac (BC 1896) to the birth of Jacob are 60 years (Gen. 25:20, : 3, upper left); from there to Jacob's going to Egypt, 13 e Exodus. 215 (Chart 3): from thence to the entrance int hat to the division of the land among the last seven tribes, 7 years ((iz.: 60 + 130 + 215 + 40 + 7 = 452 years Of course it could be argued that instead of commencing at the bi b: 55 + 130 + 215 + 40 + 7 = 447 years ("about" 450; 1891 BC - 1444 to 448. Obviously 453, 452, 447 or 448 are all more than sufficient to satisfy any easonable person with reference to the Apostle Paul's "about" 450 years.

2007, (a), (b), and (c) were the only solutions offered. Again, we will see that \pm bout 450 years" of Acts 13:20 is not referring to the time-span covered by the judges.

= exactly 450.

 $_{
m y}$ such cannot be taken as mere happenstance. Although Acts 13:17-22 are given in the when taken alone, it is of no actual chronological value. Even verse 21, which gives the span s reign as 40 years, does not tell us the length of time covering from when Samuer الماني ، s reign as 40 years, does not tell us the length of time covering from when Samuer does not give the number of years for the reign of David.

this, and the context of Acts 13:14-43, it becomes obvious that the main purpose of rmined: see fn. 2, p. xiii in my book on Chronology). This straightforward solution ver on 1 Kings 6:1. The "problem" between the two passages simply does not exist. s, all the principal difficulties long associated with this verse have been resolved.

ontext of the stories contained within the Book of Judges along with the testimo t be subtracted, not added. The basic rule of interpretation is that an "iffy" Scripture (one e context is ambiguous or difficult) must never be used to override the testimony of a /stal clear verse which can only have one meaning - 1 Kings 6:1 is certainly the latter.

certainly covered his last 40 years (See Eli's life line display, Chart Four . As High Priest, Eli would assist the Judges in accord with their the beginning of this study much as Eleazar assist d Joshua assisted Zerubbabel (Hag.1:1; Zech.3:1· 2:1). So Eli, as an associate, would assist the various judges in accordance with in helping them bring the people to repentance etc. thereby functioning as a same set of the second set of the and deliverer. This is the correct Biblical understanding and actual meaning of his judgeship.

lence, his 40 year judgeship is not to be added consecutively to the spans of the Judges. He High Priest whose job description caused him to function with and as a Judge. equently, his "judgeship" is to be understood as over-lapping and be included within t ne frames of several "Judges" whose official terms of service he outlived. Note that there is n which Eli functioned in the sense of a "Judge" as outlined in the Biblical

The supposed conflict is a mirage! Acts 13:20 is no more than Paul's affirming of Scripture. He is merely giving a summary total, without any regard to verlap, of all the years of servitude and peace as recorded in the Book s as well as Eli's judgeship for it says "until Samuel the prophet"(see

+40+18+80+20+40+7+40+3+23+22+18+6+7+10+8+40+20 + 40 for Eli in 1 Sam. 4:1

It is the conviction of this author that the key to the Jephthah-Saul gap resides in a 40 year tainty somewhere within the 51 year period to attach one end of the "days of the Philistines" (Jud.15:20), this troublesome zone could be resolved.

dian knot. One may have only partial "control" over a person or nation, but th peculiar meaning of "dominion" will not allow such a condition. There is no such thing ealization of this gives one something tangible for which to search. Could the point b determined when either the dominion began or when it terminated?

dg.15:20). Secondly, the Scriptures clearly declare that Samson "began" to on (Jdg.13:5). Again, due to the singular meaning of the word "dominion", is that if Samson's act of pulling down the Temple of Dagon in which the , military and religious leadership of Philistia were decimated almost to t tinction "began" the liberation from that oppressive dominion, then the culmination of deliverance must follow very close at hand. The occasion of that overthrow is takable. At Mizpeh, the Lord used Samuel to complete the toppling of the Philistine dominion of Israel (I Sam.7:13).

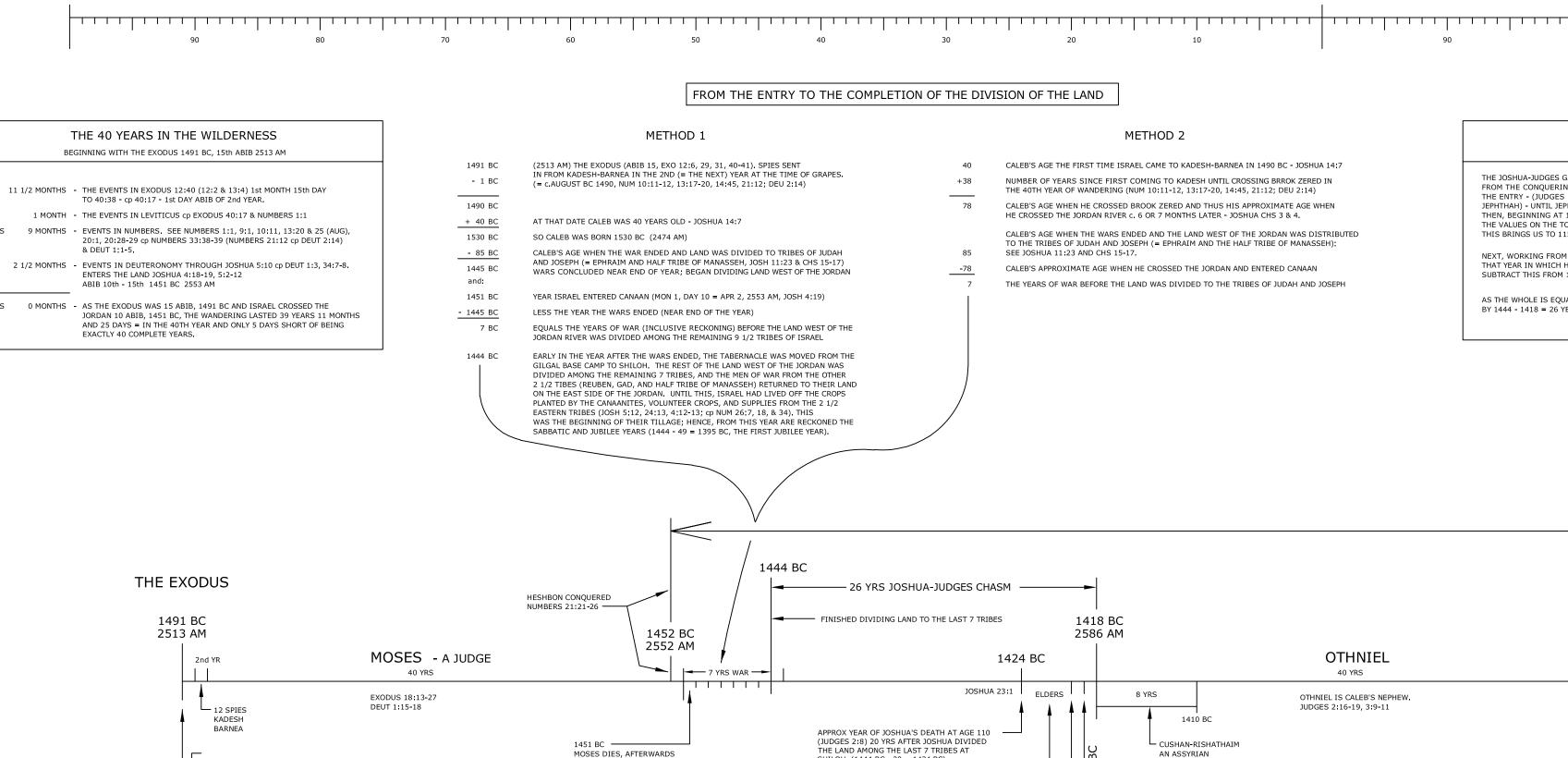
reover, the story of Israel's 40 year Philistine domination had been left hanging ir oved that pagan deity's Temple while slaving more than three thou ost military and civil leaders by that same act. The Philistines, who had ab then what happened? What did the Philistines do to the despised Jews in retaliation?" this but, before revealing the conclusion of the story, He interjects two bloody and

of Jonathan and the six hundred of the tribe of Dan (Jdg.17-18) followed by the his tribe who were wicked and thus deserving of judgment. These five chapters explicitly eriod. Only the strong leadership of Moses, Joshua and the elders of his generation l been able to hold the people's allegiance to the Lord, and even then it was often only partial

ow something about the judge who immediately followed Samson, the new hero wh npleted the task of breaking the forty year Philistine dominion over Israel which the no fore the time of Samson in order to lay the groundwork as to who he ie came. Thus one of the main purposes of the story of Eli was to introduce the las

ent. Now when the enraged Philistines seek vengeance on Israel for Samson's c .n. As God's prophet, Samuel had already "judged" the people and led ther days after the death of Samson, Samuel had been established as the new Judge succeeding Samson - not Eli as most suppose.

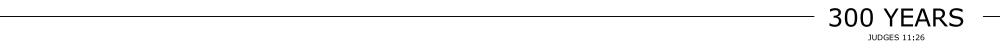
Thus Samson's, Samuel's and Eli's lives overlapped one another in part. The 40 yea judgeship, a large portion of the story of Eli and his judgeship, and part of the story



 90
 80
 70
 60
 50
 40
 30
 20
 10
 90

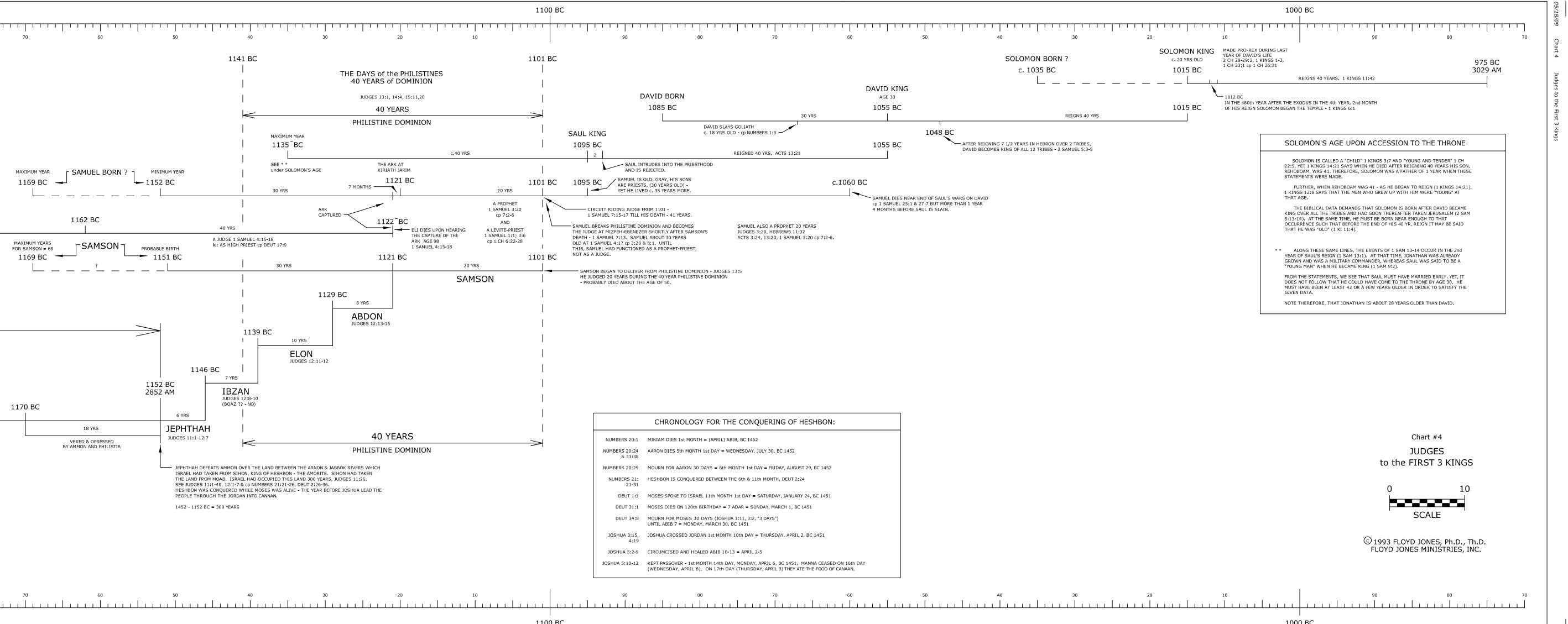
	1300 BC								1200 BC										
80	70	60	50	40	30	20	10	90	80	70	60	50	40	30	20	10	90	80	70

THE JOSHUA-JUDGES CHASM			
(FROM THE FINAL DIVISION OF THE LAND TO THE OPPRESSION BY CUSHAN)			
JA-JUDGES GAP IS DERIVED BY MEASURING 300 YEARS CONQUERING OF HESHBON IN 1452 BC - THE YEAR BEFORE (- (JUDGES 11:26 cp NUMBERS 21:21-26 & SEE NOTE UNDER) - UNTL JEPHTHAH IN 1152 BC (1452 - 300 = 1152). SINNING AT 1152 BC WORK BACK TOWARD JOSHUA BY ADDING SON THE TOP OF THE MEDIAN LINE WHOSE SUM IS 266 YEARS. (LINTON 20 YR GAP			
GS US TO 1152 + 266 =1418 BC FOR OTHNIEL. JONES, F.N. 26 YR GAP HALES 29 YR GAP RKING FROM THE LEFT AND REGINNING AT 1452 BC ADD PART OF USSHER 31 YR GAP			
IN WHICH HESHBON WAS CONQUERED TO THE 7 YEARS OF WAR = 8. FAULSTICH 36 YR GAP THIS FROM 1452 (1452 - 8) AND OBTAIN 1444 BC. BROWNE, H. 36 YR GAP STRONG-McCLINTOCK 37 YR GAP			
HOLE IS EQUAL TO THE SUM OF ITS PARTS, THE GAP IS DERIVEDJOSEPHUS38 YR GAP1418 = 26 YEARS.LLOYD-A.V. margin42 YR GAPKLASSEN43 YR GAPAFRICANUS, J.48 YR GAP	APPROX. PERIOD OF THE BOOK OF RUTH (SEE CHART 4a)	ELI BORN	
	1282 BC 1271 BC	1220 BC	1190 BC
	11 YRS		BECOMES PRIEST



1378 BC 2626 AM		1298 BC	1258 BC	1218 BC	1192 BC
	EHUD 80 yrs	DEBORAH & BARAK	GIDEON 40 YRS	1215 BC 3 yrs	23 YRS 22 YRS 1170 BC
18 YRS EGLON OF MOAB JUDGES 3:12-14	EHUD - A LEFT HANDED BENJAMITE. cp JUDGES 20:16 1360 BC	20 YRS JABIN A CANAANITE JUDGES 4-5; 4:2-3 BARAK = BEDAN? 1 SAMUEL 12:11 SISERA = JABIN'S GENERAL SHAMGAR OVERTHROWS PHILISTINES JUDGES 3:31; cp 5:6-7 1 YR (?) JOSEPHUS, ANTI. V, IV, 3	7 YRS MIDIAN JUDGES 6:1-10 GIDEON'S 300 WIN	ABIMELECH JUDGES 9	TOLA JUDGES 10:1-2 JUDGES 10:3-5

							10								
						<u> </u>							 		
1300 BC												1200 BC			



<u>Vision</u>

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

<u>Share</u>

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

Conference

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

Exhort

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

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

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

Francis Turretin¹ 1623-1687 (brackets and emphasis mine):

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

God bless,

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

Hymn ~ Come, Gracious Spirit- Heavenly Dove!

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

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

² Apograh means "a perfect copy, an exact transcript". This is the same witness of the authors of the Westminster Confession when they described their copy of the Word of God as 'authentical', which Webster's 1828 dictionary defines as "having a genuine original". ³ Turretin, Institutes of Elenctic Theology, (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

Resources

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

Dr. Floyd Nolen Jones

• Works of Dr Jones

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

- Analytical Red Letter Harmony of the 4 Gospels: A Return to the Historical Text
- The Septuagint: A Critical Analysis
- Chronology of the Old Testament: A Return to the Basics

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

Excerpts from Dr. Jones' Chronology of the Old Testament

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

• Chronology Charts by Dr. Jones

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

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

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

• Which Version is the Bible?

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

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

Louis M Kole

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

Dr. Jeffrey Khoo

• Can Verbal Plenary Inspiration Do Without Verbal Plenary Preservation?: The Achilles' Heel Of Princeton Bibliology (FEBC) a must read

Dr. Edward F Hills

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

More...

- Bible audio
- \bullet Songs ~ Hymns of Worship from the Standard Bearers' play list
- Bible teaching ~ Audio by Dr Floyd Nolen Jones
- \bullet Bible teaching \sim TV by Dr Floyd Nolen Jones from the Standard Bearers' channel
- Bible teaching ~ TV by Dr Charles Stanley
- Bible resources ~ Blue Letter Bible digital Bible and study tools
- Dictionary ~ Noah Webster's 1828 Digital dictionary
- Devotional ~ Oswald Chamber's My Utmost for His Highest

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

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