Before	1860	After
Preservation" being immediately inspired by God, and, <b>by His singular care and providence</b> , <b>kept pure in all ages</b> , are therefore authentical ." (Westminster Confession of Faith)		Preservation—the promise of preservation was dropped from doctrinal statements; Systematic Theology books completely over look the topic; modern theologians argue that the scriptures do not promise their own preservation.
Inspiration—Divine Dictation accepted descriptor for how inspiration was accomplished; not limited to the original autographs and extended to vernacular languages via translation. (WCF)		Inspiration—Divine Dictation falls out of favor as a descriptor for how inspiration was accomplished. Inspiration is limited to the nonexistent original autographs.
Inerrancy—no formal doctrine of inerrancy; the scriptures were believed to be inerrant because they are the word of God; the Holy Spirit bears witness the believer's spirit that the scriptures are infallible. (WCF)		Inerrancy—formal doctrine was developed that limited infallibility and inerrancy to the original autographs only. Took shape in a logical syllogism that meet the German Higher Critics on their own terms. Rewrote Protestant Bibliology.
Textual Criticism—began with the notion the scriptures were the inspired word of God and of Divine origin; what God gave by inspiration was preserved and "kept pure in all ages" and was available to be translated into the vernacular languages of the nations.		Textual Criticism—was completely reworked staring with the rationalistic/naturalistic notion that the Bible is like any other book and should be treated like any other book of antiquity. Replaced the text of the Reformation (TR) with a "new and improved" Greek text. Modern Textual Criticism is built on top of the Rationalistic

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suppositions of Westcott & Hort.