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The  
Burning  
Bush

Theological Journal of the Far Eastern Bible College



# THE BURNING BUSH

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# The Burning Bush

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## **Editorial**

“Without the Bible College, the Church would die” were the words of the late Dr Paul Contento who was an OMF missionary and good friend of the Far Eastern Bible College (FEBC) and FEBC’s founding principal, the Rev Dr Timothy Tow. Dr Contento had the honour of laying the College’s foundation stone in 1962.

This famous saying of Dr Paul Contento is true only if the Bible College is faithful to the Lord Jesus Christ and His forever infallible and inerrant Words. A Bible college that is liberal, modernistic, ecumenical and worldly can only bring death and destruction to the Church. Many a good Bible college have turned bad. Harvard, Yale, Princeton, and Dartmouth were founded by Bible-believing and Christ-honouring Puritans and Calvinists in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Today they have become citadels of apostasy and unbelief. For example, Princeton Seminary’s denial of the doctrines of biblical inerrancy, and the virgin birth of Christ, His miracles, substitutionary atonement and resurrection back in 1924 has led to the demise of the Presbyterian Church in the United States (PCUSA). Owing to the liberalism and modernism that have plagued many a theological seminary, the mainline denominational churches today are dying; in fact many are already dead, and their buildings have been turned into restaurants, mosques, motor garages etc.

Fundamental and evangelical churches are not spared either by neo-evangelical, postmodern and emergent seminaries which repudiate biblical separation and reject the total inerrancy and divine authorship of the Holy Scriptures. Fuller Seminary and Biblical Seminary today are filling churches with more new-age and worldly-minded pastors. Not only this, but the rising tide of neo-fundamentalism, neo-deism and textual criticism as found in Bob Jones University, Central Baptist Seminary, Detroit Baptist Seminary and other fundamental Baptist seminaries which deny the infallible preservation and present inerrancy of the Holy Scriptures has undermined and weakened the biblical orthodoxy and gospel witness of fundamental churches even further.

## Editorial

Will FEBC also fall away in days to come? Many a good and sound Bible college have already gone to the dogs, having succumbed to liberalism and modernism. There is no guarantee that FEBC will continue to be a fundamental, Bible-believing and Bible-defending college, earnestly contending for the faith after the present generation is gone. A lot depends on the spiritual quality of present and future students and alumni. The principal prays for sincere, godly students to enroll—students who are truly born again and genuinely called to be servants of God, fully given to their Saviour. False students, not just false teachers, can wreck a school. FEBC in the past has had her fair share of Judases and Demases. May the Lord spare us from such treacherous students and graduates. May all our students take to heart Paul’s charge to Timothy, *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”* (1 Tim 4:16).

FEBC continues to suffer under those who wish to squeeze the life out of her. *“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”* (2 Tim 3:12). Practising charity, we remain longsuffering and pray for deliverance. Please pray that the Lord will continue to protect and preserve FEBC from those who seek to hinder her growth and progress. Pray the Lord to grant FEBC the freedom and space she needs to do His work and to do good for His people. The unbelieving church may be dying, but let FEBC and all remnant Bible-believing churches continue to be lively for Christ. FEBC is only good for life if she will remain faithful to the Word of life (Phil 2:16). Jesus said, *“be thou faithful unto death, and I will give thee a crown of life.”* (Rev 2:10).

## **DISCERNING THE SPIRITS BY ASKING THE RIGHT QUESTIONS**

Jeffrey Khoo

1 John 4:1-3 says, *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”*

### **Believe Not Every Spirit**

The Apostle John issues a warning not to believe every spirit, but to try the spirits to see if they are of God. The word “believe” here is the Greek *pisteuo*. It is the same word that is used by the Biblical evangelists to call on people to believe in the Lord Jesus Christ for their salvation (Acts 16:31). “Believe” here means to have complete faith and trust in someone or something. The Apostle John commands God’s children not to be quick to trust or have faith in “every spirit.” Why? It is because there are many false spirits out there in the world which come from the devil. These antichrists are “the spirits of devils” (Rev 16:13-14). These devilish spirits are false prophets, and there are many of them not only in the first century world, but even more of them today, in the world of the 21<sup>st</sup> century that is nearer to the return of Christ. Thrice in His Olivet Discourse Jesus warned of false Christs and false prophets in the end-times: verse 5, *“For many shall come in my name, saying, I am Christ; and shall deceive many;”* verse 11, *“And many false prophets shall rise, and shall deceive many;”* and verse 24, *“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”*

As God’s children, we ought not to be gullible and easily deceived. Take note that these false spirits come in the name of Christ. They claim

to be Christians, they carry their Bibles, they use Christian terms, they speak the same Christian language, they can even perform miracles. They look like Christians, but are full of deadly doctrines. They are wolves in sheep's clothing. Jesus warned in Matthew 7:15, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*" Not every spirit who names the name of Christ is from Christ.

### Try the Spirits

So how can we tell a true spirit from a false spirit, a true prophet from a false prophet? The Apostle John says we must "try the spirits." The word "try" here is the Greek word *dokimazo* which has the idea of subjecting something to a series of stringent tests in order to prove its genuineness, quality or worth. How can one know a true prophet from a false one? Jesus tells us how, "*Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them*" (Matt 7:16-20). There are many false believers and false prophets in the world, and they seem to think they are indeed doing God's will and God's work when they are actually not. Jesus said, "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*" (Matt 7:21-23). Many who call themselves "Apostles" and "Prophets" today, performing signs and wonders in the name of Christ, will one day find to their horror that the Saviour does not know them, that they are not saved, but are actually servants of Satan and of sin.

Jesus said, "*Ye shall know them by their fruits.*" What are these fruits? They are the fruit of doctrine and the fruit of conduct. In Deuteronomy 13:1-3, the Lord taught the Israelites how to identify the false prophets, "*If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder*

*come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams.”* The fruit of false doctrine is in the teaching, *“Let us go after other gods.”* Paul warned against those who preach “another gospel,” “another spirit,” and “another Jesus” (Gal 1:6-7, 2 Cor 11:4). Paul named two such false teachers in his day, Hymenaeus and Philetus, who denied the fundamental doctrine of the resurrection and undermined the faith of the saints (2 Tim 2:17-18).

A false teacher can also be identified by his conduct. The Pharisees, for instance, were teachers of the law, and Jesus told the people to do whatever they were told to do if it was according to the Scriptures, *“All therefore whatsoever they bid you observe, that observe and do.”* But the problem with the Pharisees was that their walk did not match their talk. Insofar as their conduct was concerned, Jesus told the people, *“but do not ye after their works: for they say, and do not”* (Matt 23:3). Paul says that such men have a form of godliness, but they deny the power thereof by their sinful conduct (2 Tim 3:1-5). One such person was Alexander the coppersmith who did much evil by opposing the Apostle Paul and his doctrines *“for he hath greatly withstood our words”* (2 Tim 4:14-15). Another example would be Diotrephes who stood against the Apostle John. His wicked deeds led John to expose him, *“I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God”* (3 John 9-11).

### **That Spirit of Antichrist**

In the days of John, the church was being plagued by a heresy called Docetism. The Docetists propagated the heresy that Jesus was *not* truly and fully a human being—Jesus only *seemed or appeared* to be a human being. This was a serious error for a denial of the 100% humanity of Christ would mean that Jesus could not be our Representative and Substitute, and thus could not have died for our sins on the cross. And if Jesus did not die on the cross, then we would still be in our sins. For if



## DISCERNING THE SPIRITS BY ASKING THE RIGHT QUESTIONS

there was no cross, then there would be no resurrection, and “*if Christ be not raised, your faith is vain; ye are yet in your sins ... [and] we are of all men most miserable*” (cf 1 Cor 15:17-19). But it is a historical fact that Jesus Christ—the Son of God—did come in the flesh and did die on the cross in the fulness of time and in fulfilment of Scripture (Gal 4:4-5, 1 Cor 15:3). John commanded the believers to watch out for these false teachers, and to expose them by asking the right question: “Did Jesus come in the flesh?” The Docetists who cannot affirm this truth have “that spirit of antichrist.” With “that spirit of antichrist,” they pose a great danger to the church, and the saints must be warned against them.

In the 21<sup>st</sup> century, there are many more false doctrines than in the first. Today, we are seeing a revival of some ancient heresies. For example, 2<sup>nd</sup> century Gnosticism as found in the Gnostic gospels of Thomas and Judas is popularised today by Dan Brown’s bestseller *The Da Vinci Code*; and 4<sup>th</sup> century Arianism is promoted by the Jehovah’s Witnesses, a widespread, modern-day cult. Other false “isms” include Roman Catholicism, Modernism, Neo-Evangelicalism, and Neo-Fundamentalism.

### Ask the Right Questions

In order to discern the spirits, we must learn to ask the right questions. Ask the Gnostic, “Is the knowledge of Jesus Christ in the Holy Scriptures *sufficient* for salvation?” Ask the Jehovah’s Witness, “Is Jesus Christ *100% God*, all-powerful, all-knowing, all-seeing?” Ask the Roman Catholic, “Is salvation by grace *alone*, through faith *alone*, in Christ *alone*, based on Scriptures *alone*?” Ask the Modernist, “Is the Bible the *divinely* inspired Word of God?” Ask the Neo-Evangelical, “Is the Bible *verbally and plenarily inspired* and totally without error not only in matters of salvation, but *also history, geography and science*?” “Ask the Neo-Fundamentalist, “Is the Bible *verbally and plenarily preserved without the loss and corruption of any word* to the last jot and tittle, and thus 100% infallible and inerrant *today*?” The key words or phrases in the above questions are italicised. These words or phrases will get the teachers of error to reveal what they really believe in, and what they truly mean by what they say without any ambiguity. So know your Christian fundamentals according to 100% inspired and 100% preserved infallible and inerrant words of the Holy Scriptures, and learn to ask the right questions in order to test the spirits to see whether they are true or false.

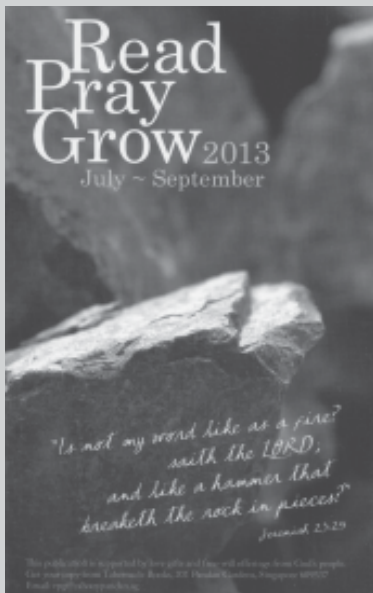
In such apostate and perilous times, let us make sure that we “*believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*”

May we ever be true to Jesus Christ our Lord and Saviour, and His 100% inspired and 100% preserved, forever infallible and inerrant words to the glory of His Name, and until He returns. Amen.

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# THE MODERN FUNDAMENTALIST ATTACK ON THE PERFECT PRESERVATION OF GOD'S INSPIRED WORDS

Paul S Ferguson

## Introduction

The battle for the Word of God is not a new battle. Today, while many of its most vitriolic opponents are in the grave, and the volumes written to discredit it and to overthrow its influence, are forgotten, the Bible has found its way into every major nation and over 2,000 languages of the planet. As Lewis Sperry Chafer wrote, “It is not such a book as man would write if he *could*, or could write if he *would*.”<sup>1</sup> The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to destroy it by imperial and papal Rome as well as apostate historical and textual criticism, is strong evidence that God Almighty, its Author, has also been its Preserver.

The Bible did not appear from a vacuum but was inspired and preserved under the sovereign and supernatural control of Almighty God. This includes all natural processes and agencies through which these inspired Words were enscriptured and passed down through the ages. Only God could have supernaturally used Moses to record 2,500 years of human history without any error. The Bible has been preserved against all odds, both in its canonicity and in the purity of its contents. Indeed on two occasions we are told that the Words were written by the “finger of God” and, in the first instance, He committed His Words in stone no doubt to illustrate the infallibility, inerrancy, and indestructibility of His Words (Exod 31:18; John 8:6). This was despite there being various forms of writing material already available, but the stone represents a permanent quality that cannot be erased or modified (Matt 7:24). God reveals that the Bible is classed with very few realities which will endure forever (Matt 5:18). God also made clear that we are to be “*mindful*

*always of his covenant; the word which he commanded to a thousand generations”* (1 Chron 16:15). Eternal endurance is promised to the Bible, as it truly is the Indestructible Book.

### **Historic Position**

It is startling the confusion Satan has sown worldwide through liberalism, higher criticism, textual criticism, cults, and false religions, especially in the last century on the infallible and inerrant nature of Holy Scripture. This has been especially notable since the advent of the printing presses and the ubiquitous availability of the complete Bible to all since our beloved King James translation in 1611. The Church has historically held fast to the Holy Bible, not only as given by divine inspiration in the original languages but also as preserved throughout the ages. However, a new view has crept into the Church, which has relegated the authentic text to the autographs or originals only. Until the 18<sup>th</sup> century challenge of evolution by scientific rationalism, the almost universal view of the Christian world was that the Earth was only a few thousand years old. Likewise, the Church held to the historic doctrine of the perfect inspiration and preservation of the Words of God in all ages until challenged by textual criticism.

Modern Fundamentalism may be moving away from these doctrines, but this was not the historic position of believers and the Reformation. This new view is around a hundred years old, like the age of the Charismatic movement, rejection of *ex nihilo* creation, and the Critical Text (CT). Charles Hodge pertinently observed, “It would be a lamentable spectacle to see the Church changing its doctrines or its interpretations of Scripture, to suit the constantly changing representations of scientific men as to matters of fact.”<sup>2</sup> Probably the greatest sign of the decline of the Church has been the attack on the doctrine of Scriptural Preservation, the Reformation texts and the King James Version (KJV) in the postmodern *zeitgeist*. Rome, along with post-Enlightenment thought, has now captured even Fundamentalism, at least concerning the Greek New Testament Text. However, giants of the past like Dean Burgon state the historic position,

I am utterly disinclined to believe, so grossly improbable does it seem — that at the end of 1800 years, 995 copies out of every thousand, I suppose, will prove untrustworthy, and that one, two, three, four, or five which remain, whose contents were till yesterday as good as unknown, will be

## *THE MODERN FUNDAMENTALIST ATTACK*

found to have the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years, much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste paper basket in the convent of St. Catherine.<sup>3</sup>

The intellectual and preaching giant, C H Spurgeon, also declared the Authorised Version "will never be bettered, as I judge, till Christ shall come"<sup>4</sup> but his opinion is swept aside by the new generation of Fundamentalists. CT advocates have no ultimate and certain standard for determining objective truth. Fortunately, most CT advocates of the past were better believers than theologians and have been able to live with the inherent contradiction of their system by simply declaring the gospel from the Textus Receptus (TR) or Received Text. This has now been challenged by the belligerent approach of the new breed of CT adherents and multiplication of translations and the latest edition of the evolutionary Greek Text.

The annual Congress on Fundamentalism held at Tabernacle Baptist Church in Virginia Beach, Virginia, on October 22-29, 1978 passed the following resolution signed by Fundamental Baptist Fellowship (FBF) President Dr Rod Bell, Dr Gilbert Stenholm of Bob Jones University (BJU), Dr Arno Weniger Jr of Maranatha Baptist Bible College (MBBC), Dr Ian Paisley of the Free Presbyterian Church, and Dr Bob Jones Jr,

That we recommend the use and distribution of only the King James Version of the Bible in English and only those foreign language versions and translations which have been faithfully translated by those committed to the verbal inspiration of the Holy Scripture.<sup>5</sup>

The FBF used to stand unequivocally against all Bible versions produced by liberals. In their 1984 Resolutions they state,

We condemn paraphrases such as The Living Bible and Good News for Modern Man and the products of unbelieving and liberal scholarship such as the Revised Standard Version and the New English Bible.

We deplore the rash of new versions which add to or delete from the Word of God, such as the New International Version, with special reference to those so-called "revisions" which by footnote additions undermine the text.

We recognize the unique and special place of the Authorized King James Version, providentially preserved by God in the English-speaking world.<sup>6</sup>

## **Attacks to the Historic Position**

The one consistent trend in all the varied errors, deviations and heresies that has afflicted the Church in the past 300 years is that their advocates will first criticise the standard received edition or translation of Scripture. The Institutional Church has now publicly given up on having an agreed “text” of the Scriptures, and attacks on the historic view of perfect preservation and the KJV are now common place. Even professed Fundamentalists take great pride today in fervently arguing that God did not perfectly preserve His Words, leaving us with an uncertain, errant text. The logic of this is that God failed to guide His people to know and keep His Words and failed to make them available for all generations, despite what He promised to do. They argue for “essential preservation” but the word “essential” means only pertaining to or constituting the essence of a thing. Tolerance is the cry for all views on this issue yet we forget that Christ rebuked a Church for tolerating a Jezebel in its midst. Tragically, the Church is being destroyed from within as Cicero Marcus Tullius, born on January 3, 106 BC and murdered on December 7, warned of a nation in 43 BC in the Roman Senate,

A nation can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and carries his banner openly. But the traitor moves amongst those within the gate freely, his sly whispers rustling through all the alleys, heard in the very halls of government itself. For the traitor appears not a traitor; he speaks in accents familiar to his victims, and he wears their face and their arguments, he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation, he works secretly and unknown in the night to undermine the pillars of the city, he infects the body politic so that it can no longer resist. A murderer is less to fear.<sup>7</sup>

Speaking of God and the preservation of Scripture, Central Baptist Theological Seminary (CBTS) professor, Kevin Bauder, tries to argue the Lord is indifferent as to His Words as Bauder claims, “He might preserve some words and He might permit some to be lost, depending upon His own purpose.”<sup>8</sup> BJU professor, Stewart Custer, speaking at Marquette Manor Baptist Church in Chicago in 1984 said that God preserved His Word buried “in the sands of Egypt.”<sup>9</sup> Larry Oats of Maranatha Baptist College in Wisconsin, an institution under Dr Myron Cedarholm that formerly argued for the fact of the preserved Word of God in the King James Version,<sup>10</sup> claims, “God could have preserved His Word but history

proves He did not.”<sup>11</sup> William D Barrick of The Master’s Seminary argues,

Traditionally the church has declared its belief that the preservation of the Scriptures is the result of God’s providential activity. God must have a role in the preservation of His Word if it is to be kept inviolate. The active preservation of the Scriptures is necessary because the sinful nature of mankind is antagonistic to God and His Word. Such antagonism breeds both contempt for Scripture and the neglect of Scripture. It is fully within the capacity of sinful mankind to allow the Word to perish and to alter its wording intentionally or unintentionally.<sup>12</sup>

But he then paradoxically concludes, “The responsibility for preservation in this world rests squarely upon human shoulders.”<sup>13</sup>

Paul W Downey of Temple Baptist Church writing in *God’s Word in Our Hands* claims like the Neo-Orthodox, “God’s Word transcends written documents, even the physical universe, and will be completely and ultimately fulfilled if not one copy remains. The power and effectiveness and duration of the Word of God, and man’s responsibility to obey it, do not demand the presence or even the existence of any physical copy.” Downey also wrote, “The essential message of Scripture has been preserved not only in the Byzantine text-type, but in the Alexandrian text-type as well; the KJV is the Word of God as well as the NASB.”<sup>14</sup> Later he writes, “Some among us believe the Bible makes no direct promise of its own preservation, that it only implies it by inference.”<sup>15</sup> With tongue firmly in cheek, Bob Jones III (then President of BJU) on the back cover of the same publication writes concerning the thrill of knowing we have just the general concepts or message from God today,

Like a clean-edged sword, *God’s Word in Our Hands* cuts through the current confused and schismatic clatter on the subject of biblical preservation. These conservatives and God-fearing authors do the church great service by presenting us with soul-thrilling evidence of the reliability and durability of the eternal Word.

However, as Dr D A Waite writes in reviewing *God’s Word in Our Hands*, “There are over 5,255 manuscripts. If God’s ‘Word’ is ‘in our hands,’ how can it be both ‘in our hands’ and also all over the world in these 5,255 manuscripts? That is impossible.”<sup>16</sup> It is little wonder with such men in leadership in Fundamental schools and churches that God gave

His prophets the warning of a famine of God's Words in the last days (Amos 8:11).

### **Textual Criticism versus Biblical Fideism**

To stand for perfect preservation is arrogantly dismissed as adopting the Bible's faith-view in order to escape from the "fact" that textual criticism has shown that God did not preserve all of His Words and make them generally available in every generation. These truculent critics ridicule anyone who exalts the authority of the written Words over the authority of liberal "scholarship." Many adopt the methodology of the evolutionists who figured that the best way to insulate their doctrines from scrutiny is to prevent a debate from ever beginning in the first place by ridiculing their opponents as "fideistic" and demanding that "religious presuppositional" views must not mix with "science." CT advocates refuse to disclose their presuppositions since they are aware that revealing the bases for the radical beliefs will make their arguments vulnerable to a biblical challenge. Their books have verbose theological presuppositions to account for canonicity and inspiration of the Words of Scripture but are strangely silent concerning preservation. They adopt the same rationalistic accommodation with "science" as Davis Young in *The Biblical Flood* where he rejects the historic interpretation of the Universal Flood by arguing,

As we have seen, the idea of a universal deluge was the settled interpretation of the church for nearly seventeen centuries, but that has changed as a body of compelling evidence undercutting that interpretation gradually accumulated. The cumulative pressure of general revelation can be ignored for only so long.<sup>17</sup>

In a summary response to Young's theories, Marvin Lubenow correctly retreats to the orthodox biblical presuppositional and literal hermeneutic,

Davis Young is correct in saying that harmonization based on the old earth, old Adam position has failed. Because he does not recognize that his data has been placed in a philosophic framework alien to Genesis, he has nowhere else to go. He is suggesting that "...the Bible may be expressing history in nonfactual terms..." There is a name for nonfactual history: fiction. However, Young clearly does not intend to imply that. Hence, his words convey no information. We see the frustrations of a man who is utterly sincere in wanting to maintain biblical integrity but is unable to extricate himself from, the man-made philosophic framework of earth history.<sup>18</sup>



## THE MODERN FUNDAMENTALIST ATTACK

These textual critics are removing the “ancient landmarks” concerning preservation and replacing them with a rationalistic system of logic. Although they cry “fideistic presupposition” at us, we may point out that they are presupposing that God has not done what He promised to do with unbiblical and revisionist logic. Their fideism is not in God, but in man through a supposedly neutral, scholarly, and scientific means to restore as closely as possible to what the original text of the Bible was. They are effectively removing the concept of divine revelation and intervention, as an operative concept, from Christian epistemology. It is ironic that one side of the debate is unfairly accused of engaging in fideism, when the reality is that both sides are working from the same fundamental conviction. However, we must always draw our conclusions about the evidence by means of the presuppositions. Presuppositions are not disconnected from evidence, but the interpretation of the evidence must always come from the presuppositions.<sup>19</sup>

### *Ad Hominem*

Modern Fundamentalists resort to *ad hominem* statements to ridicule the historic view. A typical *ad hominem* statement is that of Gerald Priest, Professor of Historical Theology at Detroit Baptist Theological Seminary,

Many “evangelical” heresies are simply the old ones with new names, e.g., Open Theism, a form of Pelagianism (Clark Pinnock, Greg Boyd); Man-centered soteriology, a form of Semi-Pelagianism (Charles Finney, Dave Hunt); Self-esteemism, a form of Gnosticism (Robert Schuller), Annihilationism, a form of Socinianism (Clark Pinnock, John Stott) and King James-onlyism, a relatively new heresy in response to numerous Bible versions (Peter Ruckman, Donald Waite, David Cloud), to name a few.

This view has become so pervasive in fundamentalism that it is perhaps the most divisive issue in the history of the movement. Concerned fundamentalist theologians and pastors have been offering correctives but leading proponents of KJV-onlyism have remained unconvinced and obdurate.<sup>20</sup>

One *ad hominem* tactic these groups use is to label any TR/KJV defender a “Ruckmanite.” However, as one TR/KJV defender once observed, “A Ruckmanite is what the opponents call you when they are losing the argument.” Another old canard tactic opponents such as Doug Kutilek utilise is to say that the belief in biblical preservation is rooted in the thinking of Benjamin Wilkinson, who was a Seventh Day Adventist and

published *Our Authorized Bible Vindicated* in 1930.<sup>21</sup> However, these anti-KJV opponents do not acknowledge that their view is derived from the work of two apostate Anglican scholars and that Wilkinson's views were rejected by the Adventists who embrace fully the critical theories of Westcott and Hort. Leading critic of the TR, James R White, incredibly claims that KJV proponents, "undercut the very foundations of the faith itself."<sup>22</sup> BJU Board Member and Fundamentalist Baptist Pastor, Mike Harding also scoffs,

KJV Onlyism is the greatest embarrassment to historic Fundamentalism that I know. It shows how intellectually bankrupt and dishonest some aspects of Fundamentalism really are. It is laughable if it were not so serious in its consequences.<sup>23</sup>

William Combs of the Fundamentalist Detroit Baptist Seminary also attacks preachers such as David Cloud, Thomas Strouse, and Ian Paisley who stand for perfect preservation, by citing their beliefs in a condescending way,

[David] Cloud says: "I believe the King James Bible is an accurate and lovely translation of the preserved Greek and Hebrew text of Scripture. I do not believe the King James Bible contains any errors." In like manner, Thomas Strouse writes: "The KJV is the Word of God in the English language. It has no errors in it because it carefully reflects the original language texts closest to the autographa." Ian Paisley agrees: "I believe the Authorised Version preserves the Word of God for me in the English tongue and that it contains no errors." Although many of those in the KJV/TR camp refrain from using language associated with the original inspiration of the Scriptures, some are not so guarded. Paisley argues: "There is no such thing as verbal Revelation without verbal Inspiration and there is no such thing as verbal Inspiration without verbal Preservation. In all cases it is not partial but plenary i.e. full, complete, perfect."<sup>24</sup>

Combs boldly asserts, "The Bible does not teach its own perfect preservation, and it is a serious error to claim otherwise."<sup>25</sup> The attack by so-called Fundamentalists against KJV proponents is nothing new. It began with Roman Catholic Church in the days of the 16<sup>th</sup> century Protestant Reformation, and continued into the 19<sup>th</sup> and 20<sup>th</sup> centuries through Westcott and Hort and Liberalism.

### **Non-Preserved Preservation View**

If modern Fundamentalists posit a view on preservation it is usually a nebulous position of the "non-preserved preservation" view that God

has preserved His Word through the totality of all extant Greek and Hebrew manuscripts that we have. However, such advocates never point to a complete compilation of all extant manuscripts that we have resulting in the fact that we can never be sure that we have the complete Word of God. Daniel Wallace claimed in 2008 that there are at least “as many as another 1000 Greek New Testament manuscripts yet to be discovered.”<sup>26</sup> Some inconsistently mock those who believe in perfect preservation as “heretical” as they claim it is unreasonable and amounts to re-inspiration, yet they claim that 90-98% purity of the text is down to God’s supernatural providence. However, both processes require the same miracle of God’s magnificent providence.

Detroit Baptist Theological Seminary (DBTS)<sup>27</sup> decide to comfort the saints by openly stating, “We do not hold that the Word of God is to be found exclusively in one English translation or any one translation in any other language since all such have mistranslations, miscopying, or misprinting, however minor, and are not therefore inerrant.” They also say, “We therefore hold that the integrity of any text, text type, translation, version, or copy of the Scriptures is to be judged by the autographs only and not by an English translation or any other reproduction or translation.” This is a nonsensical position since they themselves aver they do not have the autographs. Thus, it is impossible for “the integrity of a text, text type, translation, version, or copy” to be “judged by the autographs,” and it is fallacious to say that they are so judged. For instance, how can the CT or the TR be judged by an autograph that does not exist? No doubt DBTS will argue that there are modernist experts who can determine which manuscripts are closest. However, as the logical conclusions of guilty man on spiritual matters *will always be in error* they need to explain what makes a modernist an expert on something that does not exist? The truth is that every believer using biblical, theological or philosophical presuppositions is led to some conclusion as to the content of the original autographs. That is the only logical and honest position rather than the absurd semantic gyration that fails even introductory logic. They delineate the depths into the sea of absurdity that those who reject the biblical presuppositional approach will go rather than face up to the biblically obvious.

DBTS also say, “We acknowledge the right of all Christians to study the manuscript evidence regarding the text of Scripture and to come to a preference for a text, text type, translation, or version.... We do not grant

the legitimacy of regarding one text, text type, or translation as the very Word of God to the exclusion of all others.” Their argument is that they grant all believers the right to study this issue but only to the extent that they come to a preference, but not to a firm conviction on this matter. What scriptural right have they to make this claim? They go on to maintain, “In light of the considerable discussion and controversy among fundamentalists about versions, translation theories, manuscripts, texts, and text types, we hold that no particular beliefs about the best textual and translation theories should be elevated to the place of core fundamentalist beliefs or articles of distinctively fundamentalist faith.” The irony in all of this is that, like the secular pluralists, DBTS deny the right of perfect preservationists to hold a biblically certain view of preservation as a distinctive belief but then demand the acceptance of their belief of no confidence or certainty that the multi-text-only view as the only legitimate view. They refuse to receive the Scriptures as they exist in history, but demand that they have the right and authority to reconstruct and impose their own makings upon us; accepting nothing as authentic or genuine, but only their own opinions.

DBTS boldly assert that it is illegitimate to take a distinctive view, yet do exactly the same thing to which they are objecting by a juxtaposition of non-exclusion and exclusion. They attempt to claim the supposed moral high ground by saying that it is wrong to preclude other possible views by then doing exactly that—precluding other views. It is a similar logic with the Neo-Evangelicals who reject separation and then want to separate from the Fundamentalists! Does the Bible give a foundation for the belief that a firm conviction on the text is illegitimate, or do we have to turn to DBTS to tell us what is and is not legitimate? In this DBTS statement we see the assertion of uncertainty, the emphasis on man and his ability to rationally observe and scientifically judge the revealed truth of Scripture, and the arrogant intolerance of any certitude and disagreement with them on preservation. Without the doctrine of biblical preservation, we are left with non-answers in these areas. Another irony is that DBTS has such certainty about what God has not said in the face of what He has said on perfect preservation. To the naive observer, DBTS may appear to be simply making minor changes in the interpretation of the biblical text. However, what they really are doing is converting completely over from a biblical historical framework to a naturalistic one. These DBTS scholars need correcting for when

theologically educated men make absurd statements they are no less absurd than when the lay person makes them. We reject their arguments because they are fundamentally illogical, and believers should not utilise unsound arguments nor appeal to unbelievers to place their confidence in them. Despite their bombastic approach, DBTS are like the rhetorician in the story who wrote in the margin of his notes, “Argument weak. Shout here.”

Myron J Houghton, professor in the Theology Department of Faith Baptist Theological Seminary, also engages in the same logical fallacies,

I believe God verbally inspired the original manuscripts of Scripture without error and without omission, but I also believe He has preserved His Word through manuscripts that have some differences. I do not always know which reading reflects the original wording of a passage, but I do know that all of these readings reflect doctrine taught somewhere in the Bible and that none of these differences change what God’s Word teaches. I can trust the Bible in my hands to be the Word of God.<sup>28</sup>

Former Central Baptist Seminary professor, Edward Glenny, concurs with this “work in progress” text,

In our defense and propagation of the faith the key issue is not whether today we know the precise form of the words recorded in the autographa. To make that our focus moves us away from God to concentrate on the process ... The key issue is that God has spoken in the autographa and He has spoken with authority and without error and we are responsible to respond to Him.<sup>29</sup>

Søren Kierkegaard and Karl Barth could not have put it any better!

### **Theological Presuppositions**

The message of the Bible is in the Words; there is no message apart from the Words and there is no inspiration apart from the Words. Textual criticism has been fruitlessly seeking a perfect text by correcting the “errors” in the TR, and after 350 years of making “corrections,” they candidly confess they have not realised their goal and cannot. This uncertain “certainty” position of modern Fundamentalism is in marked contrast to what the Lord spoke through Solomon about the inspired words, “*Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?*” (Prov 22:20-21). Luke penned a two-volume, 52-chapter history

of the life of Christ and the first 30 years of the church, which had more words than all of Paul's epistles, and he expressly stated it was for the purpose, "*That thou mightest know the certainty of those things, wherein thou hast been instructed*" (Luke 1:4).

In another article, Samuel Schnaiter of BJU critiques Wilbur Pickering's *Majority Text* position by making the deeply disturbing critical observation, "Finally, although Pickering has avoided an excessive reliance on theological presuppositions in his presentation, it is nevertheless clear that a theological presupposition essentially undergirds his entire purpose."<sup>30</sup> According to Schnaiter it is acceptable and even necessary to have theological presuppositions about the resurrection, but it is unacceptable to hold theological presuppositions about the historical sources that the belief in the resurrection is based upon. Daniel Wallace of Dallas Theological Seminary concurs, "A theological *a priori* has no place in textual criticism"<sup>31</sup> and has also stated,

Evangelicals tend to allow their doctrinal convictions to guide their research. It is better to not the left hand know what the right hand is doing: methodologically, investigate with as objective a mind as possible, allowing the evidence to lead where it will."<sup>32</sup>

Interestingly, Bishop Westcott rejected such the theological approach to studying the text, as he wrote to Hort,

I hardly feel with you on this question of discussing anything doctrinally or on doctrine. This seems to me to be wholly out of our province. We have only to determine what is written and how it can be rendered. Theologians may deal with the text and version afterwards."<sup>33</sup>

Leading contemporary textual critic, Bart Ehrman, also concludes,

The fact that Warfield and Burgon both affirmed a doctrine of general preservation, and yet held antithetical views of how the text was preserved suggests that the doctrine is inappropriately used in support of any particular view of the text's transmission history. Instead such affirmations can only be made subsequent to the assessment of the evidence for the progress of the history of transmission. The evidence must lead to the doctrine, not vice versa—else the doctrine will simply be adduced to support a certain set of historical conclusions."<sup>34</sup>

Such a statement shows the depth of rationalistic and unbiblical thought that is now prevalent in modern Fundamentalism. For an experienced Seminary professor like Schnaiter at a leading Fundamentalist school to implicitly reject both the existence and need of a biblical presupposition

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concerning a biblical doctrine is frankly astounding. Like the Deists, this view is premised on the belief that nature is the only light needed by man in his search for God and His Truth. The same failure to renounce the intellectual autonomy of man outside the revealed promises of God was at the centre of man's fall into sin. The Scriptures explicitly warn that man as a finite creature is forbidden to test God's Word (Deut 6:16; Luke 4:12).

Nowhere in Scripture does God separate so-called "spiritual" truths from "secular" ones. By contrast, it is emphasised that "all wisdom and knowledge" is found in the revelation of Christ, who is God in the flesh (Col 2:3) and God demands man to believe Him rather than judge the Bible according to their finite reason by appealing to their own "logic." The Psalmist makes it clear, "*In thy light shall we see light*" (Ps 36:9). Unbiblical presuppositions will therefore "oppose themselves" (2 Tim 2:25), as their fundamental beliefs will fail to properly integrate because of inherent contradictions. By rejecting the presuppositional approach, CT advocates interpret preservation promises in light of biblical criticism. This invariably opens the door to all biblical criticism, which can be witnessed in the lives of men like Bart Ehrman who correctly observed that once you adopt naturalistic premises it is wholly consistent not to let it guide you on other doctrines such as the inspiration, inerrancy, and authority of the Holy Scriptures.

### Notes

<sup>1</sup> Lewis Sperry Chafer, *Systematic Theology*, Vol 1 (Kregel, Grand Rapids, 1947-48), 22.

<sup>2</sup> Charles Hodge, *Systematic Theology* (New York: Charles Scribner and Company, 1871, reprint: Grand Rapids: Eerdmans, 1946), 1:57.

<sup>3</sup> John William Burgon, *The Traditional Text* (Collingswood: Dean Burgon Society, 1998 reprint), 12.

<sup>4</sup> An excerpt from "The Last Words of Christ on the Cross," a sermon on Luke 23:46; Psalm 31:5; and Acts 7:59 preached at the Metropolitan Tabernacle, London, on Sunday evening, June 25, 1882.

<sup>5</sup> The resolutions were drawn up by a Committee consisting of Dr Rod Bell, Chairman; Rev Homer Massey, Secretary; Rev Charles Anderson, Dr Allen Dickerson, Dr Gilbert Stenholm, Dr Carl Bieber, Rev Bill Williams, Mr Dennis Pegrom, Dr John McCormick, Dr Arno Weniger Jr, Dr James Zaspel, Dr Ian Paisley, Dr Bob Jones, and Dr Ed Nelson. It is set forth in the *Revivalist*

(December 1970), online at <http://www.ianpaisley.org/revivalist/1978/Rev78dec.htm> accessed 21 February 2009.

<sup>6</sup> 1984 FBF Resolutions adopted at Maranatha Bible College on June 12-14, 1984 online at <http://www.fbfi.org/content/view/20/22/> accessed 21 February 2009. Interestingly, one of those signing this resolution was J B Williams who later edited *From the Mind of God to the Mind of Man*, (Greenville: Ambassador-Emerald International, 1999).

<sup>7</sup> Cited in Barbara O'Brien, *Blogging America: Political Discourse in a Digital Nation*, (New York: Franklin, Beedle & Associates, 2004), 157.

<sup>8</sup> Kevin Bauder, *One Bible Only? Examining Exclusive Claims for the King James Bible*, (Grand Rapids: Kregel, 2001), 159-160.

<sup>9</sup> Cited in Jack Moorman, *Forever Settled* (New Jersey: Bible For Today, 1999), 121.

<sup>10</sup> Kent Brandenburg on his blog writes, "When I was a senior in high school, Maranatha had the very first *Dean Burgon Society* meeting with Dr Donald Waite and Dr David Otis Fuller. Two of the faculty, Dr Strouse and Dr Hollowood, were on the board of the society. Maranatha herself published two books in its history, the first a two volume set of Armitage's *History of Baptists*, and the second a little green and yellow paperback that was a comparison of the King James Version with the modern versions, *Evaluating of NT Versions*, by Everett Fowler, of which Dr Cedarholm wrote a strong TR/MT introduction." Online at <http://kentbrandenburg.blogspot.com/2006/06/what-do-you-think.html>, accessed 20 February 2009.

<sup>11</sup> M H Reynolds Jr, "Dangerous Misconceptions Concerning Satan," *Foundation Magazine* (May-June 1996): Editorial.

<sup>12</sup> William D Barrick, "Ancient Manuscripts and Biblical Exposition," *The Master's Seminary Journal* 9 (1998): 27.

<sup>13</sup> *Ibid*, 29.

<sup>14</sup> James B Williams ed, *God's Word in Our Hands: The Bible Preserved for Us* (Greenville: Ambassador Emerald International, 2003), 376-377.

<sup>15</sup> *Ibid*, 390.

<sup>16</sup> D A Waite, "Fundamentalists Battle Bible Preservation," online at [http://www.deanburgonsociety.org/PDF/BFT\\_3287.pdf](http://www.deanburgonsociety.org/PDF/BFT_3287.pdf), accessed 20 February 2009.

<sup>17</sup> Davis A Young, *The Biblical Flood: Case Study of the Church's Response to Extra-biblical Evidence* (Grand Rapids: Eerdmans, 1995), 309.

<sup>18</sup> Marvin Lubenow, *Bones of Contention* (Grand Rapids: Baker, 1992), 234.

<sup>19</sup> Paul S Ferguson, "The Battle over Presuppositions on the Textual Issue," *The Burning Bush* 16 (2010): 22-45. See also Jeffrey Khoo, "Seven Biblical Axioms in Ascertaining the Authentic and Authoritative Texts of the Holy Scriptures," *The Burning Bush* 17 (2011): 74-95.



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<sup>20</sup> Gerald L Priest, "Early Fundamentalism's Legacy: What Is It and Will It Endure Through the 21<sup>st</sup> Century?" *Detroit Baptist Seminary Journal* 9 (Fall 2004): 317.

<sup>21</sup> Doug Kutilek, "The Unlearned Men: The True Genealogy and Genesis of King-James-Version-Onlyism," online at [http://www.kjvonly.org/doug/kutilek\\_unlearned\\_men.htm](http://www.kjvonly.org/doug/kutilek_unlearned_men.htm), accessed on 5 February 2009.

<sup>22</sup> James R White, *The King James Only Controversy* (Minneapolis: Bethany House Publishers, 1995), Introduction, VII.

<sup>23</sup> See Mike Harding's comments on forum entry online at <http://www.sharperiron.org/showpost.php?p=107862&postcount=125>, accessed on 24 November 2008.

<sup>24</sup> William Combs, "Errors in the King James Version," *Detroit Baptist Seminary Journal* 4 (1999): 152.

<sup>25</sup> William Combs, "The Preservation of Scripture," *Detroit Baptist Seminary Journal* 5 (Fall 2000): 31.

<sup>26</sup> Interview with Daniel Wallace cited in "Q & A: Daniel Wallace," *Christianity Today* (April 2008), online at <http://www.ctlibrary.com/ct/2008/aprilweb-only/117-32.0.html>, accessed 10 February 2009.

<sup>27</sup> Detroit Baptist Theological Seminary Statement, online at <http://www.dbts.edu/pdf/shortarticles/statement.pdf>, accessed 10 May 2013.

<sup>28</sup> Myron J Houghton, "The Preservation of Scripture," *The Faith Pulpit* (August 1999), online at [http://www.faith.edu/seminary/faithpulpit.php?article=/faithpulpit/1999\\_08](http://www.faith.edu/seminary/faithpulpit.php?article=/faithpulpit/1999_08), accessed 2 April 2009.

<sup>29</sup> Edward Glenny, "The Preservation of Scripture," in *The Bible Version Debate* (Minneapolis: Central Baptist Theological Seminary, 1997), 82.

<sup>30</sup> Cited in "Textual Criticism and the Modern English Version Controversy," *Biblical Viewpoint* 16 (1982): 72.

<sup>31</sup> Cited in Bart D Ehrman, *The Text of the New Testament in Contemporary Research* (Grand Rapids: Wm B Eerdmans, 1995), 309.

<sup>32</sup> Daniel Wallace, "The Problem of Luke 2:2," online at [http://www.bible.org/page.php?page\\_id=1146](http://www.bible.org/page.php?page_id=1146), accessed 25 March 2009.

<sup>33</sup> Arthur Westcott, *Life and Letters of Brooke Foss Westcott* (London: Macmillan, 1903), 393.

<sup>34</sup> Cited by Wilbur Pickering, from a copy sent to him personally by Bart D Ehrman, "New Testament Textual Criticism: Search for Method," MDiv thesis, Princeton Theological Seminary, 1981, 44.

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## **IS THE KING JAMES BIBLE COPYRIGHTED?**

Christian S Spencer

### **Executive Summary**

Copyright law is a highly technical sub-category of intellectual property law. Within copyright law there are multiple sub-categories that extend far beyond the initial printed page. This paper<sup>1</sup> is designed to give a *layman's overview*<sup>2</sup> of one small slice of copyright law by attempting to answer the question, "Is the King James Bible Copyrighted?" Legal citations to case law and statutes have therefore been kept to a minimum.

To help simplify the confusion that exists in the many non-legal papers and printed personal opinions written on the subject, this paper traces the major turning points in the history of both British and American copyright law and the implications that these changes have for the Authorized Version of the Bible.

### **What This Paper Is Not**

This paper does not purport to trace, analyze or answer the numerous historical claims by printers, publishers and others to have "licenses" to print and distribute the Authorized Version, nor does it attempt to determine which printing is the "real" King James Version as compared with poorly printed editions. Further, although the discussion would be fascinating, this paper does not seek to answer the question, "Since the Bible is the Word of God Himself, what are some of the moral, Biblical and theological implications that may come into play if human copyright can be established?"

### **Answer to the Question**

And so, "Is the King James Bible Copyrighted?" The answer to the question is a resounding, "Yes and no."

## The Question of “Copyright”?

To understand what appears to be a non-answer, we must lay a foundation in the law of copyright. What is it? What does it cover? How does American copyright law work? How does British copyright law work? Is a British Crown “patent” the same thing as an American “copyright”? How does international copyright law work? What is “public domain”, and when and by what means do original works enter into the public domain? Is the *Authorized Version* in the public domain? Does mere assertion of copyright by the privileged presses guarantee that King James Bible is, in fact, copyrighted? Can copyright be lost, and if so, how? What is the interplay of copyright laws in various jurisdictions, particularly in light of the increasing number of binding international treaties and international conventions? Is a copyright enforceable outside the realm of the highest legal authority in the jurisdiction where the copyright is held? In the thirty minutes allotted for this presentation we can only touch briefly on a *few* of these questions. (The issue of moral and ethical obligation attached to copyright is outside the scope of this paper.)

### Copyright as a Sub-Category of Intellectual Property

First, let’s look at an overview of intellectual property. Although there are several other forms of intellectual property, the five most common include: trademarks, servicemarks, copyrights, patents and trade secrets. Although all five fall under the rubric of “intellectual property”, each area is controlled by distinctly different sets of laws.

Describing each area briefly will enable us to see some distinctions essential to the discussion of copyright law and patent law when dealing with the different British and American terms. First, American law.

### Trademarks and Servicemarks

A *trademark* is a distinctive word, name, symbol, motto, emblem or other device that is used in commerce with *goods* to identify the source of the *goods* and to distinguish them from the *goods* of others.

As implied by the name, a *servicemark* deals with *services* rather than with goods. A *servicemark* is a distinctive word, name, symbol, motto, emblem or other device that is used in commerce to identify and distinguish the source of a *service* rather than a product.

Trademarks and servicemarks do not prevent other people from making the same kinds of goods, or providing the same kind of services. They only prevent others from using the same or deceptively similar mark for their goods or services.

Of interest to ministries with radio or television programs: titles, character names, and other distinctive features of radio or television programs may be registered as service marks notwithstanding that they, or the programs, may advertise the goods of the sponsor (15 U.S.C.A. § 1127). There are, however, limitations for tax exempt organizations under the Internal Revenue Code (IRC).

Federal law grants trademark registration and protection for ten years with renewal required every ten years thereafter.

**For purposes of our discussion** then, the first question is, “has the British Crown, or any party with a license from the Crown, under any form of law, in any jurisdiction, claimed an exclusive right to the name(s) *King James Version, KJV, King James Bible, KJB* or *Authorized Version?*” As a **trademark**, the answer is “no”. Under American law, in light of continuous usage in the public domain, there is no possibility of obtaining a trademark for any of these names or abbreviations in the United States as they apply to the Bible.

Under British law, the Crown retains certain prerogatives (discussed below), under different terminology, that might permit such a claim to these names, abbreviations and terms as unique and protected identifying marks, but the Crown has never done so and it is fairly certain that they never will.

## **Trade Secrets**

As of April 2011, the Uniform Trade Secrets Act of 1985 (UTSA) has been adopted (with various state-based modifications) by all states except Massachusetts, New York, New Jersey, and Texas. Patents, trademarks and copyrights are protected in the United States by federal law. Trade secrets are not. Because trade secrets are “secret”, there is no uniform procedure for approval or registration. Prior to the UTSA there were varying degrees of protection in the States, originally stemming from British Common Law.

A trade secret is any formula, pattern, device **or compilation of information** (in our context, such as a Bible text) which is used in one’s

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business, and which gives a person an opportunity to obtain an advantage over competitors who do not know or use it. Trade secrets can also include customer lists (for churches and ministries this could be argued for membership lists, donor lists, etc., although there are other more effective means of handling these questions if challenged by a governmental entity such as the IRS), chemical compounds, manufacturing, treating or preservation processes and other esoteric business secrets (including certain business plans) and certain things which are not patented, but which could be patented, and are known only to the owner of the secret and his key employees.

**For purposes of our discussion** there could theoretically be a trade secret, for example, in the electronic or digital realm of handling, transmitting, retrieving, storing, displaying or otherwise dealing with the text of the King James Bible and the underlying Greek, Hebrew and Aramaic texts. However, such a claim could not be made against *the text itself*, regardless of how it was asserted.

Under British Common Law the Crown has never asserted, based on any theory of “trade secret”, a claim to the text of the King James Version, although historically the Crown, in concert with the Roman Catholic hierarchy, has in the past attempted to keep English language translations unavailable, and treated prior translations into English with rigor, killing the translators and those who propagated their translations.

### Patents

When dealing with the issue of patents, the terminology lines between modern American law and British law become fuzzy. Under British law in 1611, the term “patent” was very broad and included certain elements of what we call “copyright law”, as well as areas that modern Americans call “patents”. Copyright law as such did not exist under the rubric “copyright” in 1611. However, the issue of “patents” in archaic British law is directly applicable to the question, “Is the King James Bible Copyrighted?”

Under American federal law, the term “patent” refers to one of three types of protection for inventions.

- x There are “*utility patents*” which are granted to the person who invents or discovers a *new and useful* process, machine, article of manufacture, or composition of matter, or any *new and useful* improvement.

x There are “**design patents**” which are granted to the person who invents a **new, original, and ornamental** design for an article of manufacture.

x There are “**plant patents**” which are granted to the person who invents or discovers, and asexually reproduces any distinct and new plant variety.

Obviously, under American law, the term does not apply to the King James Version of the Bible. However, under British law, the realm in which the King James Bible was brought to fruition, the term “patent” applies directly.

The power of the British monarchy has changed over the centuries from an absolute monarchy to what is primarily a showcase display of royalty. Today the real power rests (and fluctuates between) Parliament and the Prime Minister. Within that legal system, the British Crown still lays claim to a limited number of “patents”. Parliament has for several centuries curtailed the ability of the Crown to grant patents.

### **British Law of Patents**

**Letters patent** are a type of legal instrument issued by a monarch, generally granting an office, **right, monopoly**, title, or status to an individual or a corporation. Historically the monarch did not need the approval of Parliament. Today however the rights of monarchs to issue letters patent are strictly limited by Parliament.

**Letters patent** were **publically** published, in contrast to **letters close**, which were personal and sealed so that only the addressee had access to their contents. A record of all the letters patent issued by English kings and queens since 1202 A.D. (beginning with King John of England) can be found in the **Patent Rolls** (begun by Chancellor Hubert Walter) which are part of the state archives of Great Britain.

**United States law also recognizes letters patent.** Without letters patent, a government official is not able to assume an appointed office. One of the most famous and important cases in Constitutional Law that every beginning law student must learn is *Marbury v. Madison*, in which William Marbury and three other appointees petitioned the U.S. Supreme Court to order James Madison to deliver their letters patent for appointments made under the previous administration.

### **Letters Patent under British Law**

The right of a British king or queen to issue a patent is one of the many historic rights held by the monarch under what is called “**the Royal**

**Prerogative**”. The Royal Prerogative was a division of common law, and sometimes civil law, giving the monarch customary authority, privileges and immunity. Originally there were *many* royal rights under the Royal Prerogative that gave the monarch a great deal of discretionary power, including the right to “make law”. Certain elements of the Royal Prerogative have come into American law with what we call Executive Privilege.

In the context of the question before us, it is of great interest that since the days of King James I, Parliament has *systematically reduced* the number of rights, privileges and immunities so that the Royal Prerogative is only a shadow of what it once was. Even today, individual prerogatives can be abolished by Parliament through use of a special legal procedure. The Royal Prerogative has also suffered atrophy as various functions of the Prerogative have been passed into statutory law and ascribed to other offices or governmental bodies.

Because the Royal Prerogative (*including the issuance of patents, such as the patent to print and distribute the Authorized Version*) now (as opposed to the time *prior to* 1611) exists as a legal right *under* British common law, the Royal Prerogative is *subject to judicial review*. In other words, the modern British courts are actually the final arbiter of whether or not a particular type of Royal Prerogative exists or has the continued right of existence. This subjugation of the king’s rights occurred slowly. The year 1611 is a crucial year in this attrition of the monarch’s Royal Prerogative and authority to issue patents.

### **The Types of Courts Handling These Issues**

In 1611, during the reign of King James I/VI (England/Scotland), and the same year in which the Authorized Version was released for publication, the *Case of Proclamations* (filed in 1610 – EWHC KB J22) was issued by the Court of King’s Bench (now Queen’s Bench) - one of the three Common Law Court divisions (King’s Bench, Court of Common Pleas, Court of Exchequer Chamber). The king’s courts (*curia regis*) were distinct from the courts of equity which were controlled by the church and directly affected by the canon law of the church. The judges in the courts of equity were uniformly clerics.

The chancery courts were under the jurisdiction of the king in theory, but were administrated by the lord chancellor (who was called the “keeper of the king’s conscience”) due to the increasing burden of legal

determinations. Until the time of Sir Thomas More (1529) the chancellors were almost always clerics. But gradually more and more chancellors were laymen pulled from the pool of common law lawyers. During the 15<sup>th</sup> century the chancellor established his own court (court of chancery) to resolve cases in which there were no established principles in the courts of law.

In contrast to the common law judges, the chancellor dealt with the moral concept of equity – what is “fair” when there is no applicable statutory or common law in place. Throughout the Middle Ages the Jews were also permitted to have their own distinct and separate courts where learned rabbis sat as judges. On the other hand, King’s Bench was the court designated to hear *cases concerning the sovereign* or important persons with the right to be tried only before him.

The reason for this quick history is to understand how the courts began to limit the king’s Royal Prerogative to issue patents in the very year the *Authorized Version* was first published.

We need to understand that throughout this period of history the different types of courts were actually in competition with one another, and frequently issued radically different types of judgments.

### **The Case of Proclamations**

In 1611 King James and Parliament were fighting over the issue of impositions. Parliament opposed the King’s power to impose further duties on imports beyond what was sanctioned in Parliament. On September 20, 1610, the famous jurist Sir Edward Coke (Chief Justice of the Court of Common Pleas) was summoned before the Privy Council and asked to give a legal opinion as to whether the King, by proclamation (under the Royal Prerogative) might prohibit new buildings in London, or the making of starch from wheat. This question resulted in the *Case of Proclamations* cited above which has highly relevant legal implications for the continued claim of an exclusive patent on the *Authorized Version*.

In this case Coke and his fellow judges emphatically asserted *that they (the judiciary) possessed the right to determine the limits of the Royal Prerogative*. Perhaps the most important principle to come out of this decision is the maxim, “The King has no prerogative but that which the law of the land allows him.” In other words, the King’s exercise of



the Royal Prerogative must be subject to, and in harmony with, the laws established by Parliament.

James I, however, refused to concede this point, and tried to put his own proclamations on a constitutional foundation by having them published in a book similar to the statutes. Both James I, and then Charles I, struggled with Parliament over this issue up to the Long Parliament (1641), the English Civil War (1642-1648), and Charles' execution (1649).

Since the *Glorious Revolution* of 1688, which placed Queen Mary II and King William III in co-regency, ***the separate and distinct power of the Judiciary has not been challenged by the Crown on this subject.*** In the British legal system it is now well established that it is the right of the courts to say what the law is or means. In American legal terms, this means that there is a separation (and balance) of powers between the Executive Branch and the Judicial Branch of government which, in England, was blurred or non-existent prior to 1688 due to the former function of the King's Bench and the Royal Prerogative.

However, the question of ***the extent*** of the Royal Prerogative ran as a sub-current until the English Bill of Rights in 1689 when it was finally legally resolved by providing that "the powers of the crown were subject to law, and there were ***no powers*** of the Crown [emphasis added] which could not be taken away or controlled by statute." (A. Bradley and K. Ewing, *Constitutional and Administrative Law* [London, 1977], p. 271)

Concerning the application and enforcement of the Royal Prerogative to the British overseas dependencies, territories and colonies (including the United States), an important case was handed down just two years prior to the American Revolution. In the case of *Campbell v. Hall* (1774), the court ***nullified the absolute nature of the Royal Prerogative.*** This case determined that once a colony gained a representative assembly, the Royal Prerogatives reverted to familiar prerogatives. This legal principal had important implications for the translation and printing of Bibles in the colonies (including the *Authorized Version*), and specifically in the American colonies both prior to and since 1776 when the American Colonies declared their independence.

## **Privileged Presses**

Under British law, a **privileged press** is a publisher who has been granted letters patent. There are currently only two privileged presses in the United Kingdom – Cambridge University Press and Oxford University Press. Cambridge University Press received its letters patent charter in 1534, and Oxford University Press received its letters patent charter in 1634. In particular, they both claim the patent right to print and publish the *Book of Common Prayer* and the *Authorized Version* of the Bible in England, Wales and Northern Ireland. Whether valid or invalid, that is the full jurisdictional extent of their legal claim.

It is self evident that a patent issued under the Royal Prerogative has no legal authority outside the current jurisdiction of the monarch. In layman's terms, even if a patent issued by James I/VI were valid at one time in England and its colonies, territories and dependencies it has no authority or controlling rights outside of that jurisdiction in any period of history, ancient or modern unless otherwise lawfully granted.

## **Printing patents**

Printing patents were a very small part of the Royal Prerogative, and fell into one of two categories. ***Particular patents*** gave an exclusive right to print a single work for a limited time (7-10 years). ***General patents*** were usually granted for life and covered certain classes of writing (for example, law books).

***The royal prerogative related to printing patents was removed in 1775.*** (Donner, I., "The Copyright Clause of the U.S. Constitution: Why Did the Framers Include It with Unanimous Approval?", *The American Journal of Legal History* 36[3], p. 361-378.) It would therefore appear that if the issue were raised in a British court of law, any claim to a printing patent must therefore argue that it has been "grandfathered", ***and*** that it remains ***in the public interest*** for it to continue unabated. (For a full discussion on printing patents and other pertinent issues related to the Royal Prerogative and letters patent, see: Patterson, Lyman Ray, *Copyright in Historical Perspective*, Vanderbilt Univ. Press [1968].)

## **Patents Versus Copyright**

At the time that the King James Version was translated, statutory copyright law, as such, did not exist. However, a private system of copyrighting had existed for about 200 years – first informally, and then

with legal authority. In 1403 the Worshipful Company of Stationers and Newspaper Makers (“The Stationers’ Company”) was formed in London. It did not receive its Royal Charter until 1557. The Licensing Act of 1662 granted the Company a monopoly by requiring all lawfully printed books to be entered into its register, and only members of the Company could enter books into the register. In this manner the Stationers’ Company became a monopoly over the publishing industry, and it, *as a private company*, was officially responsible for setting and enforcing what we would call “copyright regulations”. This monopoly ended when Parliament refused to renew the Licensing Act when it lapsed in May of 1695.

The authority granted to the Stationers’ Company was distinct and different from the monarch’s Royal Prerogative which could grant letters patent and licenses in addition to the rights provided by statute to the Stationers’ Company.

All of these older systems that contained elements of our concept of copyright had this in common – a restriction of the “freedom of the press”. The three primary elements that can be seen in these systems are: (1) an economic motive for controlling publishing and regulating the book trade; (2) an underlying attempt to suppress the publication and distribution of works that might have a negative impact on either the Crown or the Church; and, (3) the public policy goal of encouraging public learning, which became visible with the passage of the Statute of Anne (see below). The rights of authors to enjoy the fruits of their labors were sometimes visible and sometimes dim until that Statute. The first economic motive is, of course, still part of the publishing industry, and is protected by copyright law, and the rights of authors have increased dramatically.

**The world’s first real copyright statute was the Copyright Act of 1709**, also known as the **Statute of Anne**. It came into force in 1710. Because of the Anglo-Scottish Union of 1707, the Parliaments of England and Scotland were merged into a single body, and this new Parliament brought many of the laws of the two countries into line with one another. The Statute made the author the legal owner of the work, and gave a 21 year copyright to works already in print. The new statute also granted 14 years of copyright protection to the publishers of a new book, with copyright reverting to the author for another 14 years if the author was still alive.

Based on the *Case of Proclamations* discussed above, and the ensuing history and concession by the Crown of judicial review of the Royal Prerogative, and the fact that the Royal Prerogative is clearly diminished by statutory law (laws passed by Parliament), it might be argued, should the legal case arise, that all legislation following the Statute of Anne which does not specifically acknowledge the continuing exclusive patent to the Authorized Version thereby abrogates and nullifies the patent.

This brings us to the modern issue of copyright law, jurisdiction and the King James Bible.

### **Copyright under American Law**

American copyright law is based on the Constitution of the United States, which in turn is based on the Declaration of Independence, which sets forth the United States of America to be a sovereign nation, independent from the authority, control and laws of Great Britain. The Constitution of the United States went into effect on March 4, 1789. Beginning on that date, the provisions concerning “copyright” for citizens of the United States were clearly governed by the US Constitution and subsequent federal law, not the intermediate state laws mentioned below, and certainly not the laws of Great Britain.

Article I, § 8, cl. 8 of the Constitution provides that Congress shall have the power “[t]o promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries.” [*sic*]

Following the Declaration of Independence, but prior to the ratification of the Constitution, there were limited state-based copyright laws. Three of these laws were passed in the United States prior to 1783. In 1783 a petition was sent to the Continental Congress urging a national copyright law. Under the Articles of Confederation, Congress lacked authority to promulgate laws for copyright protection. Instead, Congress encouraged the States to pass state-based copyright laws. All did so, except Delaware. At the Constitutional Convention of 1787, James Madison and Charles Pinckney proposed that Congress include a copyright provision in the Constitution. Their proposals formed the basis for copyright as a *Constitutionally* protected right.

## *IS THE KING JAMES BIBLE COPYRIGHTED?*

Congress acted on the authority provided in the Constitution by passing the first federal statutory copyright law – the Copyright Act of 1790. It provided an initial 14-year term of copyright from the time of recording the title, with a right of renewal for 14 years if the author lived that long. Except for the sections dealing with maps and charts, the Act tracks the language of the Statute of Anne almost verbatim. If a work was not registered and proper copyright notice was not given, the work immediately entered the public domain. In other words, anyone could print it and sell it.

Over the years, Congress has enacted various versions of copyright laws, changing the method of obtaining a copyright, the length of time that a copyright can continue to exist before entering the public domain, who can hold a copyright, how a copyright can be lost, registration and non-registration of copyright, transfer of copyright to another party, penalties for copyright violation, exceptions to the statutory copyright monopolies, and various other questions that have arisen with time.

Through these changes, the requirements of registration and proper copyright notice remained in United States copyright law until recently. However, the term of initial copyright expanded to 28 years with an available renewal period of 28 years (Copyright Act of 1909) until the law changed in 1976.

In 1976 Congress abolished most state copyright law and the protections offered by those laws when Congress passed into law (17 U.S.C. § 301[a]). The legal doctrine of preemption of former copyright laws means that if a writing cannot be protected under federal law, it cannot be protected at all. State law no longer has the ability to protect a work that federal law does not protect.

The new copyright law has five “pillars”: (1) The right to reproduce the work. (2) The right to make derivative works. (3) The right to distribute copies or recordings of the work by sale, ownership transfer, rental, lease or lending. (4) The right to publicly perform the work. (5) The right to publicly display the work.

Now, in the United States, the first person to put an original work into a “tangible medium of expression” (such as writing, photography, recording, sculpture, etc.) has, in fact, an immediate copyright on the work. The requirements of registration and notice are no longer required for copyright to attach. Failure to register or place the formerly required

copyright notice no longer places the work into the public domain. However, if litigation ever arises over the work, the copyright holder is in a better position if he or she has registered with the Copyright Office (a subdivision of the Library of Congress). Registration is necessary only if the plaintiff wishes to obtain statutory damages (specific damages provided by law).

The issue of derivative works is not often discussed in the context of the *Authorized Version*, but it should be noted that if the claim of the Crown and the privileged printers were valid in the United States, no portion of the KJV text could be set to music here, Christmas plays in which the children quote the King James Version would be unlawful, and children's picture books containing descriptive verses from the *Authorized Version* would be a violation of the law. Whether George Frederick Handel (1685-1759) had a license to use the text of the KJV in his great musical work, "*The Messiah*" (1741), and tracing the history of the law of derivative works, is a topic for another time. In short, however, neither the Crown nor the privileged presses have ever mounted a law suit against any American publisher of derivative works that use the *Authorized Version*.

We must also briefly mention "works for hire", since the *Authorized Version* falls roughly into this category in modern terminology (though legally the category did not exist as a subset of the Royal Prerogative and letters patent in 1611). "Works for hire" are those works that are commissioned and paid for by a third party (in this case, King James I) who takes an economic risk for the production of the work. This includes works prepared by an employee within the scope of his employment unless other arrangements have been made. The commissioning party paying for a special work is the owner of the copyright.

Currently, a copyright is "[t]he right of literary property as recognized and sanctioned by positive law. It is an intangible, incorporeal right granted by statute to the author or originator of certain literary or artistic productions, where he is invested, for a specific period, with the sole and exclusive privilege of multiplying copies of the same and publishing and selling them. Copyright protection subsists in original works of authorship ***fixed in any tangible medium of expression***, [emphasis added] now known or later developed, from which they can be perceived, reproduced, or otherwise communicated, either directly or

## IS THE KING JAMES BIBLE COPYRIGHTED?

with the aid of a machine or device.” (*Black’s Law Dictionary*, 6<sup>th</sup> Ed., West Pub. [1990], p. 336).

Currently the following items may be copyrighted under United States law: (1) Literary works, (2) Musical works, with any accompanying words, (3) Dramatic works, with any accompanying words, (4) Pantomimes and choreographic works, (5) Pictorial, graphic, and sculptural works, (6) Motion pictures and other audiovisual works, (7) Sound recordings.

The key phrase, highlighted in the definition above, is the phrase, “***fixed*** in any ***tangible*** medium of expression.” You can copyright the things you write down, but you cannot copyright ideas. Further, although the ***exact form*** of the words that you commit to a tangible medium of expression is copyrighted, ***what*** the words describe is not copyrighted. **For example:** if you ***describe in writing*** a procedure, process, system, method of operation, concept, principle, or discovery, ***your words about it are copyrighted***, but the thing described is ***NOT*** copyrighted. You may be able to protect your discovery, etc. under patent law or another area of intellectual property law, but obtaining a copyright for your writing does not protect your other intellectual property rights that may exist independently, and which thus require independent protection.

### Length of US Copyright

With the passage of the *Sonny Bono Copyright Term Extension Act of 1998*, works created in or after 1978 (the year in which the Copyright Act of 1976 went into effect) have copyright protection for a term ending 70 years after the death of the author. In “works for hire” the copyright lasts for 120 years after creation or 95 years after publication, whichever is shorter. Works published or registered before 1978 were granted an automatic renewal by the *Copyright Renewal Act of 1992*.

### Public Domain

If a ***published*** work was copyrighted before 1923 in the United States, regardless of the various changes in the law, that work has now entered the public domain. (There are ***exceptions*** for ***unpublished*** works [life of author plus 70 years] and works made for hire [complex formula].) All works published before 1964 in which the copyright holder failed to renew copyright are now in the public domain. With rare

exceptions, no additional copyrights will expire and enter the public domain until 2019 unless a change is made in the law.

### **British Copyright Law**

The first major “total makeover” of British copyright law since the *Statute of Anne of 1709* occurred in 1911. *The Imperial Copyright Act of 1911* (the *Copyright Act of 1911*) amended existing British copyright law and **repealed all previous copyright legislation** that had been in force in the United Kingdom, and established a single statute for all copyright law. It consolidated previous copyright statutes that had been passed “piecemeal” over the centuries. It also added changes that came as a result of the first revision of the Berne Convention in 1908 (see below).

Currently the United Kingdom is controlled by *The Copyright, Designs and Patents Act of 1988* (as amended) [CDPA]. It was passed by Parliament and received the “Royal Assent” on November 15, 1988. It replaced the *Copyright Act of 1956*. Most of the amendments to the 1988 Act have been made to implement directives of the European Union. The 1988 Act (and amendments) gives the author (and holder after death) a copyright in most published works for the life of the author and 70 years after his death if his identity is known. There are various exceptions not requiring discussion here.

The Act reduces and simplifies Crown copyrights (the term “Crown” now refers to copyrights held by the government of the United Kingdom), and abolishes what had become a perpetual Crown copyright in unpublished works of the Crown (read “government”). It also introduced a new copyright concept of Parliamentary Copyright and institutes similar regulations to the copyrights of some international organizations.

Under the Act, Crown copyright lasts for 50 years after publication for published works. For unpublished works it lasts for 125 years after their creation. No unpublished work of the Crown will come into the public domain until December 31, 2039 (50 years after § 163 went into effect). Varying lengths of protection are granted to the *Acts of the United Kingdom*, *Scottish Parliaments Acts* and *Church of England Measures*. Enforcement measures provided are significant since making, dealing in or use of infringing copies is a criminal offense. Copyright owners may ask Her Majesty’s Revenue and Customs to ban unofficial copies as “prohibited goods”. (For example: A test case concerning the Authorized



Version could be forced by seeking to import King James Bibles, printed by an unlicensed press, outside the British realm, into England and challenging in court any request by the privileged presses to declare those Bible as “prohibited goods”.) There are many additional provisions under the Act.

### **International Copyright Law**

The scope of this paper does not permit extended discussion of international law, but the three (among other) international agreements that primarily affect U.S. and British copyright laws are the **Berne Convention** (1886 – the first international copyright law treaty, revised in 1908), the **Universal Copyright Convention** (1954 and 1971) and the **Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS)**, administered by the World Trade Organization (WTO) and negotiated at the end of the Uruguay Round of the General Agreement on Tariffs and Trade (GATT) in 1994.

### **Summary**

Under the British law of the Royal Prerogative and issue of letters patent in 1611, the King had the legal right to control the translation, printing, sale and distribution of the Bible which he authorized to be produced. He held these legal rights under several theories of law. He held the right of contract since the work was a work for hire (though technically this was an undeveloped area of law). He held the right of sovereignty, vested under British law in a single person. In other words, he could have prohibited the translation, printing, sale and distribution of the Bible in English because he had the right to “make law”. He also had the right to banish all other translations of the Bible in English. He held the right of license by which he could legally determine who would be permitted to typeset, print, sell and distribute the Bibles – and he could restrict the sale of the Bibles to certain individuals, groups or other entities. He could also prevent the importation of Bibles printed abroad, or add onerous impositions (duty on imported items – see discussion above), making import economically unfeasible.

It is difficult for Americans to understand the deference given to the monarchs of England, and the special legal rights and privileges granted to the select few. It is also sometimes difficult for us to understand that other nations have laws that are strikingly different from the legal system

under which we live. When we come to the Bible, it is doubly puzzling for us to find such a striking variance between our laws and the laws of Great Britain since our legal system, for the most part (with the exception of Louisiana), is based on British Common Law.

But the key issue in all of this discussion is the legal provision under British law that, in locations under the jurisdiction of the Crown, a patent from the Crown has no expiration date unless superseded by statute passed by Parliament as discussed above, or as determined by the British courts through litigation, to be null and void. A monarch could release a patent, but he might just as quickly reinstate the patent. However, under current British law this right of the Royal Privilege has been greatly truncated and reinstatement might well be refused.

The British courts have the clear right to determine whether any issue concerning the Royal Prerogative, including patents and licenses, still stands. No test case concerning the *Authorized Version* has been tried under British law in the 20<sup>th</sup> or 21<sup>st</sup> Century. Whether a carefully directed statutory and case-based legal attack would scale the claimed wall of protection is, at this time, only theory.

Perhaps the privileged presses are giving us an illustration of the old adage, “let sleeping dogs lie.” The privileged presses have not brought suit against other American Bible publishers during this time. The Crown has not pressed charges against other publishers either. Perhaps they sense the tenuous nature of their claim in a modern, civilized world that is light years away from the sovereign rights of the absolute monarch who made up law at his personal discretion.

As long as the issue is not challenged in the courts based on (among others) the various theories of law sketched above, the privileged presses will undoubtedly continue to assert their perpetual rights to what we now call “copyright” over the *Authorized Version*, at least within the limited jurisdiction claimed by the privileged presses and controlled by the Crown.

At some time there may arise a British subject who wishes to challenge the Crown by openly, and as a test case, publishing, printing, distributing or importing copies of the *Authorized Version*, and when sanctioned, aggressively, with competent counsel, brings his or her case in open court. Perhaps some Member of Parliament will agitate for Parliament to clarify the matter and settle the issue once and for all.

## IS THE KING JAMES BIBLE COPYRIGHTED?

And so, “Is the King James Bible Copyrighted?” Using the term “copyright” in the broadest non-technical sense, covering the various terms of this discussion, the answer to the question is – a definitive “no” in most parts of the world, and a shaky, questionable “yes” in England, Wales and Northern Ireland (and, we might add, in Scotland where the Scottish Bible Board holds a license), and even more weakly and questionably, in the other areas of the United Kingdom, its protectorates, territories, dependencies and colonies that still have connections to the Crown. This sputtering flame represents the last remnant of the days when the Crown controlled a printing and publishing monopoly in the entire British realm.

Thank you.

### Notes

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# **REPORT ON FEBC'S 2<sup>ND</sup> BIBLE LANDS PILGRIMAGE: IN THE STEPS OF THE APOSTLE PAUL AND THE SEVEN CHURCHES OF REVELATION**

Joycelyn Siew-Miang Chng

The 2<sup>nd</sup> FEBC Bible Lands Pilgrimage was led by the Rev Dr and Mrs Jeffrey Khoo from 10 to 20 December 2012. A total of 46 pilgrims traversed across Asia Minor (Turkey), in the steps of the Apostle Paul's first missionary journey and part of his second (Acts 13:1-16:8). In addition to the places where the Apostle Paul had visited on his missionary journeys, the pilgrims also got to visit the cities where the Seven Churches of Asia Minor, recorded in the Book of Revelation, were once located.

The Word of God was expounded at these places as well as during nightly devotions. It was a most blessed time of studying and meditating upon God's Word in the Books of Acts and Revelation. There was indeed much for us to reflect upon as we considered the words that God had given to the early Christians and how they are still of utmost relevance to us today.

## **Turkey**

The land of Turkey, at more than 1,600 km long and 800 km wide, is large and occupies an area of close to 800,000 km<sup>2</sup>. It is a land rich in biblical and church history, and was known as Asia Minor in the Bible or Anatolia historically. In this pilgrimage, we got to visit two continents, Asia and Europe, as Turkey is a transcontinental country. The most part of the land is in Asia, while the north western part, separated from the rest of the land by the Sea of Marmara and The Bosphorus, is in Europe.

Turkey has a varied landscape and climate, which we saw and experienced as we travelled approximately 2,700 km by land in a comfortable coach across Asian Turkey. Our journey took us from Adana

and Tarsus of Cilicia in the south, upwards to the inland regions of Cappadocia, Galatia and Phrygia, and westward to Ephesus, before heading northwards along the Aegean Sea to Troas. We headed inland once again to Nicea where we took a ferry ride across the Sea of Marmara to Istanbul, and crossed The Bosphorus into Europe (Istanbul straddles both Europe and Asia). Istanbul was the last stop on this pilgrimage.

### **Tarsus**

The pilgrimage started fittingly at Tarsus, which is the birthplace of Paul. We visited Saint Paul's Well, a stone well built apparently on the site of the Apostle Paul's birthplace. We were asked by the guide if any of us would like to take a sip of the "healing water" from the well. None of us did so because we are aware that the place has no significance in and of itself. The water from the place where the Apostle Paul was born cannot heal, but it is the Word of God that he preached, taught and wrote through the Holy Spirit, that can heal and save, for they are the words of life.

At the well, Dr Khoo led us in the reading of Acts 9:1-16. We were challenged to consider the Apostle Paul's words in verse 6, "Lord, what wilt thou have me to do?" right at the beginning of this pilgrimage and to continue to seek to know what God wants us to do for Him throughout this pilgrimage.

### **Cappadocia**

En-route to Cappadocia the next day, we were greeted by beautiful scenes of snow-covered landscape. The pilgrims were all excited when the guide allowed us to stop by the roadside to take pictures. We then drove through tunnels built in the Taurus mountain range as we progressed further inland. About an hour later, the excitement level of the pilgrims rose a notch up as it began snowing! We made a second stop by the roadside and the group of young pilgrims swiftly built a snowman! Many testified later with thankful and joyful hearts, of God's goodness to us in giving us this memorable experience.

Cappadocia is mentioned twice in the Bible (Acts 2:1-11 and 1 Pet 1:1-9). In 1 Peter 1:1, the Christians in Cappadocia, along with those in Pontus, Galatia, Asia and Bithynia, were addressed as "strangers" by the Apostle Peter, indicating their status as pilgrims in this world. They were

## **Pilgrims at the Cave Churches in Cappadocia**

**“(Of whom the world was not worthy:;) they wandered in deserts, and in mountains, and in dens and caves of the earth.” (Heb 11:38)**



also said to be scattered as they were persecuted under the Roman empire in the first three centuries. The Romans had falsely charged Christians for atheism because they refused to worship the Roman emperor, sedition because they refused to bow to the emperor, and cannibalism because of the Lord's supper which the Romans misrepresented. We learned that the early Christians in Cappadocia hid in underground caves to escape from Roman soldiers.

We visited Ihlara Valley located in the southern part of Cappadocia after lunch. Ihlara valley is a 16 km long gorge cut into volcanic rock, with the Melendiz River winding along the canyon floor. There were around 100 cave churches in the early days, but only a few can be seen now. Many were decorated with frescoes, depicting scenes from the lives of the saints and monks. We climbed up many steps to see one such church.

Our next stop was the Kaymakli Underground City, a multi-level complex that used to be a shelter for early Christians hiding from their persecutors. The City had rooms for various purposes such as food storage, winery and kitchen. A church was located on the second floor. They used stone "doors" to close up cave openings whenever the Romans approached. The different levels of this city are connected by narrow and steeply inclined tunnels. We had to bend down and stoop as we moved from tunnel to tunnel. Thank God for seeing all of us through safely, especially for enabling the more elderly pilgrims and giving them the strength required for the arduous task.

Though our bodies were tired at the end of the day, we were spiritually recharged at the evening devotion where Dr Khoo exhorted us from Hebrews 11:1-13, 32-40, to remember how the early Christians had suffered for their faith. We were challenged to learn from the past and be ready to face persecutions. After having a glimpse of the sufferings that the early Christians experienced for their faith, I could now understand a little better the trials they had gone through as spoken of in 1 Peter 1:7. It was certainly not easy, being a matter of life and death for them, and I was reminded to endure the trials that will come my way without murmuring.

After a good night's rest in a beautiful cave hotel, a group of pilgrims went on a hot air balloon ride early next morning. We marvelled at God's creation as we saw the famed fairy chimneys from high up in the



## *REPORT ON FEBC'S 2<sup>ND</sup> BIBLE LANDS PILGRIMAGE*

sky. We were told that the unique shape of these structures were formed by the effects of rain and wind over the years, no doubt the handiwork of our almighty God. We also visited the Goreme Open Air Museum where we saw rock churches with frescos from various centuries adorning the walls. We learned about Saint Basil who had a church here named after him. He was the Bishop of Kayseri, a town in Cappadocia, and was known for his defence of the Christian faith, fighting against heresies such as Arianism which taught that Jesus Christ was a created being. Basil championed the Nicene Creed which affirmed the deity of Christ, and along with Gregory of Nazianzus and Gregory of Nyssa, are known as the Cappadocian Fathers.



View of Cappadocia from the Hot Air Balloon

### **Iconium and Lystra**

Leaving Cappadocia, we journeyed westwards to Konya (Iconium) and Lystra located in South Galatia, places where the Apostle Paul had visited on his missionary journeys (Acts 14:1-22; 16:1-5). Lystra, Iconium and Derbe were idolatrous cities given to the worship of Greek

gods and goddesses. Lystra was dedicated to the worship of the Greek god Zeus, also known as Jupiter (Acts 14:13). The old cities of Lystra and Derbe no longer exist today due to destruction by earthquake. But through a short message preached as we stood atop a little hill on the site of ancient Lystra, we were reminded that these cities were destroyed by the higher hand of God as judgment for their sin of idolatry.

### **Colossae**

We continued on our pilgrimage with a visit to Colossae on the fifth day. Colossae is located on the west foothills of Mount Honaz and was one of the most important centres in greater Phrygia. It was the sixth biggest town of Anatolia, but is now no longer existing. Epaphras who worshipped in the house of Philemon (Col 4:9, Phlm 1:1-2) ministered to the church in Colossae (Col 4:12-13). Although the Apostle Paul had written an epistle to the Colossians from prison, it is not mentioned in the Bible that he had visited Colossae. The Colossians were commended by the Apostle Paul for their faith in God, love for the saints and hope with respect to the Lord's return (Col 1:1-5).



Ruins of the Agora (City) and Necropolis (Cemetery) of Ancient Colossae

## **Laodicea**

After a 20 minutes' drive, we arrived at the excavated site of ancient Laodicea, the first of the seven churches of Revelation that we were to visit. We were told that Laodicea was one of the richest cities 2000 years ago. The main source of income was through trade, owing to its location on the crossroads of trade routes, and the top trade was in textiles, specialising in black wool. There were also money-lending activities going on in the city. We saw a 7000-seater Greek theatre that was built on the slope of the hill, unlike Roman amphitheatres which were built using cement. The guide explained that Laodicea is situated between a mountain (Baba Dag) bringing forth cold water on one side, and Pamukkale (Hierapolis) with its hot springs on the other.



Greek Theatre at Laodicea

Here at the theatre, Dr Khoo gave a word of exhortation from Revelation 3:14-21, pointing out that Jesus is talking about extreme temperatures in this passage, where either very cold or very hot temperature is good because it is useful. But lukewarm temperature is useless and denotes half-heartedness and double-mindedness. The

spiritual lesson we learned here was that we need 100% loyalty in following God. Half-baked faith is false faith and we cannot serve God and mammon (Matt 6:24). The visit to Laodicea was a highlight for me in this pilgrimage as I was much convicted by the call to be 0% and cold to self, but 100% fervent for Christ.

The next morning, we visited Pamukkale (ancient Hierapolis), which means “cotton castle”. It owes its name to the beautiful white calcium rock formations and snowy white travertines. Besides viewing the excavations at Hierapolis, we had an enjoyable time soaking our feet in the hot spring.

### **Philadelphia**

We then made our way to Philadelphia (meaning “brotherly love”) and visited the main archaeological attraction in the modern city, Basilica of Saint John which was built in about 600 AD. The church in Philadelphia was one of the two that had received only commendation from the Lord (Rev 3:7-13). We learned that Philadelphia, although small and poor, was a missions-minded church. We were encouraged that God can use us though small, if we are true and faithful to Him.



Ancient Christian Symbol

## **Sardis**

The third church of Revelation we went to was Sardis (Rev 3:1-6), the capital of the kingdom of Lydia. It was rich and gold was found in the Pactolus River at Sardis. We were told that there was a sizeable Jewish community and the second biggest Jewish synagogue after the one in Jerusalem was located here. The foremost religion in Sardis was thus Judaism, followed by pagan religions including the worship of goddess Diana (Artemis). At the large excavated site, we saw the Roman avenue, a monumental thoroughfare paved with marble blocks, ancient Jewish synagogue, gymnasium (school), and the Temple of Artemis.

The message to us was that the church in Sardis was a dead church as it started well but became corrupt and bad. Examples of the modern-day equivalent would be the liberal and modernist churches with members who are only Christians in name but are dead within. But there is a word of comfort in Revelation 3:4, indicating that there will always be a remnant even in the case of Sardis. The key is to make sure that our faith is an overcoming faith. Those who are dead within must quickly repent and believe while the Lord tarries.



Temple of Artemis in Sardis

## **Lord's Day Worship**

I thank God for the provision of a conducive room in the hotel so that we were able to worship the Lord on Sunday, the seventh day of our pilgrimage. Dr Khoo preached from Acts 19 on how the church of Ephesus began, a good preparation for our visit to Ephesus later that afternoon. We saw from verses 9 and 10 that through the Bible school that was established at Ephesus, the students went forth to raise up the rest of the churches in Asia Minor. We were also reminded that the ministry in Ephesus was not easy at all (1 Cor 15:31-32), yet the Apostle Paul persevered (1 Cor 16:8-9). The lesson here is that when God opens the door, no man can shut it, but we must be willing to be used by Him. It was a blessed time of praising the Lord too with pilgrims testifying of God's goodness.

## **Miletus and Ephesus**

Before visiting Ephesus, we made a stop at Miletus. Both Miletus and Ephesus are located along the coast of the Aegean sea. It was in Miletus that the Apostle Paul called for the Ephesian elders on his third missionary journey, and preached his last sermon to them before he went to Jerusalem (Acts 20:17-38). We had a time of studying God's Word at the theatre where we learned that the only way to protect against false teachers who will come from without and within, is to hold fast to the Word of God (Acts 20:32). We were also reminded from the example of the Apostle Paul that it is more blessed to give than to receive (Acts 20:35).

I thank God for granting our guide the wisdom to plan our arrival at Ephesus after the crowds of tourists from the numerous cruise ships had departed. With the throngs of people gone, we were able to spend more time walking through this huge ancient city (only 10% had been excavated), the fourth church of Revelation that we visited. Ephesus was a major port city under the rule of the Roman empire and had a population approaching 250,000 people in the time of the Apostle Paul. Diana (Artemis) was the main goddess worshipped in Ephesus.

That Ephesus was a bustling and advanced city was evident from the various ruins that we saw—Roman baths, administrative building, courthouse, agora (commercial centre of the city and gathering place where people gave public lectures), odeon (where musical performances were held), pharmacy, hospital, terrace houses, fountain, temples

## *REPORT ON FEBC'S 2<sup>ND</sup> BIBLE LANDS PILGRIMAGE*

dedicated to various Roman emperors, ancient billboards, public toilets with seats made of marble, and shops. We also saw the Library of Celsus, the third biggest in those days after Egypt and Pergamum. At the Great Theatre with a seating capacity of 25,000, we were exhorted from Revelation 2:1-7, to take heed of the example of the church at Ephesus. Though a fundamental church who still remembered the Apostle Paul's words spoken to them about 35 years earlier in Miletus, they had left their first love in terms of the zeal they had in their service for the Lord when they were first converted (Rev 2:4-5). They were guilty of having only head knowledge but without a heart for the Lord. May the Lord be merciful to us that we be not guilty of the same sin.



The Library of Celsus at Ephesus

### **Smyrna**

The fifth church of Revelation that we saw was Smyrna where we visited the ramparts of Smyrna's Velvet Castle. Modern-day Smyrna (Izmir) is the third largest city in Turkey and not much excavation work had been carried out as the new settlements were built on top of the

ancient site. Though there was nothing much to see physically as compared to the other ancient sites, there was nevertheless much to learn spiritually. A blessed time was spent meditating upon God's Word in Revelation 2:8-11. Smyrna was the other church besides Philadelphia, that received only commendation from the Lord. They were a deeply persecuted, suffering church, and though poor in material terms, they were rich spiritually because their riches are in heaven having remained faithful to Christ.

Many were struck and moved by the testimony of Polycarp, the first Bishop of Smyrna and a disciple of the Apostle John. Polycarp died a martyr at the burning stake in 156 AD. He was arrested as he had refused to worship the Roman emperor and was charged with atheism. When Roman soldiers came to arrest him, Polycarp welcomed the soldiers in and even invited them to eat and drink before leaving with them. While they did so, Polycarp prayed in a corner. At the stadium where he was tried, he was told to renounce his faith, but he remained steadfast until the very end, and spoke these last words "Eighty-six years I have served Christ, and He never did me any wrong. How then can I blaspheme my King and my Saviour?" We were much encouraged by this testimony to overcome and endure whatever tribulations we may face to the very end and to be prepared to die for our faith, never denying Jesus.



Dr Jeffrey Khoo Exhorting Us from God's Word at Smyrna



## **Thyatira**

We next saw Thyatira, the sixth church of Revelation that we visited, and saw the ruins of an ancient agora located in the midst of a busy modern city. Thyatira was located in the fertile valley where the trade route passed. One notable citizen of Thyatira was Lydia, a seller of purple (Acts 16:11-15) who was the first European convert to Christianity. We were told that the colour purple was first developed in Thyatira from snails. We learned that the church at Thyatira was an immoral church because they did not separate from idolatry and adultery (Rev 2:18-29). But there is a word of comfort that those of us who would hold fast and keep ourselves pure and separated, will one day rule with Jesus Christ for a thousand years.



Ruins of Ancient Thyatira

## **Pergamum**

The last of the seven churches of Revelation which we visited was Pergamum. The guide told us that it was one of the biggest cities of the ancient world. It is located on a hill and occupied a large area. Some of

the ruins we saw were the library and the remains of a Greek theatre carved on a slope of the hill, said to be the steepest of the ancient world. Pergamum was a very idolatrous city as can be seen from the many ruins of heathen temples dedicated to false gods such as the Temple of Athena (Greek goddess of war and wisdom) and to emperor worship such as the Temple of Trajan who was a Roman Emperor. We were told that the reference to “Satan’s seat” in Revelation 2:13 possibly refers to the altar of Zeus located here. The church at Pergamum had doctrinal impurities as they did not separate from those who held onto the false doctrines of Balaam and Nicolaitanes. They are likened to modern-day Neo-evangelicals.



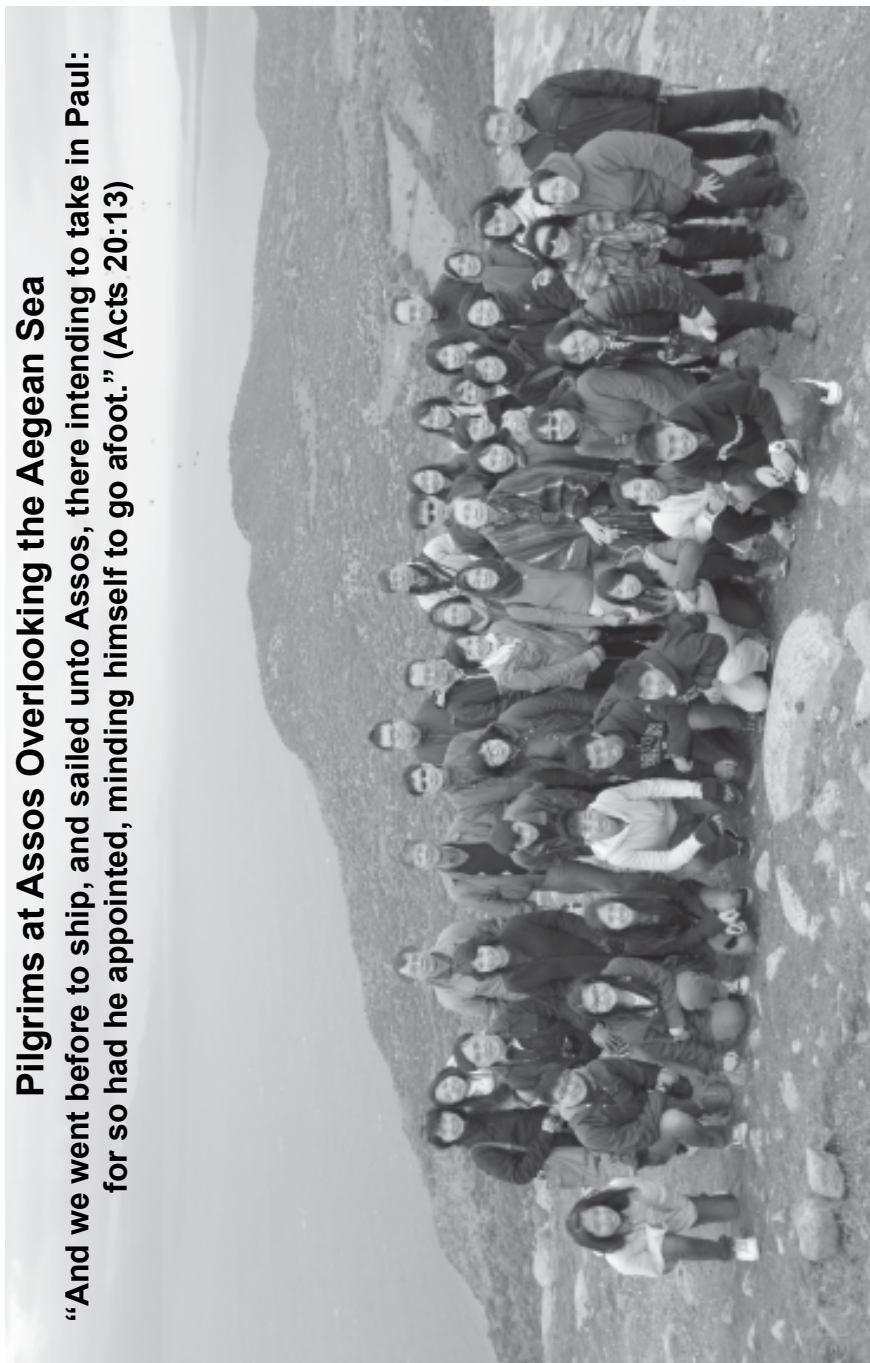
Temple of Trajan at Pergamum

### **Assos and Troas**

Having completed our visit of the seven churches of Revelation, we returned to tracing the Apostle Paul’s footsteps on his missionary journeys with a visit to Troas. We stopped by Assos, where the Apostle Paul had met up with the rest of his team (who had sailed there from

**Pilgrims at Assos Overlooking the Aegean Sea**

**“And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.” (Acts 20:13)**



Troas) after walking a distance of about 30 miles from Troas (Acts 20:5-14). While we did not have to walk such a long distance, we encountered some difficulty on our journey to Assos when the path that our coach had to drive through was not passable as the soil was too soft. But by God's providence, He sent the cousin of our guide to arrange a last minute paving of the path with more soil to enable our coach to pass through. We truly experienced God's hand upon us, leading us each step of the way, praise the Lord! At Assos, we were treated to breathtaking views of the Aegean Sea and saw at a distance, Mitylene which is an island mentioned in Acts 20:14. It impressed upon my heart that the Bible records the names of these places that we may know the Bible is not only inerrant and infallible in spiritual matters and doctrines, but also in areas such as geography and history.

Troas was the last stop in our visit to the places that the Apostle Paul had gone to on his missionary journeys. We were told that Troas was quite a big town with a population of 75,000. Besides some ruins of Roman baths, nothing much else remains. It was in Troas that the Apostle Paul received the "Macedonian call" to Europe and we read the account as recorded in Acts 16:6-11 here.

### **Nicea**

On the last day of our pilgrimage, we visited Nicea (modern-day Iznik), an important Byzantine city where the First Council of Nicea was held in 325 AD. This famous council was the First Ecumenical Council of the church and it was convened in Constantine's palace chapel because of the dispute over the Arian heresy which taught that Jesus Christ was created and not 100% God. At this Council, the doctrine of the deity of Christ was hammered out. We stopped by Lake Iznik, where the remains of Constantine's palace now lie beneath the waters. We also visited the Saint Sophia Church, the site of the Second Council of Nicea convened in 787 AD to deal with the iconoclastic controversy. This was also known as the Seventh Ecumenical Council. The church was converted into a mosque following Orhan Ghazi's conquest of Iznik in 1331 and is now known as Hagia Sophia (Orhan) Mosque. We once again experienced God's good hand upon us when we managed to enter the building 40 minutes before they were to close for restoration work that will last several months.



Lake Iznik

From Asia, we crossed over to Istanbul, Europe where we ended the pilgrimage with a visit to the Hagia Sophia Museum, before going to the airport for our flight home.

### **Spiritual Lessons**

As we travelled from place to place in this pilgrimage, it was like attending a Bible Geography class out in the field itself. But more than that, as we visited these places with an open Bible, I am reminded that it is indeed the Word of God that brings significance to the various sites. I truly thank God for the many spiritual lessons learned during this Bible Lands pilgrimage. It was a most blessed time of studying and meditating upon the Word of God under Dr Khoo. Throughout this pilgrimage, the two main themes that struck me were the suffering of persecution experienced by the early Christians and the importance of having overcoming faith. May the Lord help us to remember the precious lessons learned and grant us the overcoming faith to endure and be faithful until we see Him face to face.

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*Joycelyn Chng is a member of True Life Bible-Presbyterian Church  
and an MDiv student of Far Eastern Bible College.*

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## College News

**In the January-May 2013 semester**, the College had a total of 486 students comprising 104 day students (49 full-time, 55 part-time), 283 night-class students, and 99 distance learning students. A good number of distance learning students taking courses online are from Australia and the Philippines. Elder Harold Watkins of Faith Presbyterian Church (Perth, Australia) wrote this encouraging word, “It gives us much joy and encouragement to know a number of our members are studying online with FEBC to improve their knowledge and understanding of God’s Word, that they may better serve the Lord in these last of the last days.”

**Nine new students** have joined the College in the new semester which started with a Day of Prayer on 7 January 2013. There were three from China (Guo Yueguang, Li Chunjing, Li Lexian), one from India (Vethamonickam Cyclic Bright Singh), two from Indonesia (Stefanie, Zakharia Suhartono), and three from Singapore (Joycelyn Chng, Choong Sin Chun, Samuel Goh). A warm welcome to Mr Tamahito Yamazaki from Japan who came to visit FEBC and is praying for God’s call to enter full-time studies and ministry. Brother Yamazaki was saved 20 years ago under the ministry of our beloved friend and fellow servant—Dr Robert Klutz of Hokkaido Bible Centre, Japan.

**Basic Theology for Everyone (BTFE)** night classes in the January-May 2013 semester saw a good attendance of lay students coming from more than 50 different churches. Not only do they come from Bible-Presbyterian churches, they also come from Anglican, Baptist, Brethren, Methodist, Presbyterian, Reformed, Independent and even Charismatic churches. There is a thirst and hunger for God’s Word. Last semester, the Rev Dr Quek Suan Yew taught Leviticus on Monday nights, and the Rev Dr Jeffrey Khoo taught Calvin’s Institutes I (Books I & II) on Thursday nights.

**The Daily Vacation Bible College (DVBC)**, 6-11 May 2013, was a Master of Theology (ThM) Colloquium which saw two ThM candidates presenting their respective theses. Jose Trinipil Lagapa presented his

thesis titled, “A Biblical and Theological Examination of New Calvinism”, and Samson Hutagalung presented his on “The Compatibility of Dispensational Premillennialism with Covenant Theology.”

**The 38<sup>th</sup> Graduation Service** was held on 12 May 2013 at the John Sung Memorial Chapel of Calvary Pandan Bible-Presbyterian Church. Dr S H Tow, Senior Pastor of Calvary Pandan BPC, was the honoured speaker. He spoke on “John Sung: Man of the Book.” There were a total 23 graduands—**Certificate of Religious Knowledge (CertRK)**: Lek Xuan, Jason Lim Ghim Leong, Catherine Loh Shu Fen, Allan Tang Tuck Kong; **Certificate of Biblical Studies (CertBS)**: Chin Foong Mei, Jacelyn Chng Siew Hwee, Han Whie Kwang, Haw Shuen Siang, Hoe Ghee Yong; **Diploma in Theology (DipTh)**: Kong Sing Soon; **Bachelor of Religious Education (BRE)**: Arnaold Haro Rajagukguk, Tann Heng; **Bachelor of Theology (BTh)**: Bun Phanna, Song Sun Taek; **Master of Religious Education (MRE)**: George Otieno Orwa, Joseph Amos Mbise; **Master of Divinity (MDiv)**: Kenny Cheong Chee Kiu, Clement Chew Yi Ming, Huynh Ngoc Chan, Donald Dela Cruz Montarde, Charles Kipyegon Sang; **Master of Theology (ThM)**: Samson Hutagalung; **Doctor of Theology (ThD)**: Park Seung Kyu. As usual, after the graduation exercises, the College family (faculty, students and alumni) went to the Resort Lautan Biru in Mersing from Monday to Wednesday, May 13-15, for a time of spiritual retreat, rest and recreation.

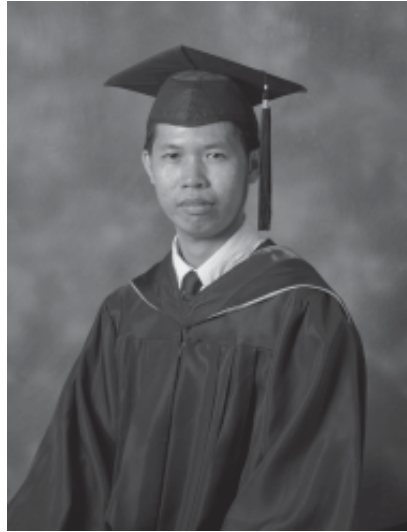
**Mrs Janice Lai** has stepped down as tutor in church music and hymnology with effect from March 2013. Together with her husband Peter, she has gone to South Thailand to serve as a missionary. We wish Peter and Janice God’s blessing as they serve Him in Thailand.

**The Rev Lau Chin Kwee** who graduated from FEBC with a Diploma in Theology in 1980 was called home to be with the Lord on 31 March 2013. The Rev Lau was founding pastor of the Evangelical Reformed Church of Singapore and later became pastor of Covenant Evangelical Reformed Church. “*Precious in the sight of the LORD is the death of his saints.*” (Ps 116:15).

**DEGREE GRADUATES 2013**



Arnaold Haro Rajagukguk  
(BRE)  
Indonesia



Tann Heng (BRE)  
Cambodia



Song Sun Taek (BTh)  
Korea



Joseph Amos Mbise (MRE)  
Tanzania





George Otieno Orwa (MRE)  
Kenya



Kenny Cheong Chee Kiu (MDiv)  
Australia



Clement Chew Yi Ming (MDiv)  
Singapore



Huynh Ngoc Chan (MDiv)  
Vietnam



Donald Dela Cruz Montarde  
(MDiv)  
Philippines



Charles Kipyegon Sang (MDiv)  
Kenya



Samson Hutagalung (ThM)  
Indonesia



Park Seung Kyu (ThD)  
Korea

○ Worship the Lord in the Beauty of Holiness

**Far Eastern Bible College  
38<sup>th</sup> Graduation Service  
12 May 2013**



# Far Eastern Bible College Class of 2013

