



The Burning Bush

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Please direct all correspondence to:



The Editor
The Burning Bush
9A Gilstead Road, Singapore 309063
Republic of Singapore

CHRIST'S ACTIVE OBEDIENCE IN HIS SUBSTITUTIONARY ATONEMENT: AN EXPOSITION OF GALATIANS 4:4-5

Jeffrey Khoo

Introduction

The recently published *Catechism of the Catholic Church* is offered by Pope John Paul II as

a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion. . . . It is meant to support the ecumenical efforts that are moved by the holy desire for the unity of all Christians, showing carefully the content and wondrous harmony of the catholic faith.¹

Now what has this new ecumenical *Catechism* of Rome to say about the way of salvation; is it by faith or by works? Many claim that Rome has changed. She is becoming more evangelical they say. A perusal of this *Catechism* reveals that the Roman Church is still void of light. She continues to deny the doctrine of justification by grace *alone*, through faith *alone*, in Christ *alone*. Consider the following statement on justification:

Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. *Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, and makes us inwardly just by the power of his mercy.* Its purpose is the glory of God and of Christ, and the gift of eternal life.²

Apart from the heresies that justification is gained at the time of water baptism (i.e., baptismal regeneration), and that justification makes one

inwardly holy (i.e., righteousness infused rather than imputed), the above definition also implies that *Christ's vicarious or substitutionary work was merely a partial one*. Christ's redemptive work on the cross did not in any way secure man's salvation; it merely removed the penalty of sin. It is left to man to do his part in earning his way to heaven by doing good works. The Catechism states,

We can have merit in God's sight only because of God's free plan to associate man with the work of his grace. Merit is to be ascribed in the first place to the grace of God, *and secondly to man's collaboration*.³

In other words, salvation is obtained by means of divine grace plus human effort. The Catechism goes on to reiterate that "we can merit for ourselves and for others all the graces needed to attain eternal life."⁴ Simply put, the Roman Catholic dogma on salvation clearly teaches *that faith plus works equals salvation*. Human merit is necessary because the divine merit was insufficient; although Christ died for our sins, He did not earn the required righteousness for us. The keeping of the commandments is our responsibility if we want to earn our place in heaven.

This paper seeks to prove by way of an exegesis of Galatians 4:4-5 that *our justification is complete and sufficient in Christ alone* who has fulfilled all the requirements for our salvation through His passive obedience (i.e., His death on the cross), and His active obedience (i.e., His keeping of the law):

But when the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*

In refuting the error of the Catholic Church, the study of Galatians is most appropriate. It was this very epistle that freed Martin Luther from the shackles of Rome to start the Protestant Reformation. Luther said, "The epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine."⁵ Are we saved by our own righteousness? Clearly not! Luther said, "I rest only upon that righteousness, which is the righteousness of Christ . . ."⁶

In his commentary on Galatians 4:4, Luther showed that he understood the necessity of the active obedience of Christ: "So Christ was not made a teacher of the law, but an obedient disciple to the law, that by

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His obedience He might redeem them that were under the law.”⁷ On whose merit are we saved? In his exposition of Galatians 4:5, he said,

Not ours; but the merit of Jesus Christ, the Son of God, who being made under the law, not for Himself, but for us, . . . Wherefore, we have received this adoption by the only redemption of Jesus Christ, which is our rich and everlasting merit, . . .⁸

In order to determine the meaning of Galatians 4:4-5, let us study the text in this order: (1) a consideration of the historical background, (2) an explanation of the larger context (i.e., the whole epistle), (3) a determination of the authorial intent of the immediate context (i.e., Gal 4:1-7), and (4) an examination of the text itself.

Exegesis of Galatians 4:4-5

Historical Background to the Epistle

The apostle Paul was the author of this Epistle.⁹ He identified himself at the outset of his letter as “Paul an apostle not from man neither through man but through Jesus Christ and God the Father who raised him from the dead” (Gal 1:1). Paul usually identified himself in his other letters as “Paul an apostle of Jesus Christ through the will of God (1 Cor 1:1, 2 Cor 1:1, Eph 1:1, Col 1:1, 2 Tim 1:1). Here he added the words, “neither from man neither through man but through Jesus Christ.” He made it very clear that he did not receive his apostleship from man at all, be it directly or indirectly.¹⁰ He was appointed apostle personally by the risen Lord.

Why did Paul speak in such a way? The content of the Epistle leads one to conclude that Paul was contending against certain trouble-makers in the church who not only denied his apostleship but also propagated a false way of salvation. They are mentioned in every chapter of the letter (Gal 1:7, 2:4-5, 3:1, 4:17, 5:10, 6:12-13).

Who were these trouble-makers?¹¹ From the Epistle itself, one can ascertain the characteristics of these men: (1) They were intruders. Paul carefully distinguished them from the members of the Galatian church (Gal 1:7-8, 3:1, 4:17, 5:12). (2) They were many. Paul used the plural when he mentioned these false teachers (Gal 1:7, 4:17, 5:12, 6:12-13).¹² (3) They were Judaizers. They claimed to be Christian but were preaching

a gospel which was radically different from that taught by Paul. Paul called it “another gospel” (Gal 1:6, 8).¹³ They preached that it was insufficient to believe in Christ, one has to be circumcised in order to be saved (Gal 5:2, 6:12).¹⁴ Their salvation formula was: faith plus works equals salvation.

This Judaizing leaven of salvation by the works of the law threatened the faith of the Galatian churches.¹⁵ The Galatians were beginning to show signs of defection. Paul expressed his astonishment, “I am marvelling that you are so quickly removing yourselves from him who has called you by the grace of Christ toward another gospel” (Gal 1:6).¹⁶ Paul was compelled to defend his Gospel, and to remind them that they were justified not by works, but by faith alone, in Christ alone.

General Context of the Epistle

The apostleship of Paul was called into question by the Judaizers. They said that Paul was not a genuine apostle. This was a serious charge. If Paul was not a true apostle, his message would be of no value. Paul had to challenge this allegation. The first two chapters of the epistle were written to address this problem. Paul, in no uncertain terms, proved the authenticity of his apostolic office. Paul argued that (1) he received his apostleship directly from God (1:1), (2) his Gospel was received by divine revelation (1:11-12), (3) he was not dependent on the Jerusalem apostles (1:18-24), (4) his ministry was without question accepted by the apostles (2:7-9), and (5) he was in no way inferior to the chief apostle, Peter himself (2:11-21).

Having defended his apostleship, Paul now expounds the doctrine of salvation by grace alone, through faith alone, in Christ alone (chapters 3-4). He argued powerfully from the Old Testament that Israel’s first patriarch—Abraham—was not saved through circumcision but through faith, “Abraham believed in God, and it was counted to him for righteousness” (3:6).¹⁷ For support, Paul authoritatively cites the prophet Habakkuk, “The just shall live by faith” (3:11). The law has its limitations (3:15-4:7). Sinful man is not able to obtain salvation by means of the law. The law has no ability to produce life in man (3:21-22). The law functioned negatively as a sword to slay man in his sins (3:10), but positively as a rod to direct sinners to Christ for salvation (3:24).¹⁸

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In Galatians 4, Paul argued that Christ was sent to redeem man from the curse of the law. As an heir of Christ, believers are no longer sons of bondage but sons of freedom (vv 7-9). There is no longer any need to observe the Levitical ceremonies (v 10). Christ has fulfilled them all.

From Galatians 5 onwards, Paul discussed the practical ramifications of Christian liberty. Freedom from the law is not licence for sin. On the contrary, Christian liberty frees the believer to fulfill the obligations of the moral law, which is the law of love (5:13-14).

Immediate Context of Galatians 4:1-7

Paul has refuted the doctrine of salvation by works in chapter 3. In Galatians 4:1-7, he contrasted the curse of the law with the bliss of grace. Paul illustrated this by pointing out that for a certain length of time heirs were no different from servants because they were underaged (v 1). There would come a time when the father would hand over the inheritance to his son. Until such time, the heir remains under the supervision of his guardian, usually one of the appointed household slaves (v 2). Likewise, the children of the old economy were under the bondage of the law. “But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (vv 4-5). Paul thus argued that the time has come that heirs of God exist no longer as servants but as sons (vv 6-7).

Analysis of Galatians 4:4-5

The first advent of Christ did not happen by chance. Christ came at the Father's appointed time: “when the fulness of time was come, God sent forth his Son” (v 4a). The Greek $\delta\ \acute{\upsilon}\ \phi\ \acute{\alpha}\ \lambda\ \acute{\alpha}\ \upsilon$, “fulness,” is used 17 times in the New Testament¹⁹ in several ways:²⁰

1. that which fills
 - a. that which fills (up), content(s) (Mark 6:43, 8:20; 1 Cor 10:26)
 - b. that which makes something full or complete, supplement, complement (Matt 9:16; Mark 2:21)
2. that which is full of something (Eph 1:23)
3. that which is brought to fulness or completion
 - a. a full number (Rom 11:25)

- b. sum total, fulness, even (super)abundance (John 1:16; Rom 15:29; Col 1:19, 2:9; Eph 3:19, 4:13)
- 4. fulfilling, fulfilment (Rom 11:12, 13:10)
- 5. the state of being full, fulness (of time) (Gal 4:4; Eph 1:10)

Since δ` \jkaU is connected to a genitive of time in verse 4, it evidently falls under the fifth usage of the word. But in what sense is this “fulness” to be construed?

An investigation of a parallel verse in Ephesians 1:10 clarifies. Ephesians 1:10 reads, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” The word “dispensation” here is the Greek c]^cbca]jub, meaning “administration.” The administrator here is God Himself. This reveals that God in His sovereign will had been preparing the world for the coming of His Son. It is also interesting to observe that the word for “time” in Ephesians 1:10 is _U]fcj` and that for Galatians 4:4 is Wfcjbc`. Some grammarians have suggested that _U]fcj` has the idea of “realistic,” or “opportune” time while Wfcjbc` refers to “chronological,” or “objective” time. The following chart displays the differences between Wfcjbc` and _U]fcj`.²¹

	Chronological Time	Realistic Time
1	Time as measured, independent of the events in it	Time as known by its content
2	Measured time, duration	Time of opportunity and fulfilment
3	History regarded simply as chronology or chronicle	History seen as moments of opportunity appointed by God and decisive for man
4	History as a mere accidental sequence of occurrences	History as a continuum of times, each time being filled with its own specific content by God and so demanding a response
5	Time regarded as having some existence and power on its own	Time regarded as belonging to God, as being a function of his purpose and as something to be assessed only by reference to it

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James Barr took to task Marsh and Robinson's theory of time distinction since $\text{W}\check{\text{c}}\text{p}\check{\text{c}}$ and $\text{U}\text{f}\check{\text{c}}\check{\text{j}}$ are clearly used synonymously or interchangeably by Paul in Galatians 4:4 and Ephesians 1:10.²²

However, the question remains: Was Paul talking about chronological or realistic time when he used $\text{W}\check{\text{c}}\text{p}\check{\text{c}}$ in Galatians 4:4? There can only be one meaning. The context determines word usage. It is quite clear that Paul used $\text{W}\check{\text{c}}\text{p}\check{\text{c}}$ in the sense of "appointed time," or "the right time" (see definition of realistic time in the chart above). Calvin wrote, "the fulness of time" is that season which "is the most fit, and that mode of acting is the most proper, which the providence of God directs."²³

In what way was the New Testament period providentially conducive for the advent of Christ? It is significant to note that Christianity appeared in the world at about the same time as the Roman empire. S Angus and A M Renwick observed,

Although on a superficial glance the Roman empire may seem the greatest enemy of early Christianity, it was in some ways a grand preparation for, and in some ways the best ally of, Christianity. It ushered in politically "the fulness of the time."²⁴

The following are the ways by which the Roman empire paved the way for Christianity:²⁵

1. The *Pax Romana* brought about universal peace. The empire united Greeks, Romans, and Jews under one government.
2. The cosmopolitanism that resulted removed all national barriers. The empire became a melting pot of races, cultures, languages, philosophies, and religious ideas.
3. The Jewish Diaspora led to the settlement of Jews in all the great cities of East and West. The decline of paganism led to the welcoming of spiritual monotheism. The translation of the Septuagint made the Old Testament available to the Greek populace. The synagogues which dotted the empire provided the initial meeting places for Christian evangelism.
4. The intellectual life of Greece prevailed among the Romans. Education was prioritized. Many of the great leaders of the Church were highly educated men.

5. The Greek language became the *lingua franca* of the Roman empire. Greek was so widespread that there arose a group called the hellenistic Jews. There soon evolved a popular Greek form called *koine* which was used for the writing of the New Testament.
6. The marvelous system of Roman roads, which knitted the civilized world together, not only served the legions but was of immense service to the early missionaries.
7. The Roman authorities granted a large measure of freedom to the religions of all nations, greatly favoring the growth of infant Christianity which was initially viewed as part of Judaism.
8. The Roman empire, as a unified community, made it possible for Christianity to develop into a world religion within decades.
9. The Roman laws were a great boon to the world. People were taught to obey and respect authority. The universal law of Rome helped prepare the way for the universal law of the gospel.
10. The Romans could offer their subjects good laws, uniform government, and military protection, but could provide nothing at the spiritual level. Only Christianity could offer true spiritual solace.

It was in such a divinely appointed time that God sent forth His Son. The word “sent forth” presupposes the preexistence of Christ. Jesus had to be already existing before He could be sent out. Although it is a historical fact that Jesus was born in Bethlehem, it must be realized that his conception did not bring about His creation, but His incarnation. Jesus is the “uncaused first cause.”²⁶ Jesus already existed in eternity past with the Father.²⁷ His preexistence necessitated a birth, albeit a supernatural one, if he was to become flesh and blood (John 1:14 cf Matt 1:20-23; Luke 1:35). Thus, Jesus was born of a virgin. Mary was a virgin when Jesus was conceived in her womb, and remained a virgin till the time of His birth (Matt 1:24-25). Jesus was therefore not only fully human, but also fully divine—the *Theanthropos* (God-Man). In order for Christ to be truly man’s Representative and Substitute, He must be a human being in every sense of the term.

So Paul made it very clear that Jesus was not partially, but totally man, “made of a woman” ([Ybcj̄ Ybc̄b̄ Ȳ^ [i bU]_c̄j̄]). This expression should not be used as a proof-text for the doctrine of the virgin birth, as if “born of a woman” meant “born without a human father.”²⁸ J Gresham Machen likewise observed,

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This passage [Gal. 4:14] has sometimes been held to show that Paul did not believe in the virgin birth and sometimes also has been held to show that he did so. As a matter of fact both opinions are probably wrong; the passage does not enable us to draw any conclusion with respect of Paul's belief in the matter one way or the other.²⁹

Neither does this text speak of the virginal maternity of Mary after Jesus was born.³⁰ Paul's intention here was simply to convey the truth that Jesus as the Son of God condescended and humbled Himself to become man.

Why did the Son of God become the Son of man? The literary structure of the text provides the answer. There is apparently a chiasmus here:³¹

[a] "God Sent forth His Son" (Divine action: God sent His own Son)	
[b] "made of a woman" (The <i>how</i> : born of woman)	[d] "in order that He might redeem those under the law" (The <i>why</i> : to free from Law)
[c] "made under the law" (The <i>how</i> : subject to Law)	[e] "in order that we might receive the adoption of sons" (The <i>why</i> : filial adoption)

The following observations may be derived from the above parallelism:

1. [a] states the divine act—the fact that God sent forth His Son. The others tell us the means and goals of this divine act.
2. The parallelism of [b] and [c] (both beginning with "made" expressing the "manner") and of [d] and [e] (both beginning with "in order that" expressing "purpose") is clear.
3. There is an antithetic chiastic structure. The antithetic relation of [c] and [d] (with "under the law" in both) is clear: In [c] the movement is descending: from glory to subjection; in [d] ascending: from subjection to deliverance.
4. There is another antithetic chiastic structure. The antithetic relation of [b] and [e] manifests a pattern. The descending movement in [b] is the Son of God being lowered to the level of all humanity. The ascending movement of [e] is humanity being elevated to the glory of eternal sonship.

5. There is a relationship between [a] and [e] ([a] with “Son,” and [e] with “adoption of sons”). The Son’s sending [a] is required for filial adoption [e].³²

The above chiasmus clearly reveals the authorial intent: the condescension-incarnation-humiliation of Christ was necessary for the redemption of man. This is because: (1) God must become a human being in order to be legitimate representative of man; and (2) as the God-Man, He is able to secure man’s salvation by His two-fold obedience: His perfect keeping of the moral law to earn our righteousness (active obedience),³³ and His sacrificial death on the cross to atone for our sins (passive obedience).³⁴

The exegesis of Galatians 4:5 demands the active obedience of Christ to be seen therein. The two purpose clauses indicate a dual-role in the redemptive ministry of Jesus Christ. They not only convey (1) the negative and positive purposes and results of the salvation-work of Christ (i.e., freeing believers from the bondage of the law, and making them adoptive sons), but also (2) the dynamics behind the life-and-cross work of Christ which brought about such benefits. Lenski insightfully pointed out,

“Under law” implies that the incarnate Son was to fulfill the law, and thereby purchase our Christian freedom. Paul is nullifying the contention of the Judaizers regarding the permanent validity of the Mosaic ceremonial laws for all Christians. That is why the sacrificial death of the Son, i.e., the passive obedience, is not treated here. It is the active obedience that nullifies all Judaistic ideas.³⁵

The differences between Judaistic and Pauline soteriology are delineated by Cooper:³⁶

1. Judaism required obedience as a prerequisite for ultimate salvation within the covenant. But imperfect obedience, in most cases, was deemed sufficient to meet the requirement. Paul, on the other hand, maintains a higher standard. Only perfect obedience will do (Gal 5:3).
2. Judaism laid the law’s demand for obedience at the door of each individual. Paul, however, proclaimed that *this demand has been satisfied by another; the positive verdict passed on Christ’s obedience is transferred to the believer as a free gift (Rom 3:24, 5:15-17)*.
3. Judaism grounded salvation upon a combination of God’s grace in establishing the covenant, and man’s response of obedience, repentance,

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and atonement. But Paul claims a one-for-all eschatological fulfillment of the demands of Torah in the obedience of Christ. *Therefore, the believer's personal obedience need not be added to Christ's as part of the believer's claim on God's covenantal justice (Rom 4:4-6). In fact, to require such an addition would cast in question the eschatological finality of the obedience of Christ, and destroy its sufficiency for salvation (Gal 2:21, 5:2-4).*

4. The problem of transgression and guilt was resolved in Judaism by proposing various means of atonement. The one essential element in such atonement was the sinner's repentance, his own effort to change. Thus the law's threat of condemnation need not be prosecuted, but could be laid aside. Paul, on the other hand, upheld the justice of God by asserting that the condemning sentence of the law had in fact been executed. Consequently, the guilty man can avoid condemnation only by identification with the one who has borne the extremity of that condemnation in his own person.

The law was indeed "ordained to life" (Rom 7:10). Thus, there was a necessity in the atonement not only for the Saviour's payment of the sin-penalty as our Substitute, but also for His fulfilment of the law as our Representative (Rom 3:21-22 cf Gal 2:16, 3:22).³⁷ Fung correctly concludes, "Christ achieved the purpose of redeeming those under the law by bearing the full obligation of the law in life as well as the curse of the law in death."³⁸ Machen has well said, "The active obedience of Christ . . . no hope without it."³⁹

The perfect obedience of Christ, therefore, secured for both Jews and Gentiles "adoption of/as sons." This brings us back to the illustration Paul gave about minor heirs and their functionally low status (like the slaves who are appointed over them) though they are positionally princes (Gal 4:1-2). With the coming of Christ and the completion of His mission, all believers are now of full age. The sons of the kingdom are under no obligation to keep the Old Testament ceremonial laws for they were a "shadow of good things to come" (Heb 10:1). The benefits of Christ do not consist merely of deliverance from the depths of earthly misery but also elevation to the heights of heavenly blessing. The best commentator on Paul's statement in Galatians 4:4-5 is Paul himself: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor 8:9).

Calvin restated it marvellously in this way: “The Son of God became the Son of man, so that the sons of man might become the sons of God.”

Conclusion

Galatians 4:4-5 underscores (1) God’s eternal decree to redeem man from sin, (2) God’s providential preparation of the world for Christ’s redemptive mission, and (3) God’s gracious work of securing man’s salvation through His Son.

The text is indeed the theological key to understanding the whole epistle of Galatians. The great “Pauline Charter of Christian Liberty” hinges on the understanding of this passage for it clearly answers the question of faith versus works in biblical soteriology.

The Roman Catholic Church’s teaching of personal merit for salvation is a blatant denial and rejection of the atoning value of Christ’s active obedience. It is one of many omissions of Romanism which reveals its antagonism towards the Christ, His Gospel, and His Church. We believe that the substitutionary atonement of Christ in His active and passive obedience is sufficient to save us from the curse of the law, and the guilt of sin, both now and ever. Amen.

Endnotes

¹Geoffrey Chapman, *Catechism of the Catholic Church* (London: A Cassell Imprint, 1994), 5-6.

²*Ibid.*, 433.

³*Ibid.*, 439, italics mine.

⁴*Ibid.*, italics mine.

⁵Quoted by William Hendriksen, *Exposition on Galatians*, NTC (Grand Rapids: Baker Book House, 1968), 3.

⁶Martin Luther, *Commentary on Galatians*, ed John Prince Fallowes (Grand Rapids: Kregel Publications, 1850), xiii.

⁷*Ibid.*, 235.

⁸*Ibid.*, 237.

⁹The authenticity of Pauline authorship has not been seriously questioned. Ernest De Witt Burton (not a conservative scholar) himself admits, “there is no other letter which has any better claim to be regarded as his (Paul) work than Galatians itself,” in *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (New York: Charles Scribner’s Sons, 1920), lxxv.

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¹⁰The preposition ὁδc indicates source (BAGD, 87), while X]U indicates intermediate agency (BAGD, 180).

¹¹There are several views: (1) Local Jews seeking to win the Galatians over as proselytes to Judaism; (2) Christian Judaizers and radical libertines within the church; (3) Converts of Paul who were inadequately instructed by Paul, and now desired conformity with the practices of the Jerusalem church; (4) Jewish Christian gnostics; (5) Jewish Christian syncretists; (6) Politically oriented group of nomistic Christians in Judea; (7) Simply Judaizers. From Ronald Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Wm B Eerdmans Publishing Co, 1988), 3-9). The traditional view (#7) is preferred. See J B Lightfoot, *The Epistle of St Paul to the Galatians* (Grand Rapids: Zondervan Publishing House, nd), 27, 52-3; Herman Ridderbos, *The Epistle of Paul to the Churches of Galatia* (Grand Rapids: Wm B Eerdmans Publishing Co, 1953), 15-6; Donald Guthrie, *New Testament Introduction* (Downers Grove: Inter-Varsity Press, 1970), 466.

¹²Whenever they are referred to in the singular (Gal 1:8-9, 3:1, 5:7), it should be understood in the representative or collective sense.

¹³The adjective ἄλλοτc" is to be distinguished from ὁμοτc". The former means "another of a different kind," while the latter means "another of the same kind." Homer A Kent Jr writes, "while it is claiming too much to draw a sharp distinction in all cases, instances where both appear in the same context suggest that the differences rather than the similarities of the terms may be significant. If differences are to be seen, then ἄλλοτc" distinguishes between different kinds, and ὁμοτc" adds another of the same general sort. By this view Paul is understood to say that the Judaizers' teaching is really a different kind of 'gospel,' not just another of the same sort" (*The Freedom of God's Sons* [Winona Lake: BMH Books, 1976], 33-4).

¹⁴The question of whether the epistle was written before or after the Jerusalem Council of Acts 15 may be ascertained by (1) identifying which visit Paul is describing in Galatians 2:1-10, and (2) the meaning of ἡδ/φc]ῃfcb in 4:13. See Kent, *Freedom*, 20-2.

¹⁵The South Galatian theory is accepted by this writer. Bruce aptly cautions, "The question of the North or South Galatian destination of our epistle is not one in which it is proper to take up partisan attitudes or indulge in dogmatic assertions; and it ill becomes champions of either view to disparage the rival view or those who maintain it. The fact that so many competent scholars can be cited in support of either position suggests that the evidence for neither is absolutely conclusive" (F F Bruce, *The Epistle to the Galatians*, NIGTC [Grand Rapids: Wm B Eerdmans Publishing Co, 1982], 18).

¹⁶The verb ἀφαιρῆσθε (Present Middle or Passive Indicative) is better taken in the middle voice (i.e., "you are removing yourselves," instead of "you are being removed"). Paul's expression of amazement or surprise implies responsibility on the part of the Galatians for this veering from the truth. The present tense indicates that the defection was still in progress. If it was a hopeless situation, the aorist or perfect would have probably been used.

¹⁷John Calvin said, "Now, since men have not righteousness dwelling within themselves, they obtain this by *imputation*; because God holds their faith as accounted for righteousness. We are therefore said to be justified by faith (Rom iii:28; v.1) *not because faith infuses into us a habit or quality*, but because we are accepted by God"

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(*Commentaries on the Epistles of Paul to the Galatians, and Ephesians*, trans William Pringle [Grand Rapids: Baker Book House, nd], 84, emphasis mine). This addresses the Catholic heresy of the infusion (contra imputation) of righteousness, “Justification . . . makes us inwardly just by the power of his mercy” (Chapman, *Catechism*, 433).

¹⁸Pictures of the dU]XU[k[c], “schoolmaster,” in ancient literature show him with a rod which he uses to lead the child under his charge. See Norman H Young, “The Figure of the *Paidagogos* in Art and Literature,” *Biblical Archaeologist* (June 1990): 80-6.

¹⁹Matt 9:16; Mark 2:21, 6:43, 8:20; John 1:16; Rom 11:12, 25; 13:10; 15:29; 1 Cor 10:26; Gal 4:4; Eph 1:10, 23; 3:19; 4:13; Col 1:19; 2:9.

²⁰BAGD, s.v. “d` \fkaU.”

²¹James Barr, *Biblical Words for Time*, Studies in Biblical Theology (Naperville: Alec R Allenson Inc, 1962), 25.

²²Ibid., 27.

²³Calvin, *Galatians*, 118.

²⁴ISBE, s.v. “Roman Empire and Christianity,” by S Angus, and A M Renwick..

²⁵Ibid.

²⁶This philosophic argument of an uncaused eternal being in the light of Scripture is developed by J O Buswell Jr, *A Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan Publishing House, 1962), 1:42.

²⁷See John 1:1, 8:58, 17:5; Rom 8:3; 2 Cor 8:9; Phil 2:6; Col 1:15; Heb 1:3.

²⁸Hendriksen, *Galatians*, 158.

²⁹J Gresham Machen, *The Virgin Birth of Christ* (New York: Harper and Brothers Publishers, 1930), 259. Paul’s use of [YbcʔYbcʔ (from []jcaU], “to be,” “to become”), rather than [Ybb\eyʔhU (from [YbbUk, “to beget”), may not be used to prove or to disprove the virgin birth. ;]jcaU] is probably a synonym for [YbbUk here for []jcaU] is a “well-attested quasi-passive of [YbbUk” (Bruce, *Galatians*, 195). Note that the clause “born of a woman” was also applied to John the Baptist (Matt 11:11), and Job (Job 14:1). This, however, should not be taken to mean that Jesus was not virgin born, nor that Paul had no idea of the virgin birth of Christ when he wrote this verse. It is not unreasonable to say that his soteriological thrust here depended on his understanding of the miraculous conception of the Messiah.

³⁰Albert Vanhoye, “Mary in Galatians 4:4,” *Theology Digest* 28 (1980): 257.

³¹Ibid., 258.

³²Vanhoye’s excellent discussion on the literary structure of Galatians 4:4-5 is marred by his incredible conclusion that the text “affirms Mary’s divine maternity.” The chiasmus itself is all about the Son, not the mother. Moreover, the fact that Paul did not even mention Mary’s name, but just referred to her as “a woman” speaks loudly against elevating the motherhood of Mary (contra immaculate conception, assumption of Mary etc). Ibid., 259.

³³The law “was ordained to life” (Rom 7:10). Jesus told the rich young ruler to obey the commandments when he asked the question: “what shall I do that I may inherit eternal life?” Man being totally depraved is unable to keep the law perfectly. Jesus must keep the

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law perfectly on the sinner's behalf. That is why Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt 5:17).

³⁴Since the penalty of sin is death (Rom 6:23), there was a need for Christ to pay this debt by dying on the cross. In so doing He not only cleansed us of our sins through His shed blood, but also appeased the wrath of God (1 John 2:2). And so as the Lamb of God, he willingly offered Himself as our Sacrifice: "He was oppressed, and he was afflicted, yet he opened not his mouth: he brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa 53:7).

³⁵R C H Lenski, *The Interpretation of St Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Columbus: Lutheran Book Concern, 1937), 202.

³⁶Karl T Cooper, "Paul and Rabbinic Soteriology," *Westminster Theological Journal* 44 (1982): 137.

³⁷J Gresham Machen, "The Active Obedience of Christ," in *God Transcendent* (Edinburgh: Banner of Truth, 1982), 187-196. See also Richard N Longenecker, "The Obedience of Christ in the Theology of the Early Church," *Reconciliation and Hope*, ed Robert Banks (Grand Rapids: Wm B Eerdmans Publishing Co, 1974), 142-52.

³⁸Fung, *Galatians*, 182. It is important to bear in mind that "the exemption from the law which Christ has procured for us does not imply that we no longer owe any obedience to the doctrine of the law, and may do whatever we please; for the law is the everlasting rule of a good and holy life" (Calvin, *Galatians*, 119).

³⁹Quoted by Buswell, *Theology*, 2:112.

A BRIEF SURVEY OF THE ORIGIN AND GROWTH OF THE CHURCH OF ROME

Timothy Tow

The study of Church History, according to Professor A M Renwick of the Free Church College, Edinburgh,

is not merely one which satisfies our curiosity as to what happened in past times; it is of great practical value for the present. Man is essentially the same in every age, although his surroundings and the circumstances of his life may differ. He has had, essentially, the same weaknesses and the same aspirations all through history. In spite of changing circumstances, and the presence and absence of certain factors, man has basically varied but little within historic times.

In sketching the story of the Church of Rome from its origin to its growth to this day, it is hoped we can also obtain some lessons for our own admonition, that we may the more profit thereby.

Origin

According to the introduction of Paul's letter to the Romans, we gather that about the year AD 60, when Paul was making plans to visit Rome, there had already been established there a community of Roman Christians. How they became thus organised into a church, there is no record. The Roman Catholic Church today, in her claim to apostolic succession in St Peter, dates his bishopric at Rome from AD 42 to 67. This is highly questionable. Professor Renwick says, "Had Peter been there before AD 61 Paul could not have failed to mention him in his Epistles he wrote from that city just prior to the date." At any rate, "the fact that Peter probably visited Rome as an apostle would not make him Bishop of Rome, much less Pope of Rome."

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The origin of the Church of Rome could well be traced to Pentecost. Among the 16 nationalities and languages represented at the coming of the Holy Spirit, whereby 3,000 were saved, “visitors from Rome (both Jews and converts to Judaism),” are mentioned (Acts 2:10, 11). These returning to Rome years before either Paul or Peter reached Rome could well have witnessed their newfound faith to the people of Rome. It was not necessary that many be won to the Lord before a church could be established. “Where two or three are gathered together in my name” is the beginning, according to Dr Carl McIntire, of a Christian Church. The Bible-Presbyterian Churches of ten thousand today began 46 years ago with a mere handful of 30. And there was no great bishop, like St Peter, as claimed by the Roman Catholic Church, to start it, but a gathering of humble disciples.

Faith

The origin of the Church of Rome insofar as their faith was concerned was also commendable. Paul thanked God for them that their faith was spoken of throughout the whole world (Romans 1:8). Calvin says, “The faith of the Romans had been voiced in the whole world by all the faithful who were able to form a proper opinion of it, and pass a right judgment on it.” What is the reputation of our Bible-Presbyterian Church? We are known as a separatist church, separated from unbelief and worldliness, but can we say we are living up to our testimony?

The Church of Rome Today in Apostasy

Alas, Rome that was once a faithful Church, a Church which occasioned for us the Epistle to the Romans, in which the *magna carta* of God’s salvation plan for man is enshrined, is today become far fallen from her original position. In a visit I paid to Rome in the sixties, I found myself under the dark pall of Roman Catholic superstitions and idolatry. There was not a single Protestant Church I could go to on a Sunday morning except the “upper room” of an American Protestant missionary. Here he had gathered a handful of his converts from among the Italian people, and there I recited Romans 1:1-17 to remind them of the noble beginnings of the Church of Rome about AD 60, her faithfulness and purity. Let the Bible-Presbyterian Churches also take heed. I said at the

Silver Jubilee Celebrations of the B-P Church at the National Theatre in 1975 that if we did not take heed, this Church that was founded to defend the faith and withstand the flood of liberalism and ecumenism would be carried away by it in the next quarter-century. When the B-P Synod was dissolved October 30, 1988, this apprehension was fulfilled in younger leaders who also took on charismatism.

How did the faithful Church of Rome in the days of the Apostle Paul fall to its present-day position? As it is with all flesh, it is by a gradual process of deterioration and degeneration. The scriptural word is “apostasy,” a falling away from the faith.

How Rome Became Seat of the Papacy

There were the early days when the Church underwent persecution by the Roman emperors. Most notorious and first of the ten emperors that persecuted Christians was Nero. Paul was executed at the end of his reign.

When Christianity finally won the struggle against the Roman rulers and became the state religion under Constantine the Great (AD 274-337) then were sown the seeds of decay. The favours that the State now accorded the Church, welcome though they were, tended to produce an arrogant spirit in the clergy. The humble spirit of a suffering Church as exemplified by Smyrna gave way to the haughty and lethargic spirit of a well-to-do Church as exemplified by Laodicea.

The Church of Rome gained further powers when the capital city of the Empire became the chief seat of learning and culture. Under Leo the Great (AD 390-461) who was the first truly great Churchman to appear since apostolic times, the name Pope was accorded him and his successors at Rome. Under Leo the Church was able to bring order out of chaos, for during this period the Roman Empire was attacked by barbarians. The Western Church had to look to Rome as its centre of unity, for the Roman bishop was its only metropolitan or archbishop.

Nevertheless, it is with the entrance into the Middle Ages in AD 590 when Gregory I, also called the Great, became Bishop of Rome that he was considered the first Pope who could securely wear this title. Gregory, after Leo whom we have mentioned and before Gregory VII (AD 1073-1085) and Innocent III (AD 1198-1216), stands out as one of the four architects of the Papal system. He renewed claim of universal supremacy

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of the Church which was first made by Leo I and he vied with the Bishop of Constantinople, capital city in the Eastern part of the Roman Empire, for this supremacy. He taught that there was no salvation for anyone outside the one Catholic Church, and he claimed to be head of it. This claim is maintained by the Roman Catholic Church to this day, although she is now engaged in an ecumenical reunion with the Protestant Church. When the ECT (Evangelicals and Catholics Together) Manifesto was signed on March 29, 1994 the Reformation wrought by Martin Luther (1517) was destroyed with a political bearhug. Alas for evangelicals like Chuck Colson and J I Packer. We lament this Protestant treachery with muted sighs, for are B-Ps holding their ranks as before?

With arrogance over all the churches the Pope now enters into the political arena to subdue kings and emperors. With a billion Catholics behind him the Pope today is the same, but he does it now more subtly, through diplomacy. The Pope is no Preacher but Politician.

That the Pope is more a politician than a preacher and that you will find little of Paul or John in Pope John Paul II is reflected in this observation by Professor Chang Lit Sen, published in the American-Chinese magazine, *Ambassadors* 21 (April 1980). Professor Chang comments:

Historians have designated October 31, 1517 the day that Martin Luther nailed his 95 theses to the door of the Wittenburg Church to be Reformation Day.

On October 1, 1979 John Paul II the new Pope flew from Ireland to Boston on a visit to USA. The writer, being a visiting lecturer and preacher sojourning in the outskirts of Boston, took special time off to watch the TV for six hours (3-9 pm). This was not to see the hubbub but rather to hear what actually the Pope would say. The result was a great disappointment to my expectations.

He spoke three times from a paper like a diplomat on a goodwill visit. His speech was woven in worldly sentences, empty words of peace and love. It contained neither substance nor power. . . . Roman Catholics mistakenly believe the Pope to be Vicar to Christ. But Christ came to the world to die for its salvation. Though He was rich yet He became poor. On earth he had nowhere to lay his head. . . . As to the Pope he makes himself to be the No. 1. He goes about in state, to be revered by his followers. He makes himself greater than emperors and presidents, but takes the Gospel

and Christian Doctrine lightly. He flows with the tide for popularity, “having a form of godliness but denying the power thereof”

In 1964, Pope Paul VI visited India. In his reply to the Indian President’s welcome the Pope said, “Your country is one with an ancient culture, a house that seeks after God, the birthplace of great religions. This zeal to seek after God is rare to find. Many centuries before the birth of Christ there were manifested in your scriptures the spiritual yearnings for the coming of the Saviour. “Lead me from fantasy to the reality, from darkness to light, from death to non-decay” (*Time*, December 11, 1964).

The above words were the Pope’s very own. These prove he had no idea which religion was true and which was false. This proves that he took God’s special revelation, the Bible, at a par with pagan writing . . .

It is most important for us to study the corruption of the doctrines of the Church of Rome through the ages.

Growth of Errors Through the Ages

By going through a list compiled by Dr Loraine Boettner of some Roman Catholic Heresies and Inventions and the dates of their adoption over a period of 1,700 years, the reader will be convinced why the Roman Catholic Church is identified with the Woman of Revelation 17.

A selected list of Roman Catholic heresies and inventions from Loraine Boettner:

1. Prayers for the dead, began about AD 300
2. Veneration of angels and dead saints, and use of images 375
3. The Mass, as a daily celebration 394
4. Beginning of the exaltation of Mary, the term “Mother of God” first applied to her by the Council of Ephesus 431
5. Priests began to dress differently from laymen 500
6. Extreme Unction 526
7. The doctrine of Purgatory, established by Gregory I 593
8. Prayers directed to Mary, dead saints and angels, about 600
9. Kissing the pope’s foot, began with Pope Constantine 709
10. Worship of the cross, images and relics, authorised in 786
11. Worship of St Joseph 890
12. Canonization of dead saints, first by Pope John XV 995

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13. The Mass, developed gradually as a sacrifice, attendance made obligatory in the 11th Century	1000
14. Celibacy of the priesthood, decreed by Pope Gregory VII (Hildebrand)	1079
15. The Rosary, mechanical praying with beads, invented by Peter the Hermit	1090
16. The Inquisition, instituted by the Council of Verona	1184
17. Sale of Indulgences	1190
18. Transubstantiation, proclaimed by Pope Innocent III	1215
19. Auricular Confession of sins to a priest instead of to God, instituted by Pope Innocent III, in Lateran Council	1215
20. Adoration of the wafer (host), decreed by Pope Honorius III	1220
21. Bible forbidden to laymen, placed on the Index of Forbidden Books by the Council of Valenica	1229
22. Cup forbidden to the people at communion by Council of Constance	1414
23. Purgatory proclaimed as a dogma by the Council of Florence	1438
24. The doctrine of Seven Sacraments affirmed	1439
25. Tradition declared of equal authority with the Bible by the Council of Trent	1545
26. Apocryphal books added to the Bible by the Council of Trent	1546
27. Immaculate Conception of the Virgin Mary, proclaimed by Pope Pius IX.....	1854
28. Syllabus of Errors, proclaimed by Pope Pius IX, and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press, and scientific discoveries which are disapproved by the Roman Church; asserted the Pope's temporal authority over all civil rulers	1864
29. Infallibility of the Pope in matters of faith and morals, proclaimed by the Vatican Council	1870
30. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death), proclaimed by Pope Pius XII	1950

Commenting on the above list, Loraine Boettner says,

Add to these many others; monks — nuns — monasteries — convents — forty days Lent — holy week — Palm Sunday — Ash Wednesday — All Saints day — incense — holy oil — holy palms — Christopher medals — charms — novenas — and still others.

There you have it—the melancholy evidence of Rome’s steadily increasing departure from the simplicity of the Gospel, a departure so radical and far-reaching at the present time that it has produced a drastically anti-evangelical church. It is clear beyond possibility of doubt that the Roman Catholic religion as now practised is the outgrowth of centuries of error. Human inventions have been substituted for Bible truth and practice.

Has the Roman Catholic Church Changed for the Better?

But you will say, has not the Roman Catholic Church lately changed for the better from its previous absolutist position? Has not the Roman Catholic Church begun to take part in the Ecumenical Movement and now addresses Protestants not as heretics but as “separated brethren”? Were not Roman Catholics and Anglicans beginning to join hands in charismatic meetings such as were held at the St Andrew’s Cathedral, Singapore under the joint leadership of Anglican Bishop Chiu Ban It and RC Archbishop Gregory Yong in the nineteen-eighties? And now with the ECT (Evangelicals and Catholics Together) Manifesto 1994 the Romanists and Protestants are one.

Our answer is: Although the Roman Catholic Church has begun to call Protestants “separated brethren,” she continues to hold firmly to her age-old errors and superstitions. What is new in her doctrine and life is her present day fulfilling of her role as prophesied in Revelation 17. According to *The New International Dictionary of the Christian Church* edited by J D Douglas, the Roman Catholic Church not only thinks of reuniting with the Protestant Church and the Greek Orthodox Church, but also with Judaism and the great non-Christian religions, yea, even atheism! The way is now open not only to acknowledge Protestants as “brothers by baptism” but to see in Muslims and Hindus, and even atheists, those who by exercising “implicit” faith are in the “hidden” church. To hasten the work of reunion with Protestants, the Roman Catholic Church today has also caught up with the Charismatic movement. As Catholics and Protestants worship together in common tongues-speaking, it is proclaimed in the Anglican official organ, *Courier* (Singapore), that this is the work of the Holy Spirit. Under this outward manifestation of the Holy Spirit, so must the outward reunion between Rome and Protestants and the creation of a world church of various faiths

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be declared the work of God! What a departure is the Church of Rome today from that which flourished in the days of the Apostle Paul.

As we conclude this brief sketch of the origin and growth of the Church of Rome, let us hear the words of the angel:

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached into heaven, and God hath remembered her iniquities (Revelation 18:2, 4).

“Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (II Corinthians 6:17,18). And let every Protestant treasure the precious heritage of justification by faith alone which Luther had reclaimed for us but still anathematised by the Roman Church. Let us preserve this heritage by “earnestly contending for the faith which was once delivered unto the saints” (Jude 3) as our Lord has commanded us. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isaiah 59:19). Let us conclude in the Spirit of Dr Sun Yat Sun, Father of the Chinese Republic, “The Revolution is not finished yet. Let comrades struggle on” (革命尚未成功, 同志仍须努力). Reformation is an unending, ongoing fight for the faith to the death till He comes again. Amen.

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This message was delivered by Rev Dr Timothy Tow at Calvary Bible-Presbyterian Church, Singapore, February 8, 1981, brought up to date. Dr Tow is senior pastor of Life Bible-Presbyterian Church, and principal of Far Eastern Bible College.

GOD'S WORD FOR THE END TIME

S H Tow

The King James Bible (KJB) is God's instrument for communicating the Gospel to all nations. It is the trustworthy Word written in the language which reaches to the greatest number: not German or French or any other language, but English. Why? In this century English has become the undisputed global medium of communication, accelerated by the computer revolution with its instantaneous communications breakthrough. No country can afford not to use English—the "computer language." By means of English the Gospel message reaches to every nation on earth.

With this the adversary is not pleased. Not surprising, then, that the KJB is the target of his venomous attack.

In the closing moments of the second millennium AD, momentous happenings signal: history has entered its final hour. The Lord of history is coming! Are you ready? Our Lord Jesus, the Word of God, shall return as Judge,

and in righteousness he doth judge and make war. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS (Rev 19:11-16).

The conflict of the ages builds to a climax. Our risen and ever living Lord comes to judge the nations. Today, confusion and uncertainty reign. Questions are asked: which version? But no authoritative answers are forthcoming.

Until the first half of this century there was one unchallenged authoritative Bible, KJB or AV. Today a bewildering assortment of one

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hundred new versions confronts the church, with more clamouring to be born. What is happening? Why this profusion of versions?

When I was saved in 1935 through the ministry of Dr John Sung, China's "Flame of God" and greatest evangelist, I bought my first Bible, the KJB, precious Word of God. Ever since, this version has been my constant and treasured companion, and shall be till I reach journey's end.

When my elder brother—Timothy Tow—graduate of Faith Theological Seminary, Wilmington, Delaware, founded the Bible-Presbyterian Church in 1950, the Constitution (Article 4.2.1) read:

We believe in the divine, verbal and plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the supreme authority in faith and life.

That is a sound and solid article of faith concerning the "Scriptures" and the "Word of God," but there was no mention of version. The need did not seem to have arisen then, 46 years ago. Today we have added a qualifying article:

We believe that the KJV (King James Version or Authorised Version, not the New King James Version) is the most faithful and accurate translation of God's Word, and is to be used exclusively at all gatherings of the Church.

Time changes things and circumstances, and that makes it necessary to have safeguards.

At the Far Eastern Bible College (founded in 1962) the Principal requires Faculty and Board to publicly take the "Dean Burgon oath" at its annual Convocation:

I swear in the Name of the Triune God: Father, Son, and Holy Spirit, that I believe "the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme." So help me God. Amen.

God preserve our Bible College. Institutions everywhere are falling to the adversary's wiles: he is smarter than we think. He deceives many to deceive others.

A young man from Singapore went to Bob Jones University, a KJB proponent. Four years later, he returned with his Masters degree, a KJB opponent. "Every version of the Bible is good!" With brilliant but misguided scholarship he critiqued Dr Waite's *Defending the King James Bible* to shreds.

Deception, deception, deception! This is a cardinal sign of our Lord's soon return. Read Matthew 24 and be warned. The end time is marked by the worldwide upsurge of false prophets, false preachers, false doctrines, and false Bibles.

Satan is the master deceiver. He perverts the Word, changes the message: he adds to it, diminishes from it, manipulates it. This has been his strategy from first to last. He injects doubt: "Yea, hath God said?" He causes disaffection, engenders rebellion, promotes confusion with a mixed multitude of Bibles.

The days are numbered wherein we may freely worship God "in spirit and in truth" and freely possess and use the KJB. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught" (2 Thess 2:15), "holding forth the word of life" (Phil 2:16), and "holding fast the faithful word" (Titus 1:9).

Thank God for keeping us in Singapore faithful to His Book, the KJB. We heartily affirm that it is God's best gift just as precious to God's people today as it was in 1611.

The KJB, unsullied by the pollution of modernism stands apart from a hundred new English versions. It is without peer the most faithful repository of God's inspired Word, the bulwark of Protestantism, the impregnable defence against ecumenical forces, proud banner of the Sixteenth Century Reformation, the *only* Bible untainted by revisionist poison.

We are keenly aware that the days wherein we may openly defend the KJB are numbered. The adversary and enemy of the Word is about to bring in the One World Church. The "Head of the Church" and self-styled "successor" to the Apostle Peter has issued the order (*Twelfth Encyclical*, May 1995): all churches are to return to "mother church." The Bishop of Rome, with power and authority, exercises "primacy," i.e., supremacy, over the "handing down of the Word, the celebration of the liturgy . . . , the Church's mission, discipline and the Christian life." He will not look

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with favour on our continued use of the KJB. A new “Common Bible” will shortly appear, bearing the Pope’s “*imprimatur*.”

The present situation calls for courage and resolve to take a stand “for the word of God, and the testimony of Jesus Christ” (Rev 1:9). The fearless contender for the truth—T T Shields—has timely words for us today:

I believe that there is nothing left to us but to declare war on modernism everywhere. For myself, I have resigned from the diplomatic service and joined the army in the field.

We are in danger of suffering great loss from the neutral attitude of many who ought to be openly on the side of orthodoxy. There is no place for neutrality in this war. He that is not for Christ is against Him.

Today, more than ever before, we need to be sure what God’s Word says. Read 2 Peter 1:19-21,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Heed the warning of Holy Scripture: To Israel, about to enter the Land, God said, “Now therefore hearken, O Israel, . . . Ye shall not add unto the word which I command you, neither shall ye diminish ought from it” (Deut 4:1, 2). “For ever, O LORD, they word is settled in heaven” (Ps 119:89). Let no man attempt to unsettle it! “Every word of God is pure” (Prov 30:5). Let no man contaminate it!

My heritage is a high and holy regard for God’s Word, and beyond a shadow of doubt, that Word is given to us in the KJB.

Dr Tow Siang Hwa was third president of the FEBC Board of Directors. He is senior pastor of Calvary Bible-Presbyterian Church, Singapore.

SEPARATION AND PURITY

Yang Shao Tang

In 2 Corinthians 6:14-18, Paul advised the saints to separate themselves from the world, while in 7:1, he advised them to purify themselves from everything that contaminates the body and soul so that they might be perfectly holy out of reverence for God.

Separation from the World (2 Cor 6:14-18)

God wants His children and people to be different from the world. In the Old Testament, the people of Israel were often warned against the unequal yoke. God wanted them to come out from the nations. In Numbers 23, it is recorded that when the Israelites were in the wilderness near the boundary of Moab, the Moabite king—Balak—was afraid of them. So he asked Balaam to curse the Israelites. Instead of cursing them, God caused Balaam to bless them. On seeing the Israelites, he said, “lo, the people shall dwell alone, and shall not be reckoned among the nations.” How can we curse those whom God has not cursed?

Similarly, God wants His Church today to be separated from the world. He wants everyone who belongs to Him to be different from the people of the world. Not only must Christians not worship idols nor take drugs, they must in their lives reject everything that is sinful for they are God’s Church and Christ’s bride. So Paul rebuked the Corinthians for being carnal. They were living according to the worldly ways of the people. This is what God hates most. One well-known servant of God had just set up his home. He tidied it and invited his father for a visit. His father commented, “Although it is well decorated, others cannot distinguish it as a home of a child of God.” God demands that His children be different from the world even in their dressing, speech, and conduct.

SEPARATION AND PURITY

Ephesians 4-5 teaches that we must put off the former behaviour of our old self, and put on the new man which is like God in true righteousness and holiness. It is easy to reach a compromise with Satan. It will do for Satan if you are 70% like Christ and 30% like him. It is alright for Satan if you will give the Lord 10 hours a day, but just give him two. As long as you give him a part of your life, he is satisfied. But the Lord does not want us to be like that. He wants us to be totally His.

He who wants to live a godly life in Christ will be persecuted. When the Antichrist comes, there will still be many nominal Christians. Only real Christians who are separated from the world will live forever when the Lord returns. John testified, I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ . . ." (Rev 1:9). Likewise, since we have a part in the suffering, kingdom, and patience of Jesus Christ, we should come out completely from the midst of the people of the world. We are not to be tainted by their filth. This is the suffering of the cross, but we need not be afraid for it is a very glorious road.

Self-purification (2 Cor 7:1)

We are not only to separate ourselves from the world, we should go a step further by keeping our hearts pure. There is a servant of God who said, "I will not let Satan enter into my heart, nor let him loiter outside the door of my heart. I would even wipe away his footprints and forbid him to harass me."

May the fire of the Holy Spirit consume all that is unclean within us especially that hidden pride in our hearts. David, for example, prayed to the Lord, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins" (Ps 19:12-13). David spoke of hidden and wilful sins. The flesh is always resisting God's will. One day, I was thinking to myself that since I have already passed the age of 40, going into middle age, there is no worry about youthful lusts. The Lord immediately brought to my mind David who sinned when he was a middle-aged man. Therefore we must depend on the Lord all the time, and never slacken in our walk with Him.

Besides this, we must ask the Lord to keep us from wilful sins. Do not act too quickly especially when we do not have clear instructions

from God. Do not think that all “good” things will please God. It is being suitable for God’s use that is pleasing to Him. Just as Paul says to Timothy, “sanctified, and meet for the master’s use” (2 Tim 2:21). No matter how big or small a thing is, it must first agree with God’s purpose before it is suitable for use. We are in the Lord’s hand. We do not ask for great things to do. We ask only to be suitable for use. To be “useful” is different from being “suitable for use.” Sometimes we may think that a certain person has a lot of potential because of his talents. However, God’s presence was not with him because he did not wait quietly on the Lord, and has not gotten rid of his presumptuous heart.

Rev Yang Shao Tang, according to Leslie Lyall, is one of the three pillars of the early Chinese Church. The above is taken from Rev Yang’s devotional commentary on 2 Corinthians—The Workman of God—published by Christian Communications Limited. The translation is done by Rev George Lim, pastor of Macedonia Bible-Presbyterian Church, Singapore. Rev Lim is an MRE graduate of FEBC.

IN DEFENCE OF THE JOHANNINE COMMA

Michael Maynard

Preliminary Remarks

Psalm 115:3 reads, “But our God is in the heavens. He has done whatsoever he has pleased.” As I researched this topic of the Johannine Comma (1 John 5:7), I noticed that there was, in former years, much controversy over this fiercely debated verse. The old argument was: What about all these Greek manuscripts that do not have this verse? Today the argument continues.

Now the reason I begin with Psalm 115:3 is to emphasise that the Lord knows the end from the beginning. Everything that He has done is happening according to his perfect plan and purpose. If He has ordained that there would be eight Greek manuscripts, four of them having 1 John 5:7 in the margin, and four others having it in the main Greek text, and if there were no more, or if there would be 20 or 200 more Greek manuscripts with 1 John 5:7, it is all planned. So who are we to say that we must have 20 or 200 manuscripts with 1 John 5:7 in order to prove it genuine? This quantity of Greek manuscripts with the verse is already predetermined by our Lord.

Now you may ask, what then is my strategy in defending 1 John 5:7 if I will not appeal to a great number of Greek manuscripts? Our opponents have cast doubt upon 1 John 5:7, and my reaction is to cast doubt upon their accusations. The quantity of contradictions within their accusations is quite incredible.

History has shown that our Baptist forefathers have despised the Vulgate. We know that the Presbyterians and Lutherans have also done likewise. But that is the factor. By stirring scribes to omit 1 John 5:7, Satan attacks both the person of Christ and His written Word.

There is much confusion over the term “Latin Vulgate.” There are at least five definitions. It is either referred as:

1. The Latin version completed by Jerome himself after AD 384.
2. The Latin manuscripts of Jerome’s version.
3. The predominance of these Latin manuscripts which appeared not until after the ninth century.
4. Codex Amiantinus, said to be the best manuscript of the Latin Vulgate.
5. The latest edition of the printed Vulgate such as Stuttgart I or Stuttgart II.

Now I listed a whole series of Vulgates in my draft book. This is significant because many critics say that 1 John 5:7 came from the Vulgate. The New King James translators said they follow the LXX and the Vulgate, but which Vulgate did they follow? Some today say that the Vulgate omits 1 John 5:7, but it is only in twentieth century Vulgates that the verse is omitted.

I also want to say, in these preliminary remarks, that I appreciate Edward F Hills. But there is a problem with his historiography. I take the Baptist view of history, and I do not think that the Received text began with the Reformation (as Hills does) but I believe, as John Burgon did, that the Received Text has been the dominant view throughout the ages.

Highlights of my Research on 1 John 5:7-8

I have listed a number of quotations of the verse known as the Johannine Comma.

Priscillian (AD 380) quotes 1 John 5:7. When you check his quotation of it, notice that the last three words are “*in Christo Jesu*”. Now our opponents (and we ought to be aware of this) are going to say “Look! There is an addition: *in Christo Jesu!*” The argument involves the query: Why is it there? Some have suggested that Priscillian inserted it. Some have gone further and said that he inserted the entire verse!

When I first saw that argument, I did not know how to answer it, but I learned that a French scholar named Babut answered that quite effectively in 1909. Refer to page 230 in my book:

Referring to Priscillian, he said:

“(1) His opponents never accuse him of having falsified the text of a Canonical Book. (2) To quote his own interpretation in his Apology would have been an inconceivable act of audacity. (3) Such a falsification could hardly have been accepted by all Catholic theologians, and as Kunstle has shown, the reading was universally accepted in the ninth century. (4) The verse is found in several orthodox works of the fifth century.”

There is also that prologue of Jerome. I found a quotation from Cardinal Wilhem Sirllets from a German work. In part, Sirllets said:

Erasmus said that Jerome merely expressed the assumption that this passage is forged. Judge for yourself whether the words [Latin words here] express only an assumption. The sense is so clear that I regard it superficial to write more about it. Jerome said that irresponsible translators left out this testimony in the Greek codices. We may conclude that in his time the Greek books were not yet tampered with.

Codex Amiantinus is a famous Latin manuscript. Scrivener dated it to AD 541. However that date is disputed. Schaff has made the remark that it is the oldest and best manuscript of the Vulgate. Kenyon says that it must have been written quite early in the eighth century. Codex Amiantinus does not have 1 John 5:7. Nor does it have Acts 8:37, Acts 9:5-6, 15:34, 18:4, etc. But the later Vulgates do have them. So the question I have is: If these verses came into later Vulgates and yet were not in the early Vulgates, where then did they ever come from? Most likely from the Old Latin. Thus, it seems unfair to dogmatically call these “Vulgate readings.”

The next item is codex Montfortianus (AD 1250). It is dated to the thirteenth century. The reading for 1 John 5:7 is presented according to the facsimile provided by Adam Clarke. Scrivener has said this codex—the Montfort—is the same as the Britannicus. Now the question is: What is the exact reading of Britannicus? No one today has ever seen it. But these opponents are claiming these manuscripts [Montfort and Britannicus] to be identical. Now this one—the Monfort—is available for all to see. It is in Dublin, Ireland. There is a long involved discussion, but what it comes to is this, that all these words [note: speaker is pointing to a

charts with readings of 1 John 5:7 in the Montfort and in the Britannicus] are missing in this manuscript, the Britannicus. But there is a passage in the work of Erasmus that shows it has these words [pointing to top of chart]. So I ask: How could this manuscript be the same as that? There are some differences, There is the article *hoi*, etc.

There is an interesting Latin manuscript called codex Perpinianus dated to the thirteenth century. It was discovered in 1895 and that also has the addition—*in Christo Jesu*—that does not belong in 1 John 5:7. In an article of 1911, I found that its orthographical forms, i.e., its spelling, prove that codex *p* was copied from a manuscript not later than the sixth century before the words began to be divided. Now this manuscript contains Acts 8:37, Acts 9:5-6, 10:6, 10:21, 15:34 etc, which the majority text has omitted.

The Augsburg manuscript is the oldest complete German New Testament. I have wondered about this manuscript for a long time. I ordered the microfiche and it shows that it contains 1 John 5:7.

Now I am assuming you all know the portion of the verse, which reads: “For there are three that bear record, the Father, the Word, and the Holy Spirit.” Now, some have “the Son,” instead of “the Word,” but this manuscript has both, with the word “or” in German between. Thus it reads: “the Word or the Son”.

Gregory number 629 is another Greek manuscript that contains 1 John 5:7. But I must skip over that for lack of time.

Now, this next matter concerns how I made a calculation as to what Britannicus might have read, because in a work by Dr Dobbin, he compared the reading from what he thought was Britannicus as provided in a work by Erasmus. Dobbin was honest enough to admit that it agrees with the Montfort codex except in the omission of the word “*hagion*,” which means “holy,” and of the article “*hoi*” before the word “*martourontes*.” But how does he explain that? We ask because he claimed the two manuscripts to be identical. He claims they are clearly typographical errors because they are not wanting in his third edition of the New Testament. There is an author named Charles Forster and he said: “Bishop Marsh labors hard to identify the Britannicus with the codex Montfont.” But it is from Forster who shows that from comparing

what Erasmus said and from the what the codex Montfort said that they cannot possibly be the same.

Also of interest is the incident of Paulus Bombasius, who sent two sections of codex Vaticanus to Erasmus. That happened in June of 1521. There were two passages: 1 John 4:1-3 and 1 John 5:7-11. Erasmus, having looked at them, rejected the testimony of codex Vaticanus, since he retained 1 John 5:7 in all his subsequent editions, 1522, 1527, 1535.

Let us discuss Martin Luther's editions. His *Septembertestament* appeared in 1522. Luther left 1 John 5:7 out. As of 1527 we find some comments Luther made that are quite fascinating. We know that Luther's opponents included Erasmus and Eck. But according to Kenneth Strand, his most vicious opponent was Jerome Emser. He had written a book against Luther's translation. And in a work by Johanne M Goeze, we find this excerpt:

So Luther stood firm as a pillar; and he was so much less moved to take up this verse in his translation, i.e., the screaming was more despised and more bitter, when the Papists and especially Emser had, for that reason, made against him. These were precisely the reasons which determined the attitude of Bugenhagen. The attitude of both men in these portions can be used neither for nor against the validity of this scripture verse.

Now consider the Froschauer Bible. When I was in Tubingen, my instructor assigned me to write a paper on the German-Swiss Bible. I had never heard about such a thing. I was only aware of the German Bible of Luther. But it turns out that in Zurich, Switzerland, they have a different Bible. It is not the same as High German, but it is rather *Schweitzerdeutsch*. So I looked at that and to my surprise, 1 John 5:7 is there! I just did not expect to find it. But it is there! The date—1531—was the date of the completed Swiss-German Bible. Later I will elaborate on that.

Let us mention Tremellius. If you are well-read and someone asked you: Which was the first printed Syriac edition after Widmanstadt's edition? Well, you would say, "Tremellius." Then they would say, "Ah, but it does not have 1 John 5:7!" Now you may read the account by Scrivener, and by Metzger, but you will not find out from them something that was a surprise to me. In Tremellius' edition of the Syriac, instead of including 1 John 5:7, he left a blank space for it! You can find that by reading that account of Ezra Abbot. Tremellius translated 1 John 5:7 and

put it in the margin. Why did he translate it? Why did he put it in the margin? And why in the world did he leave a blank space for it? Do modern translators do that? They surely do not.

Let us return to the Swiss-German Bible of 1531. We learned that it did have 1 John 5:7. The significance of learning this is that I had been misled into thinking that from 1522 to 1546 all the German Bibles did not have that verse. But since the New Testament portion of the *Schweizerdeutsch Bibeln* was completed in 1524 or 1525 that meant that there were only two years or less of a possible gap without the verse appearing in a Bible for German-speaking folks.

Allow me to mention volume 9 of *Arbeitung für Neutestamentlichen Textforschung* (ANTF). It is the current series published by the Münster Institute. They have a list of symbols, each representing a Greek manuscript, and they display a set of 498 of them. They say that all of these 498 manuscripts omit 1 John 5:7. This is true. But 97% of them are very late, dated to the 10th century and beyond. Now I recall that Travis in 1784 had claimed that 31 Greek manuscripts have 1 John 5:7. Porson refuted him. Recently in 1980, Drexler claimed that 20 Greek manuscripts have 1 John 5:7. Now that kind of zeal we must avoid, because we just do not have that quantity of Greek manuscripts with the verse. However, we do have abundant Latin manuscript evidence for 1 John 5:7. It is said that there are 8000 Latin manuscripts. (Metzger has said that there are 10,000. Now, where did he ever get that figure? I think he just tagged on 2000 more Latin manuscripts. Besides, Thiele says no one even knows an approximate quantity of the Latin manuscripts of the Bible.)

Walter Thiele was my professor at Tübingen. He works at the *Vetus Latina Institute* in Beuron, Germany. I was delighted to discover his article in 1959 where he argued against the common view of Tischendorf and Griesbach who said that Cyprian, one of the oldest Church Fathers, quoted it—What did Griesbach and Tischendorf say? They said that Cyprian was just looking at the eighth verse and he just allegorized those witnesses as heavenly ones. But Thiele in 1959 argued, “No, Cyprian did not merely allude to verse 8, he actually had a Latin manuscript in his hand which had 1 John 5:7.” So Thiele is going against the crowd. Yet Thiele is a Hort-Westcott advocate! Further, Thiele is regarded as the foremost scholar of Latin Biblical manuscripts. Yet he is in favour of the

view that Cyprian actually had 1 John 5:7 in that Latin manuscript he held in his hands, although Thiele still regards the verse as an interpolation.

Now I asked Dr Thiele “That was your view 30 years ago. Do you still believe this today?” He replied “*Ja, aber ich bin allein*” which means “Yes, I am alone.” (with respect to the view that Cyprian quoted verse 7, instead of alluding to verse 8.) Thus, when it comes to issues on Latin manuscripts, all the professors in Germany consult Thiele, but when it comes to his view on the Johannine Comma, they do not want to listen to him! But that is about all the time I have now.

Addendum

Just one more thing here: Metzger, in his book—*The Text of the New Testament*—which many regard as the authoritative book in this field, made at least three errors on page 101.

1. He himself left out the words “in heaven” while attempting to present the entirety of the disputed version.
2. There never was any “promise” of Erasmus to insert the verse upon finding a Greek manuscript containing it.
3. There is no evidence that a manuscript was fabricated expressly to confute Erasmus in order to cause him to insert 1 John 5:7 in his next edition.

The above was presented at the 13th annual Dean Burgon Society meeting in 1991. Michael Maynard is the author of A History of the Debate over 1 John 5:7-8. He has an MLS degree from the Graduate Library School of the University of Arizona, and is proficient in Latin, Greek, German, and French. The author may be contacted through Comma Publications, P O Box 1625, Tempe AZ 85281-1625, USA, or e-mail: comma@aztec.asu.edu.

LIFE'S FOUR GREAT QUESTIONS

Brutus Balan

Believe it or not, everybody thinks. Thinking is related to the asking of questions. What are life's basic questions? First of all, we can rule out questions that are temporal. After all, what difference does it make how much I possess, how great a reputation I have earned, how many friends I have made, and whether I am listed in *Who's Who*, when I am dead? Death is the great leveller, for we cannot take anything with us (cf 1 Tim 6:7; Eccl 5:15). What, then, are life's most important questions?

The first question is: "*Where did I come from?*" It has to do with origins. What makes me different from every other form of life? That is an important question.

The second question is: "*Who am I?*" It is the identity question, the question of personhood. Everyone, sooner or later, inevitably, asks this question.

The third great question is: "*What is the purpose of life?*" Stated in another way we ask: "*Does life have meaning or is it all a charade?*" If life has no purpose, then existence is meaningless. If it does have purpose, what is the purpose? (cf Pss 39:4-6, 90:3-6, 9-10).

The fourth of life's basic questions has to do with destiny: "*Where do I go when I die?*" This introduces many other questions such as: "*Is there a life after death?*" "*Where do we go when we die, if there is a life after death?*" "*What kind of life is there beyond this vale of tears?*"

Answers from the World

To be human is to hold to some sort of system of belief, i.e., a world-view or religious view or presupposition or bias. We may be largely unaware of the beliefs that are at the root of much of our thinking pattern

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but they are there just the same influencing us. Let's look at a few of the major ones.

The Agnostic Answer

The agnostics answer these questions by saying, "*I can never know.*" There is a world of difference between saying "*I do not know*" and saying "*I can never know.*" To make a statement of this sort is to embrace a presupposition that ultimate reality cannot be apprehended; you cannot know it, and you cannot find it. The most a scientist can say is that he has not found the answers, and from his investigations he is doubtful that answers will be forthcoming. But what a true empiricist or scientist cannot say is this, "*There is no answer.*" The moment he does that he has ceased to be a scientist and has become a philosopher (cf Rom 1:18-22, 25-32).

The Naturalist or Secularist or Humanist Answer

The naturalists or secularists are non-theists who begin with humans and not God, nature and not deity. It is their assumption that the human species is an emergence from natural evolutionary forces. Ethics is autonomous and situational, needing neither theological nor ideological sanction. Man has the right to abort babies, commit adultery, engage in homosexual activity, and practice euthanasia. In short, man is an animal, he is part of nature, there is no real purpose for him in life, and there is no life after death. This is their answer to life's important questions (cf Ps 14:1-3, Prov 3:7).

The Atheistic Existentialist Answer

The atheistic existentialists, however, carry the humanistic answer to its very logical conclusion. For them, life makes no sense and has no meaning. There is neither Creator nor Sustainer. Man is caught up in a wilderness from which there is no escape, and there is no hope. He simply must reach out in the midst of this cosmic joke and do the best he can, even though this is an empty hope. If indeed life has no meaning, then whatever anyone does makes no difference (cf Jer 29:13-14).

The Relativist Answer

A large number of people today are relativists. They do not believe that there are moral or ethical absolutes. According to them, what one thinks to be true today may be untrue tomorrow. What is right or wrong is determined by the consensus of the community, and not by any absolute, objective standard laid down by God (Job 4:17, Prov 12:15, 14:12).

Life becomes what you choose to make of it. To live in such a way raises a philosophic question the relativist cannot adequately answer. This is because the relativist by saying that nothing is absolute, begins with that basic absolute assumption he has created (i.e., nothing is absolute except for his idea that nothing is absolute). Thus the relativist has become an absolutist with a basic inconsistency; he has contradicted himself.

The Christian Alternative

The Christian alternative involves two questions that cannot be avoided. The first is: What is the source for our knowledge? The second which stems from the first is equally important: Is the source from which we get our knowledge trustworthy? This means that we must go to the right source for our answers, and the source to which we go must be reliable.

The Christian presupposition is this: God exists, and He has revealed His existence through the created order (i.e., general revelation—Rom 1:18-20). He has also revealed His attributes, character, and personality by divine inspiration in the historical, supernatural record of the Bible (i.e., special revelation—Heb 1:1-3, 2 Pet 1:16-21, 2 Tim 3:16). Unless God the Creator reveals to us—His creatures—our origin and identity, our purpose of life and eternal destiny, we can never know the answers to these vital questions. The one living and true God who is holy and wise has revealed to us the answers to life's questions in the Bible. So our only reliable source of knowledge is the Bible.

Answers from the Bible

Where Did I Come From?

God is the sovereign Creator. Out of His pleasure and freedom, God created us. Since He is our Maker, we are utterly dependent upon Him. We have no inherent rights. God has absolute claim to our lives as our Creator. God is pure and holy. He sets all moral standards. As almighty God, He righteously measures all attitudes and actions of man (cf Gen 1-2; Neh 9:6, Heb 11:3, Acts 17:24-30).

Who Am I?

God is a personal and moral Creator. We are neither impersonal machines, nor evolved animals. Our identity is derived from our unique creation in the *image of God* (Gen 1:26-28, Ps 139:14). As moral and spiritual beings, we are able to relate to a personal God.

What is the Purpose of Life?

God is love. He has made us for the purpose of communion with Him—to worship and to have fellowship with Him. God intends for us to live a life fully in His presence, developing spiritually, mentally, and morally as God's special creatures on whom He delights to shower His love (cf Gen 1:28, John 4:23-24, Acts 17:24-30, Eccl 12:13).

When God created Adam and Eve, He did not create them to be like robots, programmed to automatically follow every instruction. God wanted them to obey Him by their own free choice. He allowed them to make their own decisions. He also explained to them the dire consequences of disobedience. Our original parents were put to the test.

Adam and Eve failed the test. They chose to disobey God (Gen 3:16-19). They fell from grace, and it became our fall as well. Since then, every man has inherited Adam's sin, and the depraved desire to be independent of God. Although we are born sinful, we remain entirely responsible for every act of sin we commit. Every time we do wrong we confirm the fact of our sinful depravity (Rom 5:12, 3:23). Sin is falling short of God's righteous standards, and the wilful transgression of His commandments. Humanity has fallen from its divine purposes.

Where Do I Go When I Die?

Sin has eternal consequences. Sin results in both physical and spiritual death that leads to eternal punishment in hell (Heb 9:27, Acts 17:30-31). We are experiencing a living death which is separation from God resulting in guilt, loss of identity, purposelessness, distorted relationships etc (Eccl 1:2, 12-14). Without Christ, we will experience eternal conscious torment in hell forever. Hell is as real as heaven. Jesus emphatically spoke of hell's reality (Matt 25:41, 46; 13:41, 42; Rev 20:11-15 cf Luke 16:19-31). A just and holy God must punish sin. He will not compromise with and does not condone sin.

We are hopelessly trapped in sin by nature and by conduct. In order to save us from sin, God sent Jesus Christ to be our sin-bearer. Christ offered Himself as the sinless Sacrifice on behalf of all who would acknowledge their sin. He took the guilt of sinners upon Himself, and endured God's judgment for it in His death on the cross. He cleansed us from sin by His blood shed on the cross (Isa 53:5, John 3:16, 2 Cor 5:21, Rom 5:6-12, 18-21, Eph 1:7). On the third day, He rose from the dead conquering sin and death (cf 1 Cor 15:3-8, 14-22). His life of perfect obedience gained the reward of righteousness for undeserving sinners. He dispenses grace (unmerited favour) to whoever believes in Him, and rules lovingly as Lord over all His people. Everyone will be judged on the basis of his or her relationship to the Lord Jesus Christ (John 3:16-18, 36, 5:24, 1 Tim 1:15, 2:2-6, Acts 4:12, John 14:6, 2 Thess 1:6-10).

Now it's Simply Up to You

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26).

Why not make that all-important decision which will transform your life and bring you into a right relationship with God (2 Cor 5:17-18)? Are you willing to settle the matter of your eternal destiny? You are now confronted with a choice (Rom 10:9-10, Eph 2:8-9).

You can be saved by simply praying to God, sincerely believing in the Lord Jesus Christ, making this confession: "Almighty God, I know I am a sinner, and have been living in my own wicked ways. I do believe

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that Jesus died for my sins, and that He arose again on the third day, and lives to give all who believe in Him eternal life. I repent of my sins, and receive Him right now as my Saviour, and as Lord of my life. Help me to turn from my sinful ways, and to follow Him. Dear God, thank you for saving me. In Jesus' name. Amen.”

The above was written and published as a tract by Brutus Balan (BTh '78), pastor of Faith Independent Baptist Church, Tasmania, Australia. He may be reached at P O Box 14, Rokeby, Tas 7019, Australia.

A SUMMARY OF ERNEST PICKERING'S *THE TRAGEDY OF COMPROMISE*

Kenneth D Womeldorf Jr

The Tragedy of Compromise: The Origin and Impact of the New Evangelicalism, by Ernest D Pickering. Greenville SC: Bob Jones University Press, 1994. 184 pages.

Theme of the Book

The Tragedy of Compromise is written by Ernest Pickering who also wrote the book—*Biblical Separation: The Struggle for a Pure Church*—published by Regular Baptist Press. The title—*The Tragedy of Compromise*—accurately states the theme of the book. The book according to Dr Monroe Parker, “traces the idea of compromise in various stages” and “shows how ecclesiastics have used the various forms of compromise to produce the philosophy into which neo-evangelicalism has developed” (Foreword, v). Pickering says,

Compromise on matters vital to the Christian faith can very gradually lead an individual, church, or institution away from sound teaching of the Word of God. The New Evangelicalism has been a siren voice to draw people away from a straight biblical course toward the rocks of spiritual disaster (vii).

Pickering warns against the principles propounded by these “in-betweenites” in the seven chapters of his book (viii).

Summary of Each Chapter

The first chapter is entitled “Wolves in Sheep’s Clothing.” In this chapter, Pickering shows the development of the Fundamentalist-Modernist controversy. This controversy arose during the so-called

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enlightenment of the 17th and 18th centuries when divine revelation was rejected and human philosophy elevated. This humanistic framework of thought eventually resulted in theological modernism (2).

Theological liberalism was challenged by Bible-believing conservatives who contributed to the monumental book—*The Fundamentals*—where such doctrines as the virgin birth of Christ, the inspiration of the Scripture, the bodily resurrection of the Lord, the atonement, and other vital doctrines, were defended. Those who held to these historic Christian doctrines became known as “fundamentalists” (4).

The second chapter is called “Developing the Art of Fence-Straddling.” The author here deals with the origin and growth of the New Evangelicalism. According to Pickering, New Evangelicalism grew out of fundamentalism (7). Some in the fundamentalist camp became battle-weary. This weariness finally gave way to a repudiation of fundamentalism. The New Evangelicalism thus adopted a softer and broader stance (21).

Various factors spawned this new position: (1) a reaction to what was perceived as excessive negativism on the part of the fundamentalists, (2) a desire to be accepted by the scholarly world, (3) the influence of training in liberal institutions, (4) the general mindset and spirit of the age, (5) a reaction to the criticism that fundamentalism lacked a vision for social action, and (6) a growing ecumenical spirit which viewed fundamentalists as too separatistic (8-10).

New Evangelicals are willing to compromise both truth and purity for the sake of ecumenicity and popularity (23).

The third chapter is “Broadening the Sawdust Trail.” It chronicles the rise of Billy Graham and ecumenical evangelism. Graham started out as a professed fundamentalist and was initially supported by fundamentalist churches. As he grew in fame, he became less vocal in his warnings against Roman Catholicism and Modernism. Later he publicly endorsed an ecumenical Bible—the Revised Standard Version. During a crusade in Scotland, he repudiated the term “fundamentalist” (52). His liaison with the Roman Church saw him receiving an honorary doctorate from a Catholic seminary (58, 65-7). He was made use of by the communists to declare that religious freedom exists in Russia even though it was obvious that Christians there were imprisoned in Siberian labour

camps for their faith (60-2). Graham has thus played a huge role in popularising the principles and purposes of New Evangelicalism.

The fourth chapter is entitled “Reaping the Whirlwind.” In this chapter, Pickering deals with the Young and Worldly Evangelicals. These Young Evangelicals were more radical than their predecessors. Pickering observes that as the neo-evangelical movement progressed, “many younger members of it have adopted theological, ethical, and moral positions that have gone far beyond those taken by the earlier New Evangelicals and have brought concern even to them” (77). This left wing neo-evangelicalism has a very weak view of biblical inerrancy, and is extremely hostile toward fundamentalism (78). In no time, they became advocates of evolutionism (80-2), feminism (83), ecumenism (83-90), and liberalism (90-1).

The fifth chapter is called “Keeping Everybody Happy.” The “new” New Evangelicalism desires to keep everybody happy. The neo-evangelicals of today no longer call themselves “New” Evangelicals but simply Evangelicals. The author notes,

Part of the current confusion regarding New Evangelicalism stems from the fact that there is now little difference between evangelicalism and New Evangelicalism. The principles of the original New Evangelicalism have become so universally accepted by those who refer to themselves as evangelicals that any distinctions which might have been made years ago are all but lost. . . . Few people today characterize themselves by the term New Evangelical. That does not mean, however, that there are no New Evangelicals. It merely means that the nomenclature has been shortened. It is perhaps all the more dangerous because it does not have any special name, but simply sails under the time-honored word—*evangelical* (96).

The neo-evangelicals may be divided into two groups: right-wingers and left-wingers. The former would hold to *inerrancy* while the latter would prefer *infallibility* which is *limited inerrancy* (99).

The sixth chapter, “Salad Bar Sanctuaries,” reveals how New Evangelicals are using worldly methods to attract people into the church. They call this marketing the church. To market the church,

one must discover what the marketplace demands and then suit one’s ministry to those demands. It is the capitalistic spirit in religious garb (127).

Church marketing advisors tell churches that if they want to grow, they should not criticise the views (even though they be wrong ones) of other churches, and to go easy on doctrine (128-9). The end (i.e., a large church) justifies the means.

The apparent success of church marketing has a subtle way of convincing people that the methods employed are perfectly biblical. The whole concept of church marketing emphasises slick sales techniques. One sales pitch is to make the church entertaining, to give those who come a “feel good” experience so that they would return because church is “fun” (132-3). It is not uncommon to find such “fun” churches offering exercise bikes, jacuzzis, in-house cinemas, wrestling matches . . .” (134).

The last chapter of the book, “Gray Hairs are Here and There,” deals with the subtle ecclesiastical drift toward the New Evangelicalism by fundamentalist churches and schools. Many fundamentalist churches are becoming neo-evangelical without realising it (155). Why this shift? Establishing and maintaining a strong conservative biblical stand is physically, emotionally, and spiritually difficult and trying. Neo-evangelicalism seems to offer relief from certain aspects of the ongoing conflict between truth and error. It also offers freedom to widen the scope of one’s circle of fellowship (157).

Warning to Bible Colleges and Seminaries

Theological schools are not spared from the pernicious influence of neo-evangelicalism. *[Ed: Since neo-evangelicalism in churches has its roots in theological institutions of learning, the warning of Pickering in pages 160-2 are produced below for your perusal. We need to know why it is important to protect our Bible Colleges and Seminaries from compromise.]*

According to Pickering,

The founders of many a former fundamentalist school would be chagrined indeed to return and discover what is being taught in those institutions today.

Some fundamentalist institutions have been moved toward compromising positions through *financial pressures*. Fundamentalist colleges and seminaries historically have had to struggle financially. As the pressure mounts, the school administrators ponder how they may save the

institution. They feel they must broaden their base of support. To do this will require a broadening of their position so as to attract those of other persuasions. Gradually this “broadening” occurs—all, of course, in the name of enlightenment and progress.

Ongoing *faculty education* can be an Achilles’ heel to a fundamentalist school. In order to improve their academic status, both colleges and seminaries encourage their faculty members to pursue advanced degrees. Most of the schools offering such degrees are New Evangelical in persuasion. While some faculty members are able to attend such institutions and still retain their separatist convictions, many are not. There are goodly numbers of professedly fundamentalist, separatist institutions whose positions are continually compromised by faculty members whose minds were contaminated with New Evangelical views while pursuing master’s and doctor’s programs.

Emphasis upon the possession of prestigious academic credentials has ruined many an institution. Having been the president of a Christian College for many years as well as the president of three seminaries, this writer is well aware of the need for academic credibility. However, far too many administrators in professedly fundamentalist institutions are more concerned with filling their faculty with Ph.D.’s than with finding people who have deep doctrinal and spiritual convictions. Many (not all) persons with high academic credentials lack commitment to fundamentalist separatism. They are mainly interested in a job and will be more than happy to adjust their convictions in a suitable fashion. To maintain strong fundamentalist schools requires dedicated faculty members, people of conviction who from their hearts believe in the position of the institution and do not hesitate to indoctrinate their students in the correct way of the Lord. New Evangelicals do not want to indoctrinate. They sneer at what they call the “Bible School mentality” that sets forth specific doctrinal positions to students as authoritative rather than tentative. Some administrators of erstwhile fundamentalist schools promote that sort of approach to education, thinking they are being “progressive” and teaching students to think rather than merely accept what the professor teaches. We have no quarrel with efforts to make students think. But developing the thought process is not incompatible with authoritative teaching.

Professedly fundamentalist schools can gradually be weakened because of a *lack of required, systematic instruction in the errors of apostasy as well as the New Evangelicalism*. It is often assumed by academic leaders that young people coming to separatist institutions are knowledgeable concerning the history and biblical foundations of the separatist movement. They are not. Years ago someone observed, “You cannot perpetuate a

THE TRAGEDY OF COMPROMISE

position without adequately trained personnel.” Youth in our separatist schools who are going to be future leaders in our local churches need to be exposed to the reasons that the separatist cause exists.

Most fundamentalist colleges and seminaries still have required chapel. In many chapels, however, there is a notable *absence of messages on ecclesiastical separation*. While, on the other hand, we ought to offer a steady diet of such instruction, on the other hand we should not neglect the subject either. Leaders of the institution should bring messages from time to time in this vital area, and competent visiting speakers should be encouraged to do so as well. There are numerous institutions that would claim to be fundamentalist, separatist schools where these subjects are never discussed.

An institution is no stronger than its faculty. A separatist institution can harbor *faculty members who have hidden sympathies for the New Evangelicalism*. Thank God for the host of faculty members who serve sacrificially in fundamentalist, separatist institutions. Many of these are fully supportive of the position of the institution. Not all may be, however. Some are job-seekers who will acquiesce outwardly to whatever is required to obtain employment but will chafe inwardly under the strict position on biblical separation. Such people can wield tremendous influence over students. It is not always what they say, but what they do not say. Many an institution has had its strong position gradually eroded by faculty members who are not committed to a biblical position.

A failure to distinguish between historic New Evangelicalism and current forms of New Evangelicalism weakens the testimony of many schools. If a pastor inquires as to the position of the institution with regard to New Evangelicalism, he will be told that it stands opposed. However, upon further discussion it will often be discovered that the institution is not really standing against contemporary New Evangelicalism. As we have already observed, the New Evangelicalism has proceeded far beyond its original form. Today’s separatist schools must recognize the current expression of New Evangelicalism, guard their borders against the intrusion of the same, and be willing to wage a militant warfare against it.

Speaking of militancy, it should be noted that many institutions have a *dread of being thought of as too negative or combative*. I remember the dean of a fundamentalist school who remarked to me on one occasion, “We are a separatist school, but we are not militant.” But Rolland McCune is correct when he states, “Historic fundamentalism has always been characterized by militancy. . . . Militancy has to do with being aggressive and firm.” Marsden comments, “What chiefly distinguished

fundamentalism from earlier evangelicalism was its militancy toward modernist theology and cultural change.” A biblical position cannot be maintained without militancy. When the apostle Paul drew near to the end of his earthly journey he wrote, “I have fought a good fight” (II Tim. 4:7). His entire life and ministry had been characterized by a battle. He was laying down his armor and entering into the presence of the commander in chief. To be militant does not mean to be nasty, vituperative, or mean-spirited. Failure to understand this truth causes some to disdain the term “militant.” No one was more loving than the Apostle Paul, but no one was more bold and specific in his defense of the faith.

Fundamentalists must not take the intrusions of New Evangelicalism into our churches and seminaries lying down. There is a real need today to guard fearlessly our churches and schools from the subtle attacks of the evil one. May the Lord help us stand fast and strong in these perilous days.

Kenneth Womeldorf is pursuing higher studies at Temple Baptist Seminary in Tennessee, USA. The above summary of Pickering's book was submitted in partial fulfillment of requirements for the course on 2 Corinthians at FEBC conducted during the January-May 1996 semester.

THE EVANGELICAL PRESBYTERIAN CHURCH OF MYANMAR AND FAR EASTERN FUNDAMENTAL SCHOOL OF THEOLOGY (1983-1996)

Robert Thawm Luai

Myanmar

Myanmar (Burma) has a population of about 43 million with an area of 261,228 square miles or 676,577 square kilometres. About four million people live in the capital city of Yangon (Rangoon). Myanmar is divided into seven states and seven divisions. Buddhism is the predominant religion. Other religions are Animism, Islam, Hinduism, and Christianity.

Christians, including Roman Catholics, make up only six percent of the total population. The majority of Christians are Baptists. Most churches in Myanmar are under the influence of liberalism, modernism, ecumenism, and charismatism. These churches are affiliated to the Myanmar Council of Churches (MCC).

The Evangelical Presbyterian Church of Myanmar

The Lord led me to found the Evangelical Presbyterian Church of Myanmar (EPCM) on October 17, 1983, with its headquarters in Falam, Chin State (northwest Myanmar). Beginning with just a handful of followers, the Church now has a total membership of 10,000 believers in 53 local churches, with 50 ministers and workers. It is divided into three Presbyteries which make up the General Assembly.

Most of our members once belonged to the different mainline denominations of Myanmar, but separated from them because their denominational churches had turned either modernistic, ecumenical or

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charismatic. They were attracted to the EPCM because of its Bible-believing and Bible-defending theology and polity based on the Westminster Confession of Faith and Catechisms.

The EPCM was founded by faith alone with practically no outside help or assistance. The Church is recognised by the government of the Union of Myanmar, and the Ministry of Home and Religious Affairs, Yangon.

Far Eastern Fundamental School of Theology

The Far Eastern Fundamental School of Theology (FEFST) was established on May 21, 1987 at 6D Nanthani Street, Sawbwagyigone, Insein, Yangon, with 17 full-time students. At that time, the College had one full-time and two part-time teachers. As founder and

General Secretary of the EPCM, I assumed the responsibility of principal as well as full-time lecturer of the school. The number of students and faculty has increased steadily since its founding. In 1996, the school has 74 full-time students, and 15 full-time teachers and three full-time office workers. The College offers the following programmes: the Certificate of Theology, Graduate of Theology, and Bachelor of Theology.

The FEFST, though a denominational Bible College, operates on a national scale. It is represented by 16 different denominations from seven states and seven divisions in Myanmar. FEFST is represented by most of the evangelical churches or groups in Myanmar.

The MCC, under the World Council of Churches (WCC), has its own Bible College in Yangon known as Myanmar Institute of Theology (MIT). But MIT is only for members of the MCC. So people from non-MCC churches who want to study theology join the FEFST where fundamental doctrines are taught. We have every reason to believe that in the not-too-distant future, FEFST will be the only fundamental Bible College serving all evangelical churches and non-MCC member churches in Myanmar.

The FEFST Campus

In order to evangelise the whole of Myanmar for Jesus Christ, it is necessary for us to have our own building, qualified teachers, and strong financial base. With the help of Rev Dr Timothy Tow—pastor of Life Bible-Presbyterian Church, Singapore—we bought Bethel house for 5.3 million kyats in 1992-3. We also bought a quarter of an acre plot of green land at the back of Bethel house for 2.5 million kyats. On this piece of land, we built a four-storeyed building. The foundation stone was laid by



EVANGELICAL PRESBYTERIAN CHURCH OF MYANMAR

me on November 18, 1994. By the grace of God, on February 18, 1996, fifteen months later, we were able to hold the dedication service for the new building officiated by Rev Tow. The building can accommodate a hundred students plus the faculty and their families. The chapel also serves as the Immanuel Evangelical Presbyterian Church.

Truly, we owe a debt of gratitude to Rev Dr Timothy Tow and Lifers from Singapore for their unceasing prayers and financial assistance towards this project. Without their loving help, we would not have succeeded in building this Bible School. We render our heartfelt thanks to Rev Tow, session and members of Life B-P Church.

To God be the glory great things He has done!

Rev Robert Thawm Luai (FEBC '86) is founder of the Evangelical Presbyterian Church of Myanmar, and principal of the Far Eastern Fundamental School of Theology.

BY GOD'S PROVIDENTIAL CARE

Joshua Cheng



My parents met in Shanghai, China, and later got married in Jiojing, a city of Jangxi province. Soon after their marriage, my father was put to harsh labour under Mao's regime, and even though their lives were difficult, they were able to live on because of God and of each other. It was under these circumstances that my mother became pregnant with her first son in their newly established home. Unfortunately, the joy was soon turned to sorrow when the baby was pronounced dead. Furthermore, the doctor diagnosed that she was no longer able to bear children.

After the death of her son, she wept for days without talking, eating, or sleeping. It was as if her life consisted only of pain and sorrow. In bitterness, my mother went before the Lord daily. She wanted God to prove that He was true by granting her a son. This went on for many years. The Lord remembered her. She conceived and gave birth to me the winter of November 16, 1976. I was born premature, and weighed only three and a half pounds.

During the early years of my life, I went through many trials. For instance, on December 31, 1976, I caught a deadly virus while travelling with my parents. By the time they realised the severity of the viral attack, my condition had deteriorated greatly. My life was in grave danger, and I had to be sent to the hospital immediately. So, on that wintry night of January 1977, my parents wrapped me up with a thick blanket and took

BY GOD'S PROVIDENTIAL CARE

me to Shanghai from Jiojing. The journey took nearly three days. When we arrived, the hospital would not accept me as a patient. The doctors doubted that I could be delivered from this severe sickness.

In fear of losing another son, my mother wept and prayed to the Lord again. This time she made a vow, saying, "Lord, if you will save my son from death, I will offer him to you for service." It was not long after she made that prayer that I was admitted to the hospital. By the grace of God, I began to recover without an incubator or any special treatment.

At the age of four, I was exposed to the gospel of Jesus Christ. It was through my newly converted mother that I was led to acknowledge that God exists. My interest in Christianity began to grow. My parents taught me to look to Christ for answers to all my questions. As a result, my knowledge of Christ increased.

In April 1985, we moved to Brooklyn, New York. It was there that I attended my very first service in a local church. For the first time in my life I felt a deep conviction of sin. By the grace of God, I received Christ into my heart, and have followed Him ever since.

"Before I formed you in the womb, before you were born I set you apart" (Jer 1:4-5). When I was nine years old, God convicted me of the need to share the gospel to the people of this world. As I grew older, that calling grew stronger and clearer. I was convinced that God has a purpose for my life. I believed He has called me to be a fisher of men. In June 1992, I attended a Christian camp. One day, while I was thinking about my life's calling, the Lord reassured me, "Joshua, I will use you in the future!"

Another confirmation of God's call to full-time ministry came in December of 1995. A group of brothers and sisters came to my house from New York with the intention of praying for my ailing mother who was suffering from arthritis. They not only prayed for my mother, but also for each member of the family. When it came to my turn, one of the sisters suddenly placed her hands upon my head and began to bless me. Later she told me that she sincerely believed that God has chosen me to serve Him. From that moment, I truly believed without a shadow of doubt that God had chosen me to go into full-time Christian ministry.

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Later, the Lord led me to Pastor Colin Wong who introduced me to Far Eastern Bible College. Now I can see my life's calling: to follow in the steps of Christ, and to preach His gospel faithfully.

Joshua Cheng is in the Bachelor of Theology course, and attends Sembawang Bible-Presbyterian Church under Rev Bob Phee.

College News

FEBC's **new semester** opened on July 15, 1996 with a day of prayer at Life B-P Church. The new students are as follows: **India:** P C Philip; **Indonesia:** Rosianna Sirait, Jujung Siregar, Susan Suryati, Mona Thumewa; **Korea:** Ahn Young Hee, Jang Sae Kwang, Kim Hyun Soo, Na Young Sun, Park Chan Hyeok, Park Hae Dong; **Malaysia:** Kim Kah Teck, Teo Yock Kui; **Myanmar:** Henry Mang Hlei Thang; **New Zealand:** Ivan Toms; **Singapore:** Daniel Lim Hoe Chiang, Loi Huey Ching, Andrew Tan Kim Seng, Samuel Wong; **Taiwan:** David Weng Chih Jen; **Thailand:** Chaikor Chadarat, Ratchanee Ritnatikul; **USA:** Joshua Cheng Qing Hua.

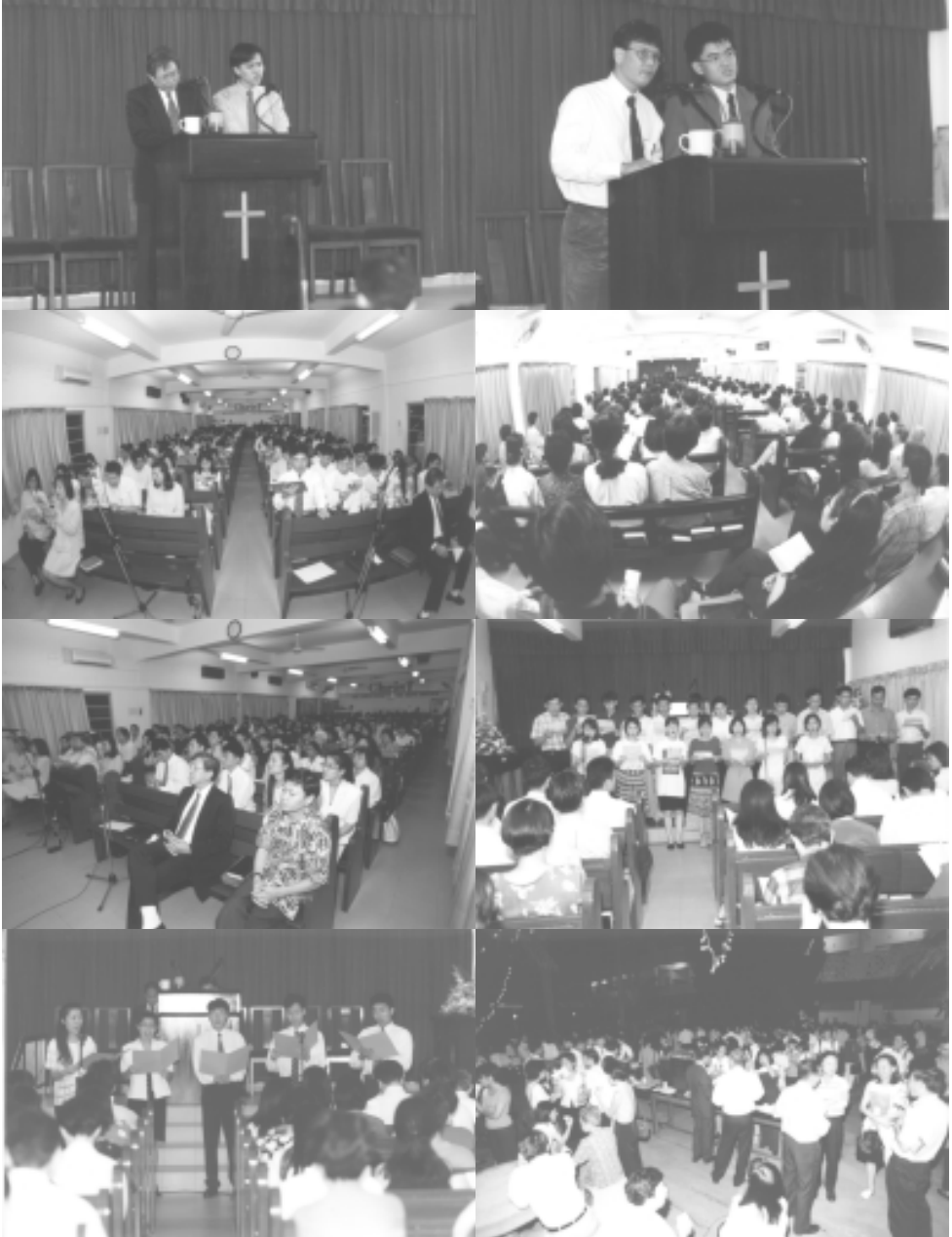
The following are **new students of the off-campus Certificate of Religious Knowledge and Certificate of Biblical Studies programme:** **Lim Swee Wah**, Bethel B-P Church, Melbourne, Australia; **Wilfred Maniam Saurajen**, New Life B-P Church, Singapore; **Tan Li Kuan**, Fisherman of Christ Fellowship, Singapore; **Ujang Tanusaputra**, Gereja Kristen Indonesia, Bandung, Indonesia; **Joseph Weswa**, Anglican Church, Kenya; **David Wong Kai Mann**, Calvary B-P Church, Singapore.

By courtesy of netministries, the College has a simple **home page on the internet**. The URL is <http://netministries.org/see/charmin/CM00161>. A free book from the College Press is offered to those who look up our page. Every update on the page will feature a new book. The FEBC's email address is febc@pacific.net.sg.

The **Master of Theology (ThM)** is now being offered by the College. The ThM degree requires 28 credit hours of residential studies (post-MDiv) including a thesis. Entrance into the programme is by invitation only. Please refer to the new FEBC Prospectus for details.

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FEBC Gospel Rally (September 28, 1996)



Another FEBC Gospel Rally organised by the students was held on September 28, 1996, at Life B-P Church. The speaker was Dr Lim Teck Chye, elder of New Life B-P Church. Twenty thousand invitation cards and tracts were distributed during the weekly Wednesday and special Friday evangelism sessions. We thank the Lord for 300 who attended, many of whom are new to the Church. Praise the Lord for six who received the Lord as Saviour.

The **8th FEBC-Life Church Pilgrimage to the Holy Land** via London will, God willing, leave Singapore May 3, 1997, and return May 19. Those who wish to be counted among the pilgrims are advised to register early.

The **Second 21st Century Reformation Bible Conference** will be held on June 2-6, 1997 in Malacca. Dr Gary Cohen—a Faith and Grace Seminary graduate, and author of *Biblical Separation Defended* and *Understanding Revelation*—will speak on “Total Mobilisation Before His Coming.” All alumni are cordially invited to attend. Contact the office for information on schedule and fees.

The **22nd FEBC Graduation Exercises** will be held on June 8, 1997. Degree candidates are to submit their approved and bound thesis by May 31, 1997.

A **Daily Vacation Bible College** course on the book of Jeremiah will be offered by Dr Gary Cohen from June 9-14, 1997. A course brochure will be distributed soon.

Class Notes

Ng Sang Chiew (FEBC '62-3, '78-81), due to ill health, has retired as full-time worker of Kelapa Sawit B-P Church after serving there for 15 years (1982-96). She is now devoting herself to translating into Chinese, *In John Sung's Steps: The Story of Lim Puay Hian*. She may be reached through this address: 118 Jalan Rahmat, 83000 Batu Pahat, Johor, Malaysia. Her Singapore number: 275-7092.

Dr Goh Seng Fong (CertBS '72) spoke at a leadership conference, and gospel rally in Yangon and Mandalay, Myanmar, from October 18-28, 1996.

Rev **Tan Choon Seng** (BTh '78), and Rev **Burt Subramaniam** (DipTh '79, BRE '96), are pursuing graduate studies at Grand Rapids Baptist Seminary; while Rev **Yap Beng Shin** (BTh '80) and Mr **Kenneth Womeldorf** (BTh '96) are both at Temple Baptist Seminary, USA.

Rev **Stephen Khoo** (BTh '85) takes a semester's leave to complete his doctoral dissertation at Pensacola Christian College, USA.

Both **Kimiko Goto** (BTh '85) and Rev **Colin Wong** (BTh '87) have successfully completed their MDiv and ThM studies at Biblical Theological Seminary, USA. Kimiko is preparing to teach at Institut Theologia Aletheia in East Java, Indonesia. Colin is assistant pastor of Life B-P Church.

Eddy Lim (DipTh '86) was ordained on October 27, 1996. Eddy who earned his BRE and MA from Prairie Graduate School intends to further his studies.

Esther Chai (DipTh '87) tied the knot with Mr Charles Ong on October 26, 1996 at Life Bible-Presbyterian Church.

Rev **Chang Chian Hui** (BTh '89) was recently conferred the degree of Master of Divinity by Columbia International University, USA.

Rev **John Ling** (CertBS '90) who was hospitalised in June for a serious heart ailment has fully recovered and returned to active service in Kemaman, Kuantan and Mersing. Rev Ling has three holes in his heart since birth, but the Lord has miraculously preserved him till now for higher service. We thank the Lord for this old, but hardy soldier of Christ.

Charles (BTh '90) and **Frieda Seet** (BTh '87) were blessed with a son—Michael—born on October 11, 1996.

Rev **Nirand Tamee** (DipTh '91) besides pastoring the B-P church in Chiangmai, Thailand, is also ministering to the Tachilek Evangelical Presbyterian Church at the Thai-Burmese border once a month.

Prabhudas (BTh '92, MDiv '94) and **Carolyn Koshy** (DipTh '92) were blessed with a second son—Andronicus—born on October 14, 1996.

Kiantoro Lie (BTh '92) was ordained a minister of the gospel by the hands of Rev Dr S H Tow, Rev James Chan, and Rev Haposan Siregar on October 20, 1996, at Gereja Alkitab Presbyterian Protestan Indonesia (GAPPI), Batam.

Rev **Joshua Wonsia** (BTh '92) of Ivory Coast and Liberia has started Shiloh Bible Institute with six students enrolled.

Cheah Fook Meng (CertBS '94) has successfully completed his studies at Protestant Reformed Seminary, USA. He presently serves as an intern under the Rev **Lau Chin Kwee** (DipTh '80) of the First Evangelical Reformed Church in Singapore. Fook Meng is due to take his classical examinations in February 1997 in preparation for ordination.

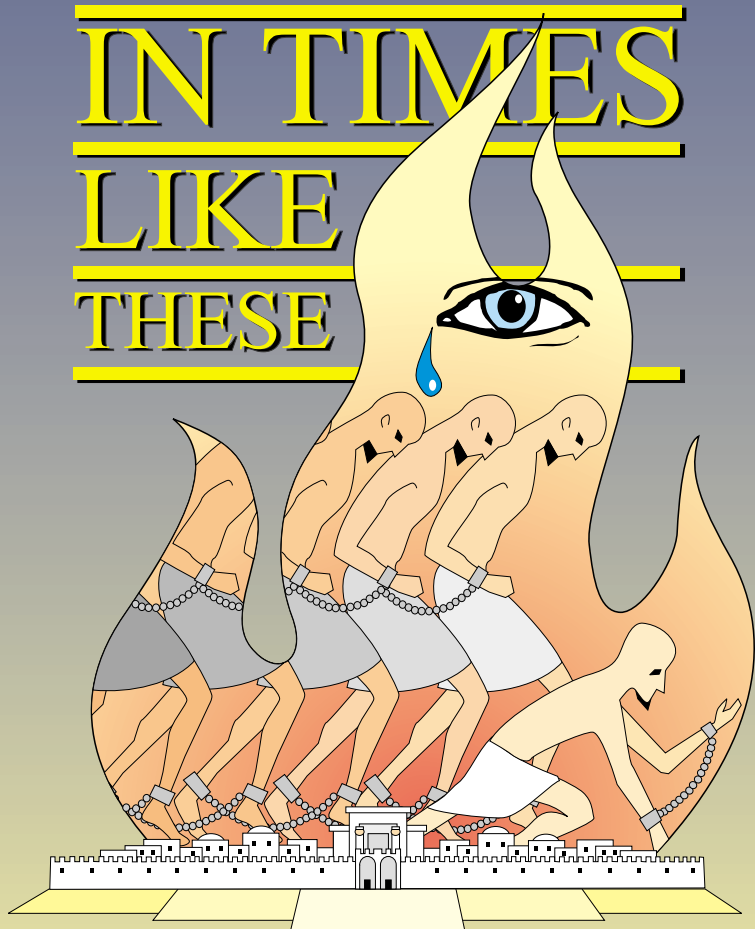
Rev **Kim Kah Teck** (DipTh '79, BTh '94) has returned to FEBC for MRE studies. He makes monthly trips to our Indonesian B-P Churches of Tanjung Piayu, Batu Aji, and Tanjung Uban, to preach the Word and administer the Lord's Supper.

Pastor **Jack Sin** (MDiv '95) accompanied **Errol Stone** (BTh candidate) to Perth to minister to The People's Church of Esperance, December 10-15, 1996. They conducted a seminar on "The Essentials of the Local Church," and a gospel rally.

Rev **Jo Young Chun** ('96) is pastoring the Korean Church in Kuching, East Malaysia, and manages the Kuching Christian Bookstore. In his last visit—September 13, 1996—he reported that our books are very well received by the people there. Rev Jo is also working closely with one of our graduands—**Tram Epoi** (BTh candidate)—who pastors a flourishing indigenous church. Rev Jo's contact numbers—fax: 082-610488, or phone: 617349.

George Lim Keow Ker (MRE '96) was ordained a minister of the gospel together with Teo Kiak Hock by a Council of Bible-Presbyterian pastors headed by Rev Timothy Tow, October 6, 1996 at Chin Lien Bible Seminary. Rev Lim is pastor of Macedonia B-P Church.

IN TIMES LIKE THESE



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