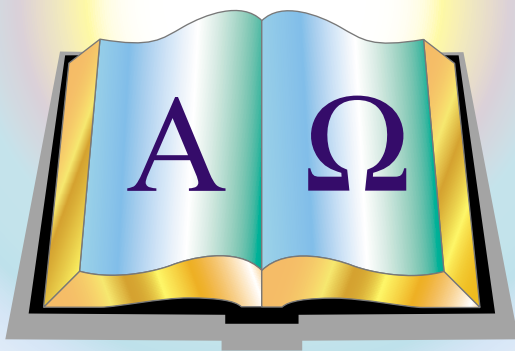


**A**  
**THEOLOGY**  
*for*  
**EVERY CHRISTIAN**



**BOOK I**  
**KNOWING GOD**  
**&**  
**HIS WORD**

**Timothy Tow & Jeffrey Khoo**

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**THEOLOGY**  
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**Timothy Tow**  
**Jeffrey Khoo**

Far Eastern Bible College Press  
Singapore, 1998

**A Theology For Every Christian**  
**Book I: Knowing God and His Word**

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To

**DRS CARL MCINTIRE & J C MARIS**

comrades-at-arms

for a

**TWENTIETH CENTURY REFORMATION**

1948–1998

this Book

is

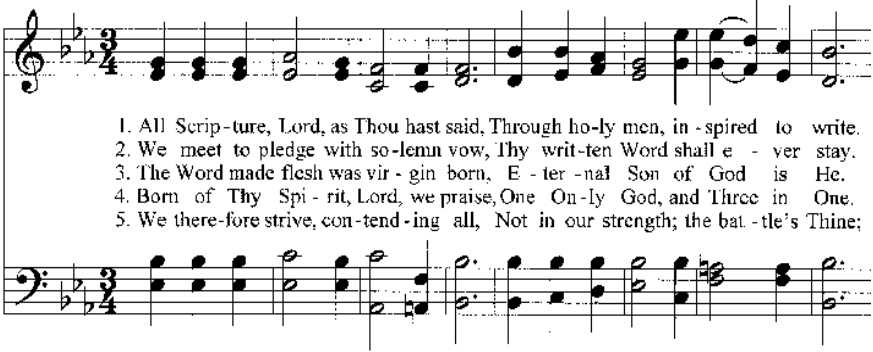
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**SOLI DEO GLORIA**

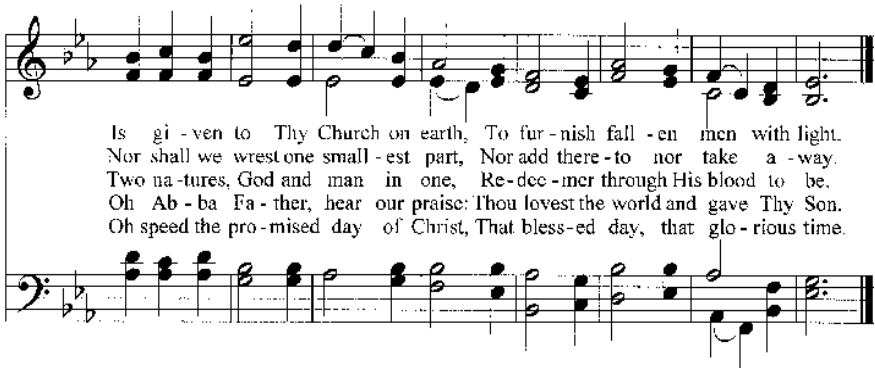
# FECCC THEME SONG

Rev J S Scarrow

Henry Percy Smith, 1828–98



1. All Scrip-ture, Lord, as Thou hast said, Through ho-ly men, in -spired to write.  
2. We meet to pledge with so-lemn vow, Thy writ-ten Word shall e - ver stay.  
3. The Word made flesh was vir - gin born, E - ter -nal Son of God is He.  
4. Born of Thy Spi - rit, Lord, we praise, One On-ly God, and Three in One.  
5. We there-fore strive, con-tend-ing all, Not in our strength; the bat-tle's Thine;



Is gi - ven to Thy Church on earth, To fur-nish fall - en men with light.  
Nor shall we wrest one small - est part, Nor add there - to nor take a - way.  
Two na-tures, God and man in one, Re-dee-mer through His blood to be.  
Oh Ab - ba Fa - ther, hear our praise: Thou lovest the world and gave Thy Son.  
Oh speed the pro - mised day of Christ, That bless-ed day, that glo - rious time.

Scripture: 2 Peter 1:21; Matthew 5:18; Revelation 22:18–19;  
John 1:14; Matthew 3:16–17; John 3:16; Jude 3

*By Rev J S Scarrow, Delegate from New Zealand to the  
Third General Assembly, Far Eastern Council of Christian Churches,  
Singapore, 1956*

## PREFACE

From the publication of Calvin's *Institutes of the Christian Religion* to the present day, many books of theology have been written—Hodge, Warfield, Buswell, etc, and not the least Calvin. These have been our guide in the Princeton tradition, but the Holy Scriptures are the rock foundation of our studies.

Satan hates God's Word. From the beginning He tried to undermine it. This he did by demoralising our first parents, "*Yea, hath God said?*" And they succumbed.

The theologians before us have done well in declaring the Bible to be the inspired Word of God, infallible and inerrant. This has confirmed our faith in the Scriptures. It is supreme, the one and only rule of our faith and practice.

In order to spoil us again, Satan tries to erode the foundation of our faith by subtle new tactics. This he does by questioning the text of Holy Scripture through Westcott and Hort. He further casts doubts on the Divine preservation of the Bible text. He cunningly contrives rules for interpreting, yea, rather misinterpreting, Scripture, which he hides under a big word, "hermeneutics." Last but not least, he twists the meaning of Scripture, right and left, by a new method of translation called "dynamic equivalence."

All this newfangled stuff, except Westcott and Hort already entrenched, were unheard of as recent as fifty years ago when Buswell flourished. To unmask Satan's masquerading, it behoves us to write a book-length treatise, a first book of *A Theology For Every Christian*. This first book is necessarily a polemical one, in response to the Apostle's exhortation, "*that ye should earnestly contend for the faith which was once delivered unto the saints*" (Jude 3).

It is our prayer that having read this treatise, and having uncovered the subtle snares of Satan thereby, you will join us in a crusade to further expose the unfruitful works of darkness. If this first book of *A Theology For Every Christian, Knowing God and His Word*, will begin to ring the death knell on Satan's domain, its early publication will not have been made in vain.

Timothy Tow and Jeffrey Khoo  
Singapore, 1998.

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## LIST OF ABBREVIATIONS

AV	Authorised Version
BDB	Francis Brown, S R Driver, Charles A Briggs, eds, <i>The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon</i> (Massachusetts: Hendrickson Publishers, 1979)
CEV	Contemporary English Version
cf	<i>confer</i> , compare
diss	dissertation
ed	editor, edited, edition
eds	editors
et al	<i>et alii</i> , and others
f	and following verse, line, etc
gen	general
ibid	<i>ibidem</i> , in the same place
JB	Jerusalem Bible
KJV	King James Version
MS	manuscript
MSS	manuscripts
NA	Nestle-Aland Greek New Testament
NASB	New American Standard Version
nd	no date
NEB	New English Bible
NICOT	<i>The New International Commentary on the Old Testament</i>
NIGTC	<i>New International Greek Testament Commentary</i>
NIV	New International Version
NT	New Testament

OT	Old Testament
p(p)	page(s)
rev	revised
RSV	Revised Standard Version
RV	English Revised Version
[ <i>sic</i> ]	so, thus
sv	<i>sub verbo, sub voce</i> , under the word
TDNT	<i>Theological Dictionary of the New Testament</i>
TEV	Today's English Version (also Good News Bible)
TR	Textus Receptus
trans	translator, translated, translation
TWOT	R Laird Harris, Gleason L Archer Jr, and Bruce K Waltke, eds, <i>Theological Wordbook of the Old Testament</i> (Chicago: Moody Press, 1980)
UBSGNT	United Bible Societies' Greek New Testament
v(v)	verse(s)
viz	<i>videlicet</i> , namely
vol(s)	volume(s)
WCF	Westminster Confession of Faith
WH	Westcott and Hort
WSC	Westminster Shorter Catechism

# CHAPTER 1

## A THEOLOGY FOR EVERY CHRISTIAN

### QUALIFICATION FOR LEARNING AND TEACHING OF THEOLOGY

Theology is the study of God. It is the study of God's dealing with man whom He has created, but fallen into sin. The study of God and study of man which is inseparable from the study of God is true wisdom, says Calvin. We would add to the statement that they are the apex of all knowledge. They are the two highest strata of learning, way beyond mosquitoology, though that is important in the quelling of malaria and dengue. The study of God and the study of man leads us to God's only begotten Son Jesus Christ, Mediator between God and man, by whom we are saved (1 Tim 2:15). The Bible is God's book for man, the textbook of our salvation (2 Tim 3:14, 17).

Charles Hodge says theology is like any other science. It is to be studied like any branch of scientific learning. We beg to differ, for theology falls a great deal into the realms of the metaphysical. It cannot be put under a microscope for the seeing eye to examine. Rather it is to be studied by putting on the eye-glasses of faith. Not "seeing is believing" but "believing is seeing" is the theological method (John 20:29).

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (*Heb 11:1-3*).

By faith, the doctrine of creation *ex nihilo* ("out of nothing"), not evolution, is to be received. By faith, the doctrine of the Holy Trinity

transcends the principles of mathematics. By faith the doctrine of the Virgin Birth of Christ cannot be taught but by worshipful reverence. Theology is not only a science, but a “metascience,” if we may coin a new word.

Nor can any man intrude into the study of theology without becoming a Christian, a born-again Christian.

Except a man be born again, he cannot see the kingdom of God (*John 3:3*). But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (*1 Cor 2:14*). So then faith cometh by hearing, and hearing by the word of God (*Rom 10:17*).

Nominal Christians can go through a liberal and modernistic seminary and obtain a PhD in theology. But they will come out preaching themselves, not Jesus Christ the Lord. They will lord over their congregations with their own conceited ideas, “*even denying the Lord that bought them, and bring upon themselves swift destruction*” (2 Pet 2:1). “*For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake*” (2 Cor 4:5) is our devout emphasis. So, it is of utmost importance that we examine the credentials of the teacher of theology. Not only must he be born again but also have received a mandate to teach, like Timothy from Paul, “*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*” (2 Tim 2:2). It is of the utmost importance for a teacher of theology to be thoroughly scrutinised before he can be taken on the faculty of any fundamental Bible College or Seminary. “*Know ye not that a little leaven leaveneth the whole lump?*” (1 Cor 5:6). Fuller Seminary which was founded in 1947 by Charles Fuller of the Old-fashioned Revival Hour succumbed to liberalism in a matter of years. Princeton Seminary, though a proven stalwart of the faith from its founding in 1812, finally fell in 1929, J Gresham Machen notwithstanding.

What makes theology far above any brand of scientific learning is the higher teaching of the Holy Spirit.

But ye have an unction from the Holy One, and ye know all things (*1 John 2:20*). But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (*1 John 2:27*).

How do we receive the unction of the Holy One? How do we get the anointing that we need, not that any man teaches us? By being a devout student of the Bible. By being a regular reader of the Bible, day and night, and by meditating therein, that we might be enabled to compare “*spiritual things with spiritual*” (1 Cor 2:13). Dr John Sung read his Bible 11 chapters a day and 13 chapters on the Lord’s Day. Hence the power of his preaching that brought several hundred thousands to Christ.<sup>1</sup> So testifies the Psalmist,

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation (*Ps 119:97–99*).

How does Calvin excel all other students of theology? By the superior knowledge of the Bible that shines throughout his *Institutes of the Christian Religion*. He outshines all other theologians because he is a Biblical theologian.

*A Theology For Every Christian* is to instruct you in the mysteries of God and His saving plan for man, how we lost sinners can find that new and living way to heaven (Heb 10:20). As Dr William Lyon Phelps of Yale University has said, “A knowledge of the Bible without a college education is better than a college education without the Bible,” we would encourage you, though not having a college degree, to launch right into the study of theology. In Paul’s words of encouragement to young Timothy, “*And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus*” (2 Tim 3:15), we of the Far Eastern Bible College believe in giving theological training to graduates fresh from High School, à la William Lyon Phelps.

Matthew 11:25–26 says,

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

God has appointed you, young man or woman, to study His doctrines though minor in age. “*If any man will do his will, he shall know of the doctrine*” (John 7:17). To have studied philosophy or science first before theology might help, but that it is not necessary is our final word of encouragement. Here is a theology for every Christian!

### NOTE

<sup>1</sup> Read Timothy Tow, *John Sung my Teacher* (Singapore: Christian Life Publishers, 1985).



## CHAPTER 2

# CAN FALLEN, SINFUL MAN KNOW GOD?

Yes, he can! Romans 1:19–20 makes it clear,

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead [*Deity*]; so that they are without excuse.

From this Scripture we see that fallen and sinful though we are, we can conclude when we see the world around us, that it must have come from a Creator. How come the cosmos, this “great, wide, beautiful, wonderful world?” To believe that God created it, *ex nihilo*, is far more logical than to believe in evolution and the eternity of matter. “*Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*” (Heb 11:3). Everything must have a beginning from “out of nothing,” except God. This is the **cosmological argument**.

From the power of God (Rom 1:20) is drawn not only the cosmological argument, but also the **teleological argument**. Teleological comes from *telos*, Greek word for *end*. Teleological refers to the design, to the end for which the worlds were created. Behold the design of heavenly glory, the sun, moon and stars, how they rotate in perfect unison.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule

the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (*Gen 1:14–18*).

Yes, who could have made the cosmos apart from One who is the Almighty, who after each fiat of creation, said, “*It was good*” (*Gen 1:4, 10, 12, 18, 21, 25*) and at the end of it all, “*very good*” (v 31) because it fulfilled His purpose.

The greatest marvel is man, the apex of His creation. Calvin says,

The symmetry, beauty, and the ingenious use of the various parts of the human body, are a further manifestation of the wisdom of its Maker.

As to the wonders of God’s handiwork in the structure of the human body, some ancient philosophers have justly called man a microcosm, or world in miniature. Man is an eminent specimen of the power, goodness and wisdom of God; and contains in himself wonders enough to occupy the attention of his mind. To attain some ideas of God, it is therefore not necessary to go beyond ourselves. By looking into ourselves we may find God! The human race is a clear mirror of the works of God, for even infants are able to praise Him (*Ps 8:2*). Paul quotes from Aratus, that “we are the offspring of God” (*Acts 17:29*), in the sense that God’s adorning us with such great excellence has proven Himself to be our Father.<sup>1</sup>

Let David speak on the process of his own making in the hands of the Almighty:

For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee (*Ps 139:13–18*).

Though men should know God from the wonders of His creation, sin has corrupted their knowledge and understanding. Instead of worshipping Him in spirit and in truth they veer rather to idolatry, to worship the thing created than the Creator. Romans 1:21–23 says,

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

In respect of the four categories of idolatry here mentioned, we can readily identify them from the practices of the different races. For an image made like unto corruptible man there is the ancestor worship and worship of ancient heroes of the Chinese. As to birds we have the hornbill that dominates the superstition of the Dyaks of Borneo. As to fourfooted beasts there are the Hindus of India who worship the sacred cow and with regard to creeping things, the worship of the cobra by animistic tribes is well-known. **Natural theology is inadequate to lead sinful men to the true worship of God Almighty the Creator.**

Not only is God made known to man by the invisible powers He has displayed in the creation, He is very near him, even as he is conscious of Him. Paul says to the Athenians,

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring (*Acts 17:27–28*).

The knowledge of God in man is innate—we are born to know Him. Atheistic communism's efforts to suppress it have totally failed. The knowledge of God induces man to seek after God, which distinguishes him from animals. Being made in the image and likeness of God (Gen 1:26), we should yearn after Him as children their Father. It makes us aspire to immortality. This we call the **moral or anthropological argument**.

Paul discusses the workings of the innate knowledge of God in man in Romans 2:7–16,

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

In a word, the conscience in man which witnesses to whether he has done right or wrong, is that knowledge that subdues man to God. The conscience tells us that God rewards the good and punishes the bad.

To those who seek after God, like St Augustine, “O Lord Thou hast made us for Thyself and our souls are restless till they find rest in Thee,” life everlasting is given (v 7). In order to lead Augustine into life, God caused a child to say, “Take, read, Take, read,” whereupon the seeker for Truth was further led to read Romans 13:11–14, whereby he was gloriously saved. So was Cornelius the Centurion led to the Saviour by the preaching of Peter (Acts 10). Natural revelation is insufficient to lead a soul to salvation.

To those who are contentious, even the self-avowed atheists in David’s day who say, “*There is no God*” (Pss 14:1; 53:1), “*indignation and wrath*” (Rom 2:8). Alas, “There is no God” is the haughty spirit of this Laodicean age of increased materialism and Epicureanism. Calvin says, “A self-complacent man, content with his own endowment, but blind to his own wretched condition, does not aspire to God.”

These who deny the existence of God, wilfully suppress the light of nature within their hearts, and try to banish every remembrance of God because of their own transgressions. Now, when they say, “There is no God,” they are not so much depriving God of His existence as defying His government. They would like to shut God up as an idler in heaven, in order that they might give free rein to their sins.

Such wicked people who wilfully reject God receive God’s punishment, in righteously darkening their understandings. Thus, God told Isaiah,

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed (*Isa 6:9–10*).

Those who reject God are rejected by God! And, being rejected by God, they continue rejecting God! “*But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath*” (Rom 2:8).

The **ontological argument** is a metaphysical *à priori* argument on the existence of God. The word “ontological” comes from *ontos*, the Greek participle of the verb *to be*. It refers to the study of “being.”

The ontological argument is presented in various ways by different philosophers. Suffice it to study the Anselmic form of argument (Anselm was Archbishop of Canterbury, 1033–1109). The argument runs:

We have the idea of the Most Perfect Being. The idea of the Most Perfect Being includes the idea of existence, since a Being, otherwise perfect, who did not exist would not be as perfect as the Perfect Being who existed. Therefore since the idea of existence is contained in the idea of the Most Perfect Being, the Most Perfect Being must exist.<sup>2</sup>

The argument of Anselm is the same as that derived from the definition of a triangle. You cannot think of a triangle without thinking of it as having three angles; so you cannot think of God without thinking of Him as actually existent; because actual existence enters as essentially into the idea of God, as “triangularity” enters into that of a triangle.<sup>3</sup>

We conclude that the Most Perfect Being that exists is God. That is the ontological argument inasmuch as this word is derived from *ontos*, participle of the Greek verb *to be* and the noun *being*.

Can fallen sinful man know God? From the four arguments stated in this chapter, viz, the cosmological, teleological, moral (anthropological) and ontological, man has no excuse not to know Him. Being fallen into sin, however, instead of worshipping the Creator, he has turned to worship the things God has created. The Bible says this is the result of his wilful ignorance and vain imagination. For rejecting God man has fallen deeper and deeper into darkness and the grossest idolatry (Rom 1:21–23). And idolatry is condemned in the strongest possible terms:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments (*Exod 20:4–6; Second Commandment*).

Now the four categories of idolatry we have noted earlier can be classified under **polytheism**, that is the worship of many gods. Alongside polytheism, we have other forms of idolatry, and the other extreme to polytheism is **atheism**. For to say there is no God man is flouting his Creator, and he prides himself to be a “free thinker.” **Agnosticism** which says that God cannot be known is no different from the Athenian altar on Mars Hill, “*TO THE UNKNOWN GOD*” (Acts 17:23). **Deism** which says God exists but is no more exercising control over His creation is another form of Epicureanism, and **pantheism** which says God is all and all is God is a Hindu concept. **Humanism** is the exaltation of man and worship of himself. **Materialism**, which is mammonism, makes the American dollar sign the Almighty.

Natural theology, indeed, is not sufficient to lead sinful man to the true worship of God Almighty the Creator.

\* \* \* \* \*

## Graham Believes Men Can Be Saved Apart from Name of Christ

by Robert E Kofahl, PhD<sup>4</sup>

TELEVISION INTERVIEW OF BILLY GRAHAM BY ROBERT SCHULLER, PART I, AN APPROXIMATELY 7-MINUTE-LONG BROADCAST IN SOUTHERN CALIFORNIA ON SATURDAY, MAY 31, 1997. THE FOLLOWING IS AN EXACT TRANSCRIPT\* OF AN EXCERPT CLOSE TO THE END OF THIS BROADCAST.

**SCHULLER:** Tell me, what do you think is the future of Christianity?

**GRAHAM:** Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups, I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today, He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

**SCHULLER:** What I hear you saying [*is*] that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

**GRAHAM:** Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

**SCHULLER:** [Robert Schuller trips over his tongue for a moment, his face beaming, then says] I'm so thrilled to hear you say this. There's a wideness in God's mercy.

**GRAHAM:** There is. There definitely is.

TELEVISION INTERVIEW OF DR GRAHAM BY DR SCHULLER  
CONTINUED: PART II WAS BROADCAST ON SUNDAY, JUNE 8.  
THE FOLLOWING IS AN ACCURATE TRANSCRIPTION OF A  
SEGMENT.\*

**SCHULLER:** You knew . . . Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V Peale].

**GRAHAM:** The primary way of communicating is to live the life, let people see that you're living what you proclaim. . . . [comments on his friendship and conversations with Fulton Sheen]. I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, not on what denomination or what church or what group we belong to.

SOME HISTORICAL BACKGROUND FOR UNDERSTANDING BILLY  
GRAHAM'S SHOCKING PROFESSION OF ROMAN CATHOLIC  
STYLE UNIVERSALISM IN 1997:

Billy Graham's first great city-wide evangelistic campaign was held in Los Angeles in 1949. At that time he made a public promise that he would never have any theological modernists (theological liberals) on his platform. Dr Graham's first evangelistic campaign in England was held in the summer of 1954. On that tour he was accompanied by Dr John Sutherland Bonnell, the pastor of the First Presbyterian Church in New York City. Dr Bonnell was also the president of the Ministerial Association of New York City, which was dominated by modernist ministers and churches. On Dr Graham's British tour Bonnell was working to persuade him to hold a campaign in New York in 1956 under the auspices of the liberal Ministerial Association. During that time a group of Bible-believing pastors and laymen sent Dr Graham in England a telegram asking him to hold an evangelistic series in New York City sponsored by "a committee of twice-born men."



On his return to the States Dr Graham announced that he would come to New York in 1956 sponsored by the Ministerial Association of New York City. The committee of Bible-believing men sent a delegation to Dr Graham begging him not to confuse the line between the gospel of grace and the false gospel of the modernist churches represented in the Ministerial Association. Graham turned a deaf ear to them, and came to New York with the requirement that all churches should be invited to participate in the campaign. In that campaign, the Billy Graham Association trained counselors sent from all sorts of churches, including the Roman Catholic Church. The policy was established of directing each inquirer during the campaign to his or her home church. Some Protestants were sent to modernist churches. Roman Catholics were directed back to the priest of the Roman church nearest to their home address. This policy of cooperation with the Roman Church continues to this day.

Dr Graham has received honors from Roman Catholic circles, including an honorary degree from a Catholic college. In his last campaign in the British Isles, two leading prelates in the Roman Catholic Church in England sent out pastoral letters encouraging Catholics to attend the Graham meetings. One of these prelates explained to his parishioners that “Billy Graham knows our limits.” That is, the Roman Church can count on him not to touch on any theological doctrines that contradict official Romanist teachings. Thus Dr Graham will not explain that a sinner trusting in the Lord Jesus Christ for forgiveness of sins and eternal life must give up any trust he might have in any other object of faith; that he or she must trust in the Person, Jesus Christ, and Him alone, not trusting in Mary or saints, rejecting any trust in the sinner’s good works or religious observances, relying totally on His perfect work of redemption, a substitutionary atonement on the cross, taking the sinner’s place under the judgment of God and receiving in His body the total punishment for sin that the sinner deserves, and through repentance and faith receive the perfect righteousness of Christ, imputed by God to the believer, that makes the sinner forever acceptable to a holy God, and immediately a possessor of the gift of eternal life that cannot be forfeited or lost, kept by the power of God throughout all eternity. If Billy Graham were to preach this biblical and complete doctrine of salvation, he would at once lose the support of the Roman Catholic leaders. Multitudes of Roman Catholics would be warned and frightened from attending Billy Graham meetings.

The doctrine that Dr Graham expressed to Dr Schuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practising idolatrous worship, having not the slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ—if he is a “good person” and if he is sincere in whatever he may believe—is automatically “redeemed by the blood of Christ.” This false doctrine of salvation was clearly and explicitly asserted and defended in debate about four years ago on radio stations KABC and KBRT by Priest Vivian Benlima, then Director of the Office for Ecumenical and Interdenominational Affairs of the Archdiocese of Los Angeles, who just returned from a year’s study at the Ecumenical Institute. It is the official teaching of the Roman Church.

The Billy Graham Evangelistic Association was the primary force for the founding of the Lausanne World Evangelism Conferences back in the 1980s. Especially in recent years these conferences have called on all churches, including the modernist ecumenical churches of the World Council of Churches and the Roman Catholic Church to cooperate with the evangelical churches in evangelizing the world for Christ. At Amsterdam ’86, billed as a “school for evangelists” and sponsored by the Billy Graham Evangelistic Association, Graham revealed his ecumenical, inclusivist approach to worldwide evangelism. In the final press conference, Dr Graham was asked by Dennis Costella, a news correspondent for *Foundation* magazine, how he could justify this melding together of such a disparate crowd of theologically disunited religious groups. Dr Graham responded, “Evangelism is about the only word we can unite on. . . . Our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact that we need to evangelize. . . . I think there is an ecumenicity here that cannot [be gotten] under any other umbrella.” Therefore, he averred, all the churches must be willing to disagree even on the question of what the Christian message to the world is.

More recently, in the spring of 1994, a group of both evangelical and Roman Catholic leaders signed a document called “Evangelicals and Catholics Together” (ECT). This document asserts that there is one Church (including both Protestant and Roman churches), that, therefore, they must work together in evangelizing the world for Christ, and agree that there will be no sheep-stealing, that is, proselytizing of members of one church to depart and

join another church. ECT dismayed multitudes of Christians and elicited vigorous criticism from many Christian circles.

There can be little question that Dr Billy Graham during almost forty years laid the major foundation for ECT. Where will the Billy Graham Evangelistic Association go in the future? Will the leadership that succeeds the founder continue down the same perilous path of compromising and diluting biblical truth until we arrive at total syncretism and universalism? May God forbid and warn His people!

\* Robert E Kofahl, PhD, and the Rev Harold L Webb certify the accuracy of the transcripts from Parts I and II, respectively, of the televised interview of Dr Billy Graham by Dr Robert Schuller.

## NOTES

- <sup>1</sup> Timothy Tow, *An Abridgment of Calvin's Institutes of the Christian Religion*, Book I–IV (Singapore: Far Eastern Bible College Press, 1997), 12.
- <sup>2</sup> James Oliver Buswell, *A Systematic Theology of the Christian Religion*, 2 vols in 1 (Singapore: Christian Life Publishers Pte Ltd, reprinted 1994), I:93.
- <sup>3</sup> Hodge citing Descartes' argument in Charles Hodge, *Systematic Theology*, 3 vols (Grand Rapids: Wm B Eerdmans Publishing Company, 1981), I:205–6.
- <sup>4</sup> August 14, 1997 (Fundamental Baptist News Service, 1701 Harns Rd, Oak Harbor, WA 98277, USA)—The following is from *Foundation* magazine, May–June 1997, Fundamental Evangelistic Association, PO Box 6278, Los Osos, CA 93412, USA. Reproduced from David W Cloud, ed, *O Timothy* 14 (1997):15–17.

**CHAPTER 3**  
**FROM THE LIGHT OF NATURAL  
REVELATION TO THE LIGHT  
OF SPECIAL REVELATION**  
**FROM THE WORLD BOOK TO THE WORD BOOK**

We have learned from Romans 1 that the light of natural revelation is insufficient to lead fallen, sinful man back to God. By his wilful ignorance and vain imaginations, man's foolish heart is darkened. Instead of worshipping the Lord God Almighty, he turns rather to worshipping the things He has created. This is gross idolatry. This is utter abomination in the sight of the Almighty.

In order to lead man in the right path, God must specially reveal Himself. He does this by opening His mouth to speak to man. This is the light of special revelation.

God first spoke to Adam. Though man became separated from Him by sin, God continued to speak through chosen holy men—to Enoch, to Noah, to Abraham, Isaac and Jacob, to Joseph, to Moses, to kings like David and Solomon, and to the sixteen prophets. Whether He spoke to them mouth to mouth as He did with Moses (Num 12:8) or by theophanies and visions as to Abraham (Gen 15:1; 18:1–15), or by dreams as to Joseph (Gen 37:5), or in the ear to Samuel (1 Sam 9:15), they who received these revelations were convinced they came from the Almighty God. They received them in reverential awe.

In order to preserve God's Word given progressively to man through the ages, God first appointed Moses to write the Pentateuch, the Torah or Law (of Moses). Other holy men like David wrote the Psalms and

Solomon the Wisdom Literature. The rest of the Old Testament were penned by four Major Prophets and twelve Minor Prophets. These made up the 39 Books of the Old Testament. These 39 Books of the Old Testament were received not only by the Jews to be God's Holy Word but also endorsed by our Lord Jesus Christ (Matt 5:17–19).

The 27 Books of the New Testament were written by the Apostles and Apostolic men. They were received at par with the Old Testament Books as declared by the Apostle Paul that the Church is "*built upon the foundation of the apostles [New Testament] and prophets [Old Testament], Jesus Christ himself being the chief corner stone*" (Eph 2:20). Peter, when referring to Paul's epistles equated them to "*the other scriptures*" (2 Pet 3:16) which are the books of the Old Testament. Paul himself declared to the Thessalonians that he thanked

God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe (*1 Thess 2:13*).

This refers to the Apostles' preaching. Not only are the writings and preachings of the Apostles infallible and inerrant, but also their pattern of work. Paul says to the Corinthians, "*Be ye followers of me, even as I also am of Christ*" (1 Cor 11:1).

How did the prophets and Apostles write the Holy Scriptures?

1. By receiving directly from the Lord the pattern of the Tabernacle "*which was shewed thee in the mount*" (Exod 25:40) in the case of Moses.
2. In the case of David, "*the LORD made me understand in writing by his hand upon me, even all the works of this pattern [of the temple]*" (1 Chr 28:19).
3. By writing down first hand that which Moses was bidden by the Lord according to the formula, "*Speak unto the children of Israel, and say unto them, . . .*" (Lev 1:2), or "*And the LORD spake unto Moses, saying, . . .*" (Exod 6:10, etc). Moses wrote down as it was said (dictated) to him. The whole Book of Leviticus from beginning

to end, as it is clearly stated, was recorded directly from the mouth of the Lord.

4. The Seven Letters to the Seven Churches of Asia (Rev 2–3) were similarly recorded by dictation. For that matter, except for the introductory remarks to the Book of Revelation, the rest of the Book is transmitted to John by Divine audio-visual, a sort of pictorial dictation.
5. So was the scroll Baruch wrote against Israel and Judah dictated by the mouth of Jeremiah the prophet, which Jehoiakim the king cut up with a penknife, and burnt in the fire. But it was restored by Jeremiah dictating a second scroll, “*and there were added besides unto them many like words*” (Jer 36:32).
6. The early chapters of Genesis on Creation, we believe, were also by direct dictation to Moses, for He spoke to His servant, mouth to mouth (Num 12:8). Logic demands such a conclusion since no man saw the creative processes but God Himself. Should anyone say that Moses used those grotesque, hideous, heathen Babylonian tablets—the Enuma Elish<sup>1</sup> and Adapa Myth<sup>2</sup>—to write Genesis by the guidance of the Holy Spirit, it will be illogical, unholy speculation, to say the least. It is tantamount to extracting oil out of rock, turning stone into bread.
7. Superseding the dictation process there are the Ten Commandments which God “*gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God*” (Exod 31:18).

While we have brought out these dictated portions of the Bible to light, hitherto buried by prejudice and ignorance, and contrary to Buswell’s teaching,<sup>3</sup> we recognise there are the epistles of Paul and Peter, which they wrote, each from himself. And there is the Gospel of Luke penned from the accounts of eyewitnesses. Nevertheless, these wrote by the higher hand of God what God would have written Himself. There is the human element and there is the Divine element, but the Divine element so worked in the human element that the finished product was kept from error. “*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” (2 Pet 1:21).*

The finished product is indeed the infallible and inerrant Word of God. “*All scripture is given by inspiration of God [God-breathed]” (2 Tim 3:16), and this inspiration extends not only to the ideas behind the words, but the words themselves (Mark 13:31) and to every letter. “For verily I say unto you, Till heaven and earth pass, one jot [the Hebrew letter yod] or one tittle [like the cross of a t] shall in no wise pass from the law, till all be fulfilled” (Matt 5:18).*

Why should God’s Word be kept intact to the smallest part of even a letter? Because if part is added or subtracted from it, the meaning of the word would be totally changed. Suppose I wrote you an IOU note promising to return you the amount of \$1,000 by a certain date. By adding a stroke to \$1,000, it becomes \$7,000. By blotting the comma and adding a dot before the last two zeroes, the result is \$10.00! Hence, “*What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deut 12:32). To alter God’s Word is death! The canon of Holy Scriptures is closed with this Divine seal,*

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (*Rev 22:18–19*).

The statement on the infallibility and inerrancy of Holy Scripture by Dean Burgon of Oxford, we deem to be the sublimest ever penned by man,

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.

This is what is also called **plenary** inspiration. Calvin preceded Burgon’s statement in the same vein,



**JOHN WILLIAM BURGON (1813–1888)**  
**Professor of Divinity, Oxford University**  
**Dean of Chichester**

John William Burgon was a man of deep faith and strong conviction, with an intense love of the Word, and a fierce loyalty to God’s Truth. Raised of God at a time of great “*falling away*” from the faith, Burgon devoted himself with singleness of mind to defend the inspired Word of God by study of ancient manuscripts, the source texts of Bible translations.

Travelling extensively, he visited libraries throughout Europe, including the Vatican, to examine and study all available NT MSS. By his vast knowledge of Greek, he was able to identify those preserved NT MSS originating from the Apostolic church, and handed down intact up to the time of the Reformation.

To this group of preserved MSS, Dean Burgon gave the name of “Traditional Text,” which formed the basis of the KJV, and continued to be used in the Protestant Church for the next three hundred and fifty years. He also identified the Codex Vaticanus and Codex Sinaiticus to be among MSS the “most corrupt.”



But since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that the Lord hath been pleased to preserve His truth in perpetual remembrance, it obtains the same complete credit and authority with believers, when they are satisfied of the divine origin, as if they heard the very words pronounced by God himself.<sup>4</sup>

In order to lead man in the right path, God must specially reveal Himself. He does this by opening His mouth to speak to man. Finally, He spoke to us by sending His only begotten Son.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (*Heb 1:1–2*).

Hence, many Bibles have special editions whereby the words of our Lord are printed in red, for emphasis.

And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (*John 1:16–18*).

Amen.

## NOTES

<sup>1</sup> “This creation account tells how the gods first appeared before the beginning of the things and framed the heavens above and the earth below. According to the epic, Apsu, a male freshwater ocean, mated with Tiamat, a female saltwater ocean. Their offspring, who were lesser deities, irritated Apsu with their noise; and thus, he decided to destroy them. In his attempt, Apsu himself was destroyed by one of these deities, Marduk, the god of wisdom. This action enraged Tiamat who gave birth to a host of dragons to fight Marduk. After a fierce battle, Marduk prevailed and took one half of Tiamat’s body to make the heavens and the other half to make the earth. . . .

“In the *Enuma Elish* there is a rampant polytheism whereas in Genesis there is a calm monotheism. In the Babylonian account creation was effected by force, but in Genesis it came into being as the plan and design of a gracious God . . .” (Edward E Hindson and Woodrow Michael Kroll, eds, *The KJV Parallel Bible Commentary* [Nashville: Thomas Nelson Publishers, 1994], 2–3).

<sup>1</sup> The Adapa Myth is “on four Babylonian fragments, three of which came from the library of Ashurbanipal at Nineveh, and the fourth from the archives of King Amenhotep IV of Egypt at Tell el-Amarna. In each account, . . . the hero is tempted; in each he could obtain immortality by eating a certain food; in each, toil and suffering are inflicted upon the man and woman for disobedience; in each, their eyes are opened through eating the food. But the Old Testament account is again far superior. There is no polytheism and no falsehood to accomplish the purpose of God. In the Old Testament Jehovah is righteous; in the Adapa Myth the god Ea is unrighteous” (Ibid, 3).

<sup>3</sup> “Among the usages which have been noted, the orthodox view is commonly known as that of ‘verbal inspiration’ or ‘verbal inerrancy of the original writings.’

“It should be clearly noted that ‘verbal inspiration’ is a term which refers to the extent of the inspiration and not to the mode. There has been some misapplication on this point, and some have endeavoured to attach a mechanical dictation theory of the mode of inspiration to the term ‘verbal inspiration.’

“In the spring of 1926, after Wheaton College had officially adopted ‘verbal inspiration’ as a part of its doctrinal platform, some of the alumni approached me with a formal objection, on the ground that verbal inspiration designated a mechanical mode of dictation. I replied that such is not the meaning of the term. ‘Verbal’ simply means that every word is the Word of God and every word is true. When I took this position, the group triumphantly opened Webster’s unabridged dictionary, printing of 1926, and read, ‘. . . verbal inspiration extends the inspiration to every word, which is held to have been dictated by the Holy Spirit.’ Then when I replied that the dictionary was wrong, I seemed to make myself ridiculous.

“Now the C. and C. Merriam Company, publishers of the Webster’s Dictionary, is a great lexicographical authority, employing hundreds of readers all over the English-speaking world, and putting forth every effort to publish definitions which accurately reflect good usage. I was not in the least discouraged or disconcerted, but went to work at once collecting data. The evidence was quite overwhelming. It showed that the only parties who attach mechanical dictation to ‘verbal inspiration’ are those who reject verbal inspiration, whereas numerous scholarly authorities, defending verbal inspiration explicitly state that no mechanical theory, no dictation theory is implied. ‘Verbal’ refers to the extent of the inspiration, not the mode. I filed this material with the publishers and when the second edition appeared in 1934 the objectionable phrase was omitted, and the resulting definition now found in Webster’s unabridged dictionary does not contain this error.

“I must give my testimony that this incident increased my confidence in the C. and C. Merriam Company. Their definitions are based on evidence of usage, and the evidence proved that ‘verbal inspiration,’ in good usage, does not imply a mechanical dictation theory.

“(The above paragraphs were written before the printing of the third edition of 1961.)

### “III. THE MODE OF INSPIRATION

“When we inquire as to how God produced the various books of the Bible, the answer is that God spoke to the fathers by the prophets ‘in many portions, [*polumeros*,] and in many ways, [*polutropos*]’ (Heb. 1:1). God has not been limited to any one method.

#### “A. *The Books of Moses*

“We do not know by what combination of stimulation of Moses’ speculation, and direct impartation of information otherwise unavailable, God caused Moses to write the simple, orderly account of the creation of the world and man. . . .” (James Oliver Buswell, *A Systematic Theology of the Christian Religion*, 2 vols in 1 [Singapore: Christian Life Publishers Pte Ltd, reprinted 1994], I:187–8).

- <sup>4</sup> John Calvin, *Institutes of the Christian Religion*, trans John Allen, 2 vols (Philadelphia: Presbyterian Board of Christian Education, nd), I:85.

## CHAPTER 4

# HOW SHOULD THE KNOWLEDGE OF GOD AFFECT US?

### THE NATURE AND TENDENCY OF THE KNOWLEDGE OF GOD

This knowledge of God should not puff up (1 Cor 8:2–3) but humble us to the dust according to Calvin, whose emblem is a hand offering a burning heart to God. Book I, Chapter 2 of *Calvin's Institutes of the Christian Religion* reads as follows:



*Promptly and Sincerely  
in the Work of the Lord*

By the knowledge of God, I intend not merely a notion that there is such a Being, but also an acquaintance with whatever we ought to know concerning Him, conducing to his glory and our benefit. For we cannot with propriety say, there is any knowledge of God where there is no religion or piety. I have no reference here to that species of knowledge by which men, lost and condemned in themselves, apprehend God the Redeemer in Christ the Mediator; but only to that first and simple

knowledge, to which the genuine order of nature would lead us, if Adam had retained his innocence. For though, in the present ruined state of human nature, no man will ever perceive God to be a Father, or the Author of salvation, or in any respect propitious, but as pacified by the mediation of Christ; yet it is one thing to understand, that God our Maker supports us by his power, governs us by his providence, nourishes us by his goodness, and follows us with blessings of every kind, and another to embrace the grace of reconciliation proposed to us in Christ. Therefore, since God is first manifested, both in the structure of the world and in the general tenor of Scripture, simply as the Creator, and afterwards reveals himself in the person of Christ as a Redeemer, hence arises a twofold knowledge of him; of which the former is first to be considered, and the other will follow in its proper place. For though our mind cannot conceive of God, without ascribing some worship to him, it will not be sufficient merely to apprehend that he is the only proper object of universal worship and adoration, unless we are also persuaded that he is the fountain of all good, and seek for none but in him. This I maintain, not only because he sustains the universe, as he once made it, by his infinite power, governs it by his wisdom, preserves it by his goodness, and especially reigns over the human race in righteousness and judgment, exercising a merciful forbearance, and defending them by his protection; but because there cannot be found the least particle of wisdom, light, righteousness, power, rectitude, or sincere truth which does not proceed from him, and claim him for its author: we should therefore learn to expect and supplicate all these things from him, and thankfully to acknowledge what he gives us. For this sense of the divine perfections is calculated to teach us piety, which produces religion. By piety, I mean a reverence and love of God arising from a knowledge of his benefits. For, till men are sensible that they owe every thing to God, that they are supported by his paternal care, that he is the Author of all the blessings they enjoy, and that nothing should be sought independently of him, they will never voluntarily submit to his authority; they will never truly and cordially devote themselves to his service, unless they rely upon him alone for true felicity.

II. Cold and frivolous, then, are the speculations of those who employ themselves in disquisitions on the essence of God, when it would be more interesting to us to become acquainted with his character, and

to know what is agreeable to his nature. For what end is answered by professing, with Epicurus, that there is a God, who, discarding all concern about the world, indulges himself in perpetual inactivity? What benefit arises from the knowledge of a God with whom we have no concern? Our knowledge of God should rather tend, first, to teach us fear and reverence; and, secondly, to instruct us to implore all good at his hand, and to render him the praise of all that we receive. For how can you entertain a thought of God without immediately reflecting, that, being a creature of his formation, you must, by right of creation, be subject to his authority? that you are indebted to him for your life, and that all your actions should be done with reference to him? If this be true, it certainly follows that your life is miserably corrupt, unless it be regulated by a desire of obeying him, since his will ought to be the rule of our conduct. Nor can you have a clear view of him without discovering him to be the fountain and origin of all good. This would produce a desire of union to him, and confidence in him, if the human mind were not seduced by its own depravity from the right path of investigation. For, even at the first, the pious mind dreams not of any imaginary deity, but contemplates only the one true God; and, concerning him, indulges not the fictions of fancy, but, content with believing him to be such as he reveals himself, uses the most diligent and unremitting caution, lest it should fall into error by a rash and presumptuous transgression of his will. He who thus knows him, sensible that all things are subject to his control, confides in him as his Guardian and Protector, and unreservedly commits himself to his care. Assured that he is the author of all blessings, in distress or want, he immediately flies to his protection, and expects his aid. Persuaded of his goodness and mercy, he relies on him with unlimited confidence, nor doubts of finding in his clemency a remedy provided for all his evils. Knowing him to be his Lord and Father, he concludes that he ought to mark his government in all things, revere his majesty, endeavour to promote his glory, and obey his commands. Perceiving him to be a just Judge, armed with severity for the punishment of crimes, he keeps his tribunal always in view, and is restrained by fear from provoking his wrath. Yet he is not so terrified at the apprehension of his justice, as to wish to evade it, even if escape were possible; but loves him as much in punishing the wicked as in blessing, the pious, because he believes it as necessary to his glory to punish the impious and abandoned, as to reward the righteous with eternal life.

Besides, he restrains himself from sin, not merely from a dread of vengeance, but because he loves and reveres God as his Father, honours and worships him as his Lord, and, even though there were no hell, would shudder at the thought of offending him. See, then, the nature of pure and genuine religion. It consists in faith, united with a serious fear of God, comprehending a voluntary reverence, and producing legitimate worship agreeable to the injunctions of the law. And this requires to be the more carefully remarked, because men in general render to God a formal worship, but very few truly reverence him; while great ostentation in ceremonies is universally displayed, but sincerity of heart is rarely to be found.<sup>1</sup>

### NOTE

- <sup>1</sup> John Calvin, *Institutes of the Christian Religion*, trans John Allen, 2 vols (Philadelphia: Presbyterian Board of Christian Education, nd), I:51–3.

**CHAPTER 5**  
**HOW DO WE KNOW THE BIBLE**  
**IS GOD’S WORD?**  
**RATIONAL PROOFS TO ESTABLISH THE BELIEF**  
**OF THE SCRIPTURE**

To the question, “How do we know the Bible is God’s Word?” the Bible, anticipating, has already declared the answer!

The Bible is an encyclopaedia. It is not only a source book on matters of Faith but also a source book on matters of Knowledge. The Bible is the one and only storehouse of true knowledge which Calvin has defined to be the knowledge of God and of man (not of mosquitoes)!

The Bible is Truth unchanging. It requires no new edition (did you realise that?) like secular books, whether they be of art or science, to keep abreast of the times. It is the oldest book, yet ever new.

The Bible contains the greatest statement made on knowledge. Jesus says, “*And ye shall know the truth, and the truth shall make you free*” (John 8:32). If you have believed the Lord Jesus and know but a tenth of the Bible, you are more enlightened than the unbelieving scientist or educationist. Dr William Lyon Phelps of Yale University has made this observation, “A knowledge of the Bible without a college education is better than a college education without the Bible.” What is it that made the distinguished educator say so? It must be due to the fact that he recognised the Bible to be a super Book, a supernatural Book, a Book God has given to man.



How do we know the Bible is God's Word? When we say the Bible is God's Word, we mean not as the New-Evangelical scholars say, the Bible is God's Word inerrant when it touches on matters of Faith, but not on matters of science, history, geography and language. This wolf-in-sheep teaching is summed up in the damnable doctrine against God's Word called "limited inerrancy." This damnable doctrine we must expose wherever we go. When we say the Bible is the Word of God, we mean what our Lord has categorically stated. The Bible is true and unchanging to the last letter, to the dot of an *i* and the cross of a *t*. Jesus says in the Sermon on the Mount, "*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matt 5:18). We believe in the words of Dean Burgon of Oxford that:

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.

This sublimest statement on the Bible ever made by man is incorporated in the Oath that Faculty and Board members of Far Eastern Bible College are required to take at its annual graduation service. We delight in declaring and reaffirming the Bible to be the inerrant and infallible Word of God because we humbly believe it, and the need of contending for the Faith was never greater than it is today. "*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*" (Heb 11:6).

Now to the first part of the Question, "How do we know . . .," there are many reasons that can be adduced to show the Bible is God's Holy Word. Calvin in his *Institutes of the Christian Religion*, in the Chapter entitled "Rational Proofs to Establish the Belief of the Scripture," lists at least thirteen reasons. Insofar as this chapter is concerned, it suffices us to present only four.

## I

The first reason for declaring the Bible to be God’s Word was given at the very outset. We stated, “To the question, ‘How do we know the Bible is God’s Word?’ **the Bible**, anticipating, has **already declared** the answer!” The writers of the Bible, none of them ever wrote as secular writers would. Secular writers say things out of their own hearts, out of their own thoughts, and declare them to be their own. None of the writers of the Bible state the words they declare are theirs. Everyone speaks in the Name of God or of the Lord Jesus Christ. Every Book points to the Saviour of mankind. The declaration, “*Thus saith the LORD* [or *Lord God*],” or “*Hear the Word of the LORD* [or *Lord*]” or “*The LORD spake unto . . . , saying*” appears over 3,000 times in the Bible.

The 39 Books of Old Testament were and are received by the Jews to be the very Word of God. This found endorsement in our Lord Jesus Christ. Jesus declares His coming is not to destroy or supplant the Old Testament teachings but rather to fulfil them (Matt 5:17–18).

The Books of New Testament are declared to be on the same footing with the Old when Paul says the faith of the Church is built on the foundation of the Apostles (NT) and the prophets (OT) Jesus Christ Himself being the chief cornerstone (Eph 2:20). Peter, when quoting Paul, puts him at par with the Books of the Old Testament. In 2 Peter 3:15–16, Peter says,

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Note that Paul’s epistles are classed with “*the other scriptures*,” which, of course, refer to the Old Testament. Further, when Paul writes to the Churches, in the First Epistle to the Thessalonians, he is gratified that the word he gave them was received not as the word of men, “*but as it is in truth, the word of God . . .*” (1 Thess 2:13). Summing up, we see how writers of both the OT and NT declare the Divine origin of their writings,

without apology, but with authority and authenticity. Do you believe God is the Author behind every human writer?

## II

The second reason why we say the Bible is God's Word is its **Unity**. The Bible is made up of 66 Books (excluding the 14 books of the Apocrypha,<sup>1</sup> which are finding their way back through Ecumenical machinations). These 66 Books are penned by 40 different writers. Moses wrote the first Five Books, David wrote the Psalms and Solomon the Proverbs, etc. These two were kings. The prophets who wrote after them were from every stratum of society. Some moved in the royal palace, others were herdsmen, nobodies; while the Books in the New Testament are authored by such a scholar as Paul, and by fishermen like Peter. The time span between the first and last writers of the Bible is over 1,500 years. Despite all these differences in personages and time, the Bible is woven together as One Book. No Scripture is penned so that it contradicts another. The theme the Books display is one—God's eternal and all-complete plan of salvation through our Lord and Saviour Jesus Christ. This all-embracing theme came not from the minds of the writers, since they wrote independently and without mutual consultation across the ages. This all-embracing theme can come only from one Supreme Mind, from God alone. If you have not read through the Bible, start reading it now! David says, "*O taste and see that the LORD is good*" (Ps 34:8), and says again, "*How sweet are thy words unto my taste! yea, sweeter than honey unto my mouth!*" (Ps 119:103).

## III

The third reason why we say the Bible is God's Word is the **fulfilment of every prophetic utterance**, and the fulfilling today before our eyes of those on Israel and world events, leading to the soon coming of our Lord Jesus Christ.

The credibility of any prophet is the fulfilment of his prediction. Moses says,

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him (*Deut 18:22*).

At a certain charismatic meeting which I had attended, the American preacher who claimed to be a faith-healer gripped the audience by announcing of his special communications from God. “You don’t tell me what your sickness is,” he thundered, “God will tell me, and I will tell you.” I was flabbergasted. I almost fell off my seat! But as he went on, he did not fulfil what he had boasted. He began to drawl as he pointed to a group of 30 ladies sitting in the front, “God tells me one of you is suffering from diabetes!” Immediately I saw through him to be a charlatan and a psychologist. He was a false prophet, for what he predicted he could not bring to pass. I was not “afraid of him.”

The Bible does not predict and generalise on the prediction. There is no need of using equivocal language by an all-knowing God. The Word of God is *yea* and *Amen*, infallible and eternal. Every one of the prophecies about our Lord Jesus Christ in His first coming—from His conception in the Virgin, His birth and upbringing to His crucifixion and resurrection—has been fulfilled. These are so well-known that we have no need to refer to the Scripture passages. His coming again in power and great glory, setting foot on the Mount of Olives as He went up before His disciples may occur in our time, according to the prophet Zechariah (14:14).

In conjunction with the prophecies on Christ’s Second Coming, which have yet to be fulfilled, there are the prophecies about the Restoration of Israel that must first come to pass, because Christ shall return to the throne of David (*Isa 9:7*). The Restoration of Israel as a nation May 14, 1948 after 2,000 years of Diaspora (exile in foreign lands), and her victory in the four wars she has fought against her enemies, as foretold in Isaiah 11, are most wonderfully fulfilled in our times. The routes taken by the Israelis to knock out their enemies in the Six Day War of 1967 can be traced practically step by step, according to Isaiah 11:14; “*But they shall fly upon the shoulders of the Philistines toward the west*” (Israel’s capture of the Gaza strip on the Mediterranean coast). “*They shall spoil*

*them of the east together*” [Syria is referred in the OT as of the east (2 Kgs 13:17)]. *“They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them”* (the names of the small countries mentioned here are linked to Jordanian territory, and from Ammon is derived the modern name Amman, capital of Jordan). All the above territories were either conquered or defeated by Israel in the Six Day War. God’s Word is fulfilled and will be fulfilled as the present day drama of nations is acted on the stage of history.

There is a tendency by prophetic teachers to set dates or gauge the year of Christ’s coming. Every one of these have failed and failed miserably. Why? Because the Prophetic Word of God not only fixes the place and time of fulfilment, but also forbids any intrusion into the sanctity of His secret knowledge. Jesus says, *“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father”* (Mark 13:32). So if prophecies seem not to be fulfilled, they are not fulfilled due to erroneous human interpretations, and not due to the prophecy itself. *“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever”* (1 Pet 1:24–25). The Bible is God’s Holy Word. Don’t speak too loudly. *“Be still,”* the Bible says, *“and know that I am God”* (Ps 46:10).

#### IV

Now let us come to our fourth and last reason, though not the least. Every reason given to show the Bible is God’s Word is as important as the others. This fourth and last reason I am stating is the **absolute accuracy and fidelity of the moral teachings of God’s Word.**

The Bible has plenty to say on family life. It records the lives of the patriarchs Abraham, Isaac and Jacob. Now, because Abraham had Hagar and Keturah as concubines and Jacob had four wives, the Mormons tried to justify polygamy, and even practise it. To ensure that the records of the patriarchs’ polygamous marriages are not a preceptive example, but rather a warning, we must compare with the teaching of other Bible passages. Malachi 2:14–16 rebukes the Jews for marrying more than one

wife. It challenges them for an answer why God had created one Eve and not two. Sarcasically, was it because He had no more strength to make another woman? No! But that He might have a godly people.

One day when I turned to Psalm 128 to recite the poem on the blessings of home life, and I came to the verse *“Thy wife shall be as a fruitful vine . . .”* (v 3), I marked the singular noun, wife, in order to show my students the utmost accuracy and fidelity of God’s Word in its ethical teachings, and for that matter, on all other matters.

Let us take another case for study. I have heard it so often quoted, or rather misquoted, “money is the root of all evil.” If that is the case, how then did God prosper His children with riches and declare the riches to be His blessings? Genesis 26:12–14 records, *“Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, . . . For he had possession of flocks, and possession of herds, . . .”* Money, riches, possessions are not evil of themselves. What St Paul writes to Timothy is, *“The love of money is the root of all evil”* (1 Tim 6:10). How true! A Christian who is blessed with a good job or business that prospers him is blessed indeed. A Christian who becomes covetous, who loves money more than God, soon falls *“into temptation and a snare”* (1 Tim 6:9). How it shames the Lord and the Church to read of Christian professional men booked and hooked by the law for one extra, unlawful, morsel of bread. It is not money that entangles them, but the love of money in their covetous hearts.

A third instance will explain what I am trying to say of God’s inerrant Word. Inerrant not only in the form of the letters but even more in the content of their meaning. To test my students, I pretended to say, Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with thy mind . . . and Thou shalt love thy neighbour more than thyself.” A good many were taken in, but these were soon enlightened by the original statement that is not “more than thyself” but *“as thyself.”* Is not God fair to all? Paul says, if we love our wives as ourselves that will be good enough. There is no undue stress of spirituality, and no superhuman demand over sinning humans in God’s

Word. I hope this study of Christian ethics, so holy and so equitable, will make you treasure God's Word as inerrantly sublime in its teachings.

Alas! After all that I have said, after all these objective truths are presented to you, after all the logical arguments have been discharged in a most logical fashion, if you are not a Christian, you will not fully understand. Are you a born again Christian? If not, you would not understand what I have said to show the Bible is God's Word. Jesus says, "*Except a man be born again, he cannot see the kingdom of God*" (John 3:3). Except you have been born by the working of the Holy Spirit in your heart, you will not treasure and love the Bible as a Christian would, much less understand. Paul writes in 1 Corinthians 2:14, "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

Do you want the Spirit of God to help you understand His wonderful Word? Repent of your sins and believe the Gospel. Trust in the Lord Jesus as your Saviour, for by His death on the cross for your sins, He is able to cleanse you and forgive you of all your sins, and give you new life, life everlasting. Then will come to your heart a spontaneous, illuminating answer to the question, "How do we know the Bible is God's Word?"

## NOTE

- <sup>1</sup> Apocrypha, from Greek *kryptein* (to hide) means spurious, and refers to the fourteen books known by this name of the Old Testament. These fourteen books are included in the Roman Catholic Bible which the Protestants reject. They are: (1) First, or Third Esdras; (2) Second, or Fourth Esdras; (3) Tobit; (4) Judith; (5) the parts of Esther not found in the Hebrew or Chaldee; (6) The Wisdom of Solomon; (7) Ecclesiasticus, or The Wisdom of Jesus the son of Sirach; (8) Baruch; (9) The Song of the Three Holy Children; (10) The History of Susanna; (11) Bel and the Dragon; (12) The Prayer of Manasseh, king of Judah; (13) First Maccabees; (14) Second Maccabees.

## CHAPTER 6

# THE HOLY SPIRIT, NOT THE CHURCH, AUTHENTICATES THE HOLY BOOK

The Bible is written by the inspiration of the Holy Spirit. It is a God-breathed Book. Unless the Holy Spirit authenticates the Holy Book in our hearts, we will not bow to its authority.

Calvin says,

The authority of Scripture is to be established rather by the testimony of the Holy Spirit. For as God alone is a sufficient witness of Himself in His own Word, so the Scripture will never gain credit in the hearts of men, till they be confirmed by the internal testimony of the Spirit. It is necessary therefore, that the same Spirit, who spoke by the mouths of the prophets, should penetrate our hearts, to convince us that they faithfully delivered the oracles which were divinely entrusted to them. And this connection is suitably expressed in these words, “My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, . . . for ever” (Isa 59:21).

It is an undeniable truth, that they, who have been inwardly taught of the Spirit, feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence. The authority of the Scripture is therefore not to be made the subject of demonstration and arguments from reason. Only those illuminated by Him can believe in the divine original of the Scripture. These have the certainty, not from their own judgment nor that of others, that they have received it from God’s own mouth by the ministry of men. These have an intuitive perception of God Himself. It is such a persuasion as requires no reasons; such a knowledge as is supported by the highest reason in which, indeed,



the mind rests, with greater security and constancy than in any reasons; it is finally such a sentiment as cannot be produced but by a revelation from heaven. Such conviction of the divine original of the Scripture, that it is invincible truth, is far different from that which captures those who hastily and superstitiously embrace what they understand not.

This, that I have spoken, is what every believer experiences in his heart. That alone is true faith, which the Spirit of God seals in our hearts, even as Isaiah predicts, that, “all [the] children” of the renovated Church “shall be taught of the LORD” (Isa 54:13). This faith, which the Holy Spirit sends in our hearts, God deigns to confer only on His elect, and not on the rest of men. It is, therefore, not surprising that we see so much ignorance and stupidity among the vulgar herd of mankind.<sup>1</sup>

The Holy Spirit confirms in our hearts that the Holy Book is God’s Word to us that we should submit to its commands. As for Dr John Sung, this is what he testifies after his conversion and enforced confinement in a Mental Hospital in the United States:

The first lesson I’ve learned is how to become an obedient servant. God has thoroughly moulded my character and temperament. The day of my complete capitulation and surrender to Him was the day of my graduation from God’s Seminary!

The second lesson was my understanding of Holy Scripture. So I have declared the Mental Hospital my Seminary from which I have graduated. The Holy Spirit was my Teacher, teaching me the deep things of Truth. The day of my leaving the Hospital was the day I received my diploma.

The Bible was my textbook. . . . The Bible comprises 1189 chapters. By the Lord’s instruction, I’ve derived 40 methods of study, reading the Bible 40 times. Of course I did not read the Bible crudely word by word. When I read the Bible I was so carried away by it that I kept on and on, like enjoying a delicious meal.

The Bible is the inspired Word of God, written by the moving of the Holy Spirit of God. Therefore, the Bible reader, unless it is revealed to him by God at the instruction of the Holy Spirit, how can he understand it? I thank God that He has shown me the mysteries of the Bible. I know that every chapter, every verse, every word has something good for my spiritual life . . .<sup>2</sup>

The exposition of Calvin and the testimony of John Sung on the Bible should find a ready amen-echo from our hearts. The Holy Spirit has authenticated the Holy Book, that we should bow to its every dictate.

It is therefore unmitigated insolence for the Roman Catholic Church to claim that “the Scriptures have only so much weight as is conceded to them by the suffrages of the Church.” They pretend to decide what Books of the Bible have come down to us from God, which are to be comprised in the canon. This is sheer arrogance, tantamount to an extortion from the ignorant. Such a claim, subjecting the authority of God’s Word to the judgment of men is contempt of the Holy Spirit.

The Church does not take precedence over the Scripture, but the Scripture the Church. One word from the Apostle suffices to prove this. St Paul testifies that the Church is “*built upon the foundation of the apostles and prophets*” (Eph 2:20). If the doctrine of the Prophets and Apostles be the foundation of the Church, it supports the Church and not the Church the doctrine. The Scripture existed before the Church, so it is absurd to say the Church is the power that determines the Scripture’s authority. Which comes first, the hen or the egg?

This rather is the truth of the relationship between the Church and the Scripture: when the Church receives the Scripture, and seals it with her suffrage, she does not authenticate a thing otherwise dubious or controvertible. Knowing it to be the truth of her God, she performs a duty of piety. But if it is asked, “How shall we know it is God’s Word unless we have the Church to tell us?” This is just like asking, “How shall we distinguish light from darkness, white from black, sweet from bitter?” The Scripture exhibits the truth clearly, as white is distinguished from black, as sweet is distinguished from bitter.

With the anointing of the Holy Spirit, we re-affirm with the Westminster Confession of Faith the sixty-six books of the Protestant Bible to be the infallible and inerrant Word of God, to be our rule of faith and life.

## WCF CHAPTER I. *OF THE HOLY SCRIPTURE.*

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased. . . .

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church; but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether

by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and, by his singular care and providence kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture.

## NOTES

- <sup>1</sup> Timothy Tow, *An Abridgment of Calvin's Institutes of the Christian Religion*, Book I–IV (Singapore: Far Eastern Bible College Press, 1997), 20–21.
- <sup>2</sup> Timothy Tow, *John Sung my Teacher* (Singapore: Christian Life Publishers, 1985), 80–81.

## CHAPTER 7

# ON THE DIVINE PRESERVATION OF THE SCRIPTURES

The Westminster Confession of Faith states that the God who inspired also preserved the Scriptures.

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), *being immediately inspired by God, and, by his singular care and providence, kept pure in all ages*, are therefore authentic; . . . (I:8; *emphasis added*).

Jesus taught the divine preservation of Scriptures in Matthew 5:18, “*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*” The Old Testament was providentially preserved down through the ages. By the time it reached Christ, He declared that every jot and tittle of the Old Testament was faithfully transmitted and preserved without error. He considered the 39 books of Hebrew Scripture that He had to be the inerrant inspired Word of God (Matt 4:4; Luke 24:27, 44).

The doctrine of Scripture preservation is also found in Psalm 12:6–7,

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt **preserve** them from this generation for ever (*emphasis added*).

The Psalmist says that God will “keep” and “preserve” His Word. The Hebrew שָׁמַר (*shamar*) means “to keep,” “to guard,” or “to observe.” The basic idea is “to exercise great care over.”<sup>1</sup> It is used 461 times in the OT,

and most of the time with reference to paying careful attention to the Word of God. In Psalm 12:7, it has to do with the safeguarding of the purity of God's Word. God ensures the protection of His Word from corruption. The Hebrew נָחַר (*natsar*), a synonym for the above, means "to watch," "to guard," "to keep," "to preserve." It is used about 60 times in the OT, and when used in connection to God's Word, it has the concept of "guarding with fidelity."<sup>2</sup> The faithfulness of God in guarding His Word from corruption is the intrinsic idea of the word here. On Psalm 12:6–7, D A Waite comments,

The word "them" in verse seven refers back to "*the words of the LORD.*" That is a promise of Bible preservation. God has promised to "*PRESERVE*" His "*PURE WORDS.*" This promise extends "*from this generation* [that is, that of the Psalmist] *FOR EVER.*" That is a long time, is it not? God is able to do this, and He has done it! He has kept His Words even more perfectly, if that is possible, than He keeps the stars in their course and the sun, moon, and all the other heavenly bodies in their proper place.<sup>3</sup>

It is no wonder that John Owen called this verse "the great charter of the church's *preservation of truth.*"

The same God who preserved the Old Testament surely did the same for the New Testament. Although we do not have the autographs (the original manuscripts), we have their copies faithfully transmitted by the community of faith with an unction from on high (1 Pet 2:9, 1 John 2:20). The majority of manuscript copies reflect remarkable similarities in their readings. This proves that God has providentially superintended the transmission of His Word. None of His words is lost. The Church has every jot and tittle of God's Word preserved in the traditional text best represented by the Textus Receptus on which the Authorised Version (or KJV) is based.

On the doctrine of Bible preservation, Edward F Hills commented,

If the doctrine of *divine inspiration* of the Old and New Testament Scriptures is a true doctrine, the doctrine of the *providential preservation* of these Scriptures must also be a true doctrine. It must be that down through the centuries God has exercised a special, providential control

over the copying of the Scriptures and the preservation and use of the copies, so that trustworthy representatives of the original text have been available to God's people in every age. God must have done this, for if He gave the Scriptures to His Church by inspiration as the perfect and final revelation of His will, then it is obvious that He would not allow this revelation to disappear or undergo any alteration of its fundamental character.

. . . if the doctrines of the *divine inspiration* and *providential preservation* of these Scriptures are true doctrines, then the textual criticism of the New Testament is different from that of the uninspired writings of antiquity. The textual criticism of any book must take into account the conditions under which the original manuscripts were written and also under which the copies of these manuscripts were made and preserved. But if the doctrines of the divine inspiration and providential preservation of the Scriptures are true, then THE ORIGINAL NEW TESTAMENT MANUSCRIPTS WERE WRITTEN UNDER SPECIAL CONDITIONS, UNDER THE INSPIRATION OF GOD, AND THE COPIES WERE MADE AND PRESERVED UNDER SPECIAL CONDITIONS, UNDER THE SINGULAR CARE AND PROVIDENCE OF GOD.<sup>4</sup>

Against scholars who neglect the doctrine of providential preservation of Scripture in their biblical studies, Hills wrote,

If we ignore the providential preservation of the Scriptures and defend the New Testament text in the same way that we defend the texts of other ancient books, then we are following the logic of unbelief. For the special, providential preservation of the holy Scriptures is a *fact* and an important fact. Hence when we ignore this fact and deal with the text of the New Testament as we would with the text of other books, we are behaving as unbelievers behave. We are either denying that the providential preservation of the Scriptures is a fact, or else we are saying that it is not an important fact, not important enough to be considered when dealing with the New Testament text. But if the providential preservation of the Scriptures is not important, why is the infallible inspiration of the original Scriptures important? If God has not preserved the Scriptures by His special providence, why would He have infallibly inspired them in the first place? And if the Scriptures are not infallibly inspired, how do we know that the Gospel message is true? And if the





Trustworthy copies were produced

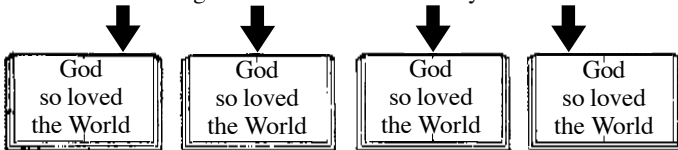
Trustworthy copies were read and copied

Untrustworthy copies were not read or re-copied



**RESULT**

The original text has been faithfully restored



Words and phrases found in many manuscripts are trustworthy.  
This is the leading principle of consistently  
Christian New Testament Textual Criticism.

The difference between the Old and the New Testament text.  
The Old Testament was preserved through the Aaronic Priesthood.  
The New Testament has been preserved through the  
Universal Priesthood of Believers.

*(E F Hills, Believing Bible Study, 11.  
Used by permission of The Christian Research Press, Des Moines, Iowa, USA.)*

Gospel message is not true, how do we know that Jesus is the Son of God?

It is a dangerous error therefore to ignore the special, providential preservation of the holy Scriptures and to seek to defend the New Testament text in the same way in which we would defend the texts of other ancient books. For the logic of this unbelieving attitude is likely to lay hold upon us and cast us down into a bottomless pit of uncertainty.

. . .

The Bible teaches us that faith is the foundation of reason. *Through faith we understand* (Heb. 11:3). By faith we lay hold on God as He reveals Himself in the holy Scriptures and make Him the starting point of all our thinking. . . .

Like the Protestant Reformers therefore we must take God as the starting point of all our thinking. We must *begin* with God. Very few Christians, however, do this consistently. For example, even when a group of conservative Christian scholars meet for the purpose of defending the Textus Receptus and the King James Version, you will find that some of them want to do this in a rationalistic, naturalistic way. Instead of beginning with God, they wish to begin with facts viewed apart from God, with details concerning the New Testament manuscripts which must be regarded as true (so they think) no matter whether God exists or not. . . .

Conservative scholars . . . say that they believe in the special, providential preservation of the New Testament text. Most of them really don't though, because, as soon as they say this, they immediately reduce this special providential preservation to the vanishing point in order to make room for the naturalistic theories of Westcott and Hort. As we have seen, some say that the providential preservation of the New Testament means merely that the same "substance of doctrine" is found in all the New Testament documents. Others say that it means that the true reading is always present in at least one of the thousands of extant New Testament manuscripts. And still other scholars say that to them the special, providential preservation of the Scriptures means that the true New Testament text was providentially discovered in the mid-19th century by Tischendorf, Tregelles, and Westcott and Hort after having been lost for 1,500 years.

If you adopt one of these false views of the providential preservation of Scriptures, then you are logically on your way toward the denial of the infallible inspiration of the Scriptures. For if God has preserved the Scriptures so carelessly, why would he have infallibly inspired them in the first place? It is not sufficient therefore merely to *say* that you believe in the doctrine of the special, providential preservation of Holy Scriptures. You must *really* believe this doctrine and allow it to guide your thinking. You must begin with Christ and the Gospel and proceed according to the logic of faith. This will lead you to the Traditional text, the Textus Receptus, and the King James Version, in other words, to the common faith.<sup>5</sup>

We believe the preservation of Holy Scripture and its Divine inspiration stand in the same position as providence and creation. If Deism teaches a Creator who goes to sleep after creating the world is absurd, to hold to the doctrine of inspiration without preservation is equally illogical. An illustration from the commercial world should dispel all haziness surrounding our theological thinking. Can you imagine a car maker who sells his products without providing corresponding service? As sales and service go hand in hand, so inspiration and preservation are linked one to another. Without preservation, all the inspiration, God-breathing into the Scriptures, would be lost. But we have a Bible so pure and powerful in every word and it is so because God has preserved it down through the ages.

*“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever”* (Ps 12:6–7). A wonderful testimony to the preservation of Holy Scripture and its indestructibility is the case of Jeremiah’s scroll of condemnation against Israel and Judah, etc, by the hand of Baruch, which Jehoiakim the king cut up and burned in the fire.

Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the

men of Judah, all the evil that I have pronounced against them; but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words (*Jer 36:30–32*).

Indeed, “*the scripture cannot be broken*” (John 10:35). The preservation of God’s Word is most vividly attested in another drama involving the Scripture: it is the breaking and restoration of the Ten Commandments Tablets. When God had made an end of communing with Moses upon Mount Sinai, He gave him “*two tables of testimony, tables of stone, written with the finger of God*” (Exod 31:18).

Now, let the Bible tell its own story, as follows:

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount (*Exod 32:15–19*).

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone (*Exod 34:1–4*).

And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments (*Exod 34:27–28*).

Yes, “*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever*” (Ps 12:6–7). And the preservation of Holy Scripture is doubly sealed at the close of Revelation, the last Book of the Bible, as follows:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (*Rev 22:18–19*).

## NOTES

- <sup>1</sup> *TWOT*, sv “שמר,” by J E Hartley.
- <sup>2</sup> *TWOT*, sv “נחר,” by W C Kaiser.
- <sup>3</sup> D A Waite, *Defending the King James Bible: A Fourfold Superiority* (Collingswood: The Bible For Today, 1992), 6–7.
- <sup>4</sup> Edward F Hills, *The King James Version Defended*, 4th ed (Des Moines: Christian Research Press, 1984), 2.
- <sup>5</sup> Edward F Hills, *Believing Bible Study*, 3rd ed (Des Moines: Christian Research Press, 1991), 216–20.

## CHAPTER 8

# UNDERMINING GOD'S WORD BY TWISTING THE TEXT

### ON WESTCOTT AND HORT AND THEIR CORRUPTED TEXT

God has safeguarded His Word for His people in every age. The Church was never without a body of trustworthy Greek texts that is absolutely inspired and inerrant. The chief representative of the traditional, providentially preserved Greek text is the Textus Receptus (TR) which underlies the NT of the Authorised Version (AV)/KJV. With this, Satan is not pleased.

In 1881, Brooke Foss Westcott and Fenton John Anthony Hort replaced the Textus Receptus with a modernistic Critical text. They referred to the Textus Receptus as “vile,” and “villainous.” Their new text became the basis for all the modern editions of the Greek New Testament published by the United Bible Societies. Most of our modern English versions of the Bible are translated from these corrupted editions of the Greek text.

The Westcott and Hort Text is a corrupted text. It is based on corrupt manuscripts, viz, the Codex Sinaiticus and Codex Vaticanus. Both are dated to the 4th century. Westcott and Hort theorised that the earlier the manuscript the better it is. They assumed that earlier copies are less corrupted than later ones. So the readings of Codex Sinaiticus and Codex Vaticanus, according to them, should be accepted as true readings and cannot be safely rejected.<sup>1</sup> This assumption is fallacious. The corruption of those two codices could have occurred very early. The date is thus no proof of their reliability.

In Westcott and Hort's new edition of the Greek Testament, many passages and verses were deleted from the traditional text. Among the texts scissored out were such precious passages as the *pericope de adultera* (John 7:53–8:11), the last twelve verses of Mark (Mark 16:9–20), and the Johannine *Comma* (1 John 5:7f). Not only those, but also the following verses: Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24; and many other portions of Scripture.<sup>2</sup> In fact, the number of verses taken out of the Bible amounted to that of 1–2 Peter. Should you accidentally tear away one leaf of your Bible, how sorry you will be. To have eight chapters of God's Word cut out by Westcott and Hort, ie, the equivalence of the contents of 1 and 2 Peter, the Bible is all but destroyed!

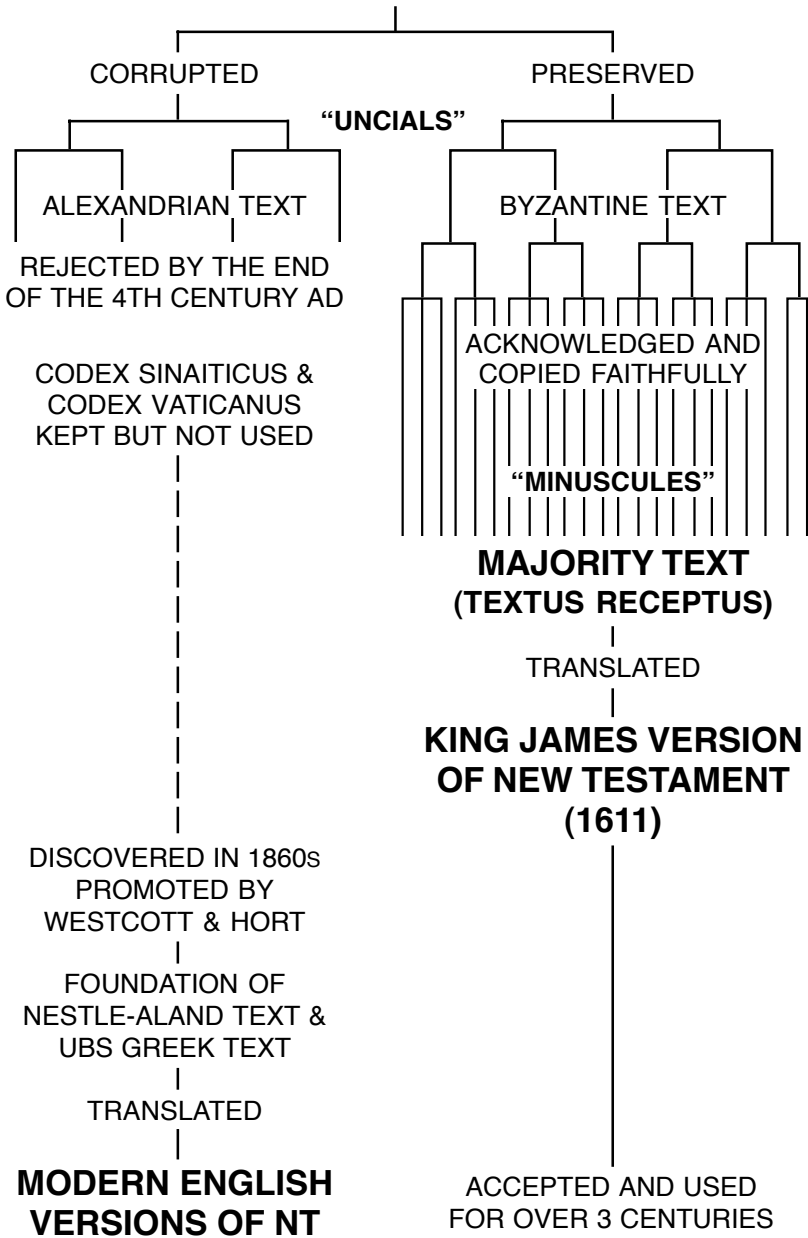
It is no wonder that Dean Burgon took Westcott and Hort to task in his *magnum opus*—*The Revision Revised*. Burgon has convincingly proven that the Codex Sinaiticus and Codex Vaticanus Westcott and Hort hailed to be almost like the autographs are really among the most corrupt copies of the New Testament in existence.<sup>3</sup> Burgon said the Sinaiticus and Vaticanus are

*most scandalously corrupt copies extant:—exhibit the most shamefully mutilated texts which are anywhere to be met with:—have become . . . the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of Truth,—which are discoverable in any known copies of the Word of God.*<sup>4</sup>

These two codices run against the readings of the majority (99%)<sup>5</sup> of Greek New Testament manuscripts we have today.

With the entrance of the Westcott and Hort Text in 1881, the foundation of the systematic corruption of the Bible has been laid. Since that time, Bible scholars including evangelicals and even fundamentalists, echo Westcott and Hort. They say that the TR/AV is unreliable and outdated. New translations of the Bible are needed. Most of the twentieth century modern translations of the English Bible have followed the Westcott and Hort philosophy of textual criticism and Bible translation. Harold Greenlee for example commented,

# NEW TESTAMENT GREEK TEXT





All things considered, the influence of W-H upon all subsequent work in the history of the text has never been equalled. . . . With the work of Westcott and Hort the T.R. was at last vanquished . . . [and] the textual theory of W-H underlies virtually all subsequent work in N.T. textual criticism.”<sup>8</sup>

D A Carson agrees, “the vast majority of evangelical scholars . . . hold that in the basic textual theory Westcott and Hort were right, and that the church stands greatly in their debt.”<sup>7</sup>

Nowadays, many evangelical Bible translators in trying to distance themselves from Westcott and Hort are claiming that their modern English versions are based not on Westcott and Hort but on an eclectic text. For example, the NIV translators say they used the best current printed Greek New Testament texts which are “eclectic.” The question arises: Which are the “best” current printed texts of the Greek New Testament? According to the NIV translators, the “best” Greek testaments are those published by the United Bible Societies and Deutsche Bibelgesellschaft. These are the so-called “eclectic” or “scholarly” editions of the Greek New Testament.

Let us now examine the so-called eclectic texts, namely, the United Bible Societies’ Greek New Testament (UBSGNT), and the Nestle-Aland Greek New Testament (NA). The UBSGNT is founded on the Westcott and Hort Text. The preface to its first edition states, “The Committee carried out its work . . . on the basis of Westcott and Hort’s edition of the Greek New Testament.” The first two editions of the UBSGNT relegated the *pericope de adultera* (John 7:53–8:11) from its original and traditional place to the end of the Gospel; this to show that the passage is considered non-authentic. This clearly reveals a Westcott and Hort attitude. Like Westcott and Hort, they accepted without question the omission of those verses in Codex Sinaiticus and Codex Vaticanus over against the Traditional Text. It is interesting to note that the third edition transposed John 7:53–8:11 back to its original location. Are the editors now admitting their error in rejecting the *pericope*? Although the *pericope* is now put back in its traditional place, the double brackets enclosing the *pericope* are retained. What do these double brackets mean? “Double brackets in the text indicate that the enclosed passages which are usually rather

extensive are known not to be a part of the original text.”<sup>8</sup> In other words, they are not to be considered as part of Holy Scriptures. What double dealing!

The NA is exactly the same as the UBSGNT except for its fuller critical apparatus. It is said that the UBSGNT is meant for the translator, while the NA is for the exegete. The NA like the UBSGNT has its roots in the Westcott and Hort Text. Nestle admits that his text is heavily influenced by Westcott and Hort. He said the “origin of the text itself was clearly traceable . . . particularly in passages where the special theories of Westcott-Hort had dominant influence in its formation.”<sup>9</sup> As in the UBSGNT, John 7:53–8:11 and Mark 16:9–20 are also assigned double brackets to indicate their non-genuineness.

The New International Version (NIV) reflects the Westcott and Hort Text. Gordon Fee himself, a TR/AV opponent, said, “*all* subsequent critical texts (ie, UBSGNT, NA) look far more *like WH* than like the TR.”<sup>10</sup> In another place, Fee said, “[In] Modern textual criticism, the ‘eclecticism’ of the UBS, RSV, NIV, NASB etc., . . . recognizes that Westcott-Hort’s view of things was essentially correct.”<sup>11</sup> Radmacher and Hodges correctly pointed out that the

NIV as well as the NASB, NEB, JB, RSV, TEV, etc., simply adopt what is today’s “textus receptus,” . . . found in the two most widely popular printed editions of the Greek New Testament: the 26th edition of the Nestle/Aland text and the 3rd edition of the United Bible Societies text.<sup>12</sup>

This new “textus receptus” of the United Bible Societies according to Radmacher and Hodges “do not differ a whole lot from the text produced by Westcott-Hort in 1881.”<sup>13</sup> It is evident that Westcott and Hort continue to have a hypnotic hold on modern-day textual critics and Bible translators in terms of their attitude and approach to the New Testament. Following the lead of Westcott and Hort, the NIV translators took a low view of the Traditional Text and allowed many verses of the New Testament to remain missing. Those they have chosen to retain, they cast doubt by such comments, “the passage is absent from earlier and better manuscripts,” and “the earliest and most reliable manuscripts do not have . . .” Parroting

Westcott and Hort, they continue to insist that the two most corrupted manuscripts—Sinaiticus and Vaticanus—are better and more reliable. In Chinese terminology, they have “changed the soup but not the medicine.”

Now, what kind of men were Westcott and Hort? Be warned that Westcott and Hort were modernists. They did not believe that the Scriptures are totally inspired of God. Westcott and Hort were part of the team which translated the New Testament of the English Revised Version (RV). They questioned the doctrine of biblical inspiration by translating 2 Timothy 3:16 thus, “Every Scripture inspired of God *is* also profitable . . .” By placing the copula “is” after “inspired of God,” the clause is made to mean that certain parts of Scripture are not inspired of God. Only those portions which are inspired are profitable. The KJV places the linking verb “is” right after “All Scripture”: “*All scripture is given by inspiration of God, and is profitable . . .*” This leaves no ambiguity whatsoever that all of Scripture is inspired of God. Westcott and Hort’s alteration of the KJV’s rendering of 2 Timothy 3:16 in the RV evinces their limited inerrancy view of Scripture.

The nineteenth century saw the rise of rationalism and liberalism which sought to destroy God’s Word by rejecting the supernatural and miraculous. Westcott and Hort, in their denial of God’s providential preservation of His Word, joined the company of Bible attackers. Westcott and Hort threw out the Majority Text which has been used by God’s people down through the centuries in favour of a couple of perverted manuscripts found during their time. Dr Alfred Martin, former Vice-President of Moody Bible Institute, noted,

At precisely the time when liberalism was carrying the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject—that is, in the present century—following mainly the Westcott-Hort principles and method, have been made largely by men who deny the inspiration of the Bible.<sup>14</sup>

Their very low view of biblical inspiration and authority is evident in their rejection of biblical creationism. Hort supported Darwin’s theory of evolution. He said, “But the book which has most engaged me is

Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. . . . my feeling is strong that the theory is unanswerable.”<sup>15</sup> Westcott took the biblical creation account to be mythical. He said, “No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history. I could never understand how any one reading them with open eyes could think that they did.”<sup>16</sup> Plainly, Hort’s Siamese twin Westcott also is a disciple of Darwin.

Westcott and Hort not only denied the Word, but also the Work of Christ. They did not believe that Christ is Sole Mediator and the only One worthy of worship. Hort was a Mary worshipper. He confessed, “I have been persuaded for many years that Mary-worship and ‘Jesus’-worship have very much in common in their causes and their results.”<sup>17</sup> Westcott took delight in Mary-worship and idolatry. He testified,

After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighbouring hill. . . . Fortunately we found the door opened. It is very small, with one kneeling place; and behind a screen was a “Pieta” (ie, a statue of Mary holding a dead Christ) the size of life. . . . Had I been there alone I could have knelt there for hours.<sup>18</sup>

As modernists and Mariolators, Westcott and Hort were not fit to handle the Scriptures. “*Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully*” (Ps 24:3–4). Void of the Spirit, they have made erroneous and destructive textual critical decisions against God’s providentially preserved text as found in the Textus Receptus. The Westcott and Hort text and theory embraced today by the eclectic method ought to be rejected. The Textus Receptus, on the other hand, is free of revisionist poison. Alfred Martin has rightly advised,

It will not do to modify Westcott and Hort and to proceed from there. The only road to progress in New Testament textual criticism is repudiation of their theory and all its fruits. Most contemporary criticism is bankrupt and confused, the result of its liaison with liberal theology. A Bible-believing Christian can never be content to follow the leadership

of those who do not recognize the Bible as the verbally inspired Word of God. The Textus Receptus is the starting-point for future research, because it embodies substantially and in a convenient form the traditional text.<sup>19</sup>

The Trinitarian Bible Society refers to the Textus Receptus as “The Divine Original.”<sup>20</sup> The Authorised Version or King James Version which is based on the Textus Receptus, according to D A Waite, is “God’s Word Kept Intact In English.”<sup>21</sup>

The NIV and its Westcott-Hort based Critical texts cast doubt on the authenticity of these three important passages of Scripture: (1) the *pericope de adultera* (John 7:53–8:11), (2) the last 12 verses of Mark (Mark 16:9–20), and (3) the Johannine *Comma* (1 John 5:7–8). A critique of the NIV/Westcott-Hort attack on these verses is necessary at this juncture.

### **THE PERICOPE DE ADULTERA (JOHN 7:53–8:11)**

The story of the woman taken in adultery in John 7:53–8:11 is called the *pericope de adultera*. Modernistic scholars have attempted to remove this whole passage from the Bible. According to Westcott, “This account of a most characteristic incident in the Lord’s life *is certainly not a part of John’s narrative.*”<sup>22</sup> Not only has it been said that the *pericope de adultera* was not a part of John’s Gospel, both Westcott and Hort insisted that the story “has *no right to a place* in the text of the four Gospels.”<sup>23</sup>

The Westcott-Hort based NIV has this misleading statement concerning the authenticity of John 7:53–8:11: “[The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53–8:11].” What are these so-called “earliest” and “most reliable” manuscripts which do not have the *pericope de adultera*? They are Codex Vaticanus and Codex Sinaiticus, both 4th century manuscripts. Those who reject the *pericope de adultera* do so on a presuppositional bias that these two codices which omit it are superior manuscripts.

Are the above codices really reliable? One will do well to remember that these are the same two codices which attacked the doctrine of the Trinity

by removing the Johannine *Comma* (1 John 5:7f). According to Dean Burgon, a godly and renowned Bible defender of the nineteenth century, the codices Vaticanus and Sinaiticus are among “the *most corrupt* copies in existence.” Burgon wrote, “I am able to demonstrate that every one of them singly is in a high degree corrupt, and is condemned upon evidence older than itself.”<sup>24</sup> Although the above two codices may be “earliest” they are by no means “most reliable.”

There is abundant evidence in support of the authenticity of the *pericope de adultera*. John 7:53–8:11 is found (1) in the majority of Greek uncials and minuscules, (2) in the ancient versions or translations: Old Latin, Vulgate, Syriac, Coptic, Armenian, and Ethiopic, and (3) in the writings of the Church Fathers: Didascalia, Ambrosiaster, Apostolic Constitutions, Ambrose, Jerome, and Augustine.

Jerome (AD 340–420), the translator of the Latin Bible called the Vulgate, said this about the *pericope de adultera*: “. . . in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.”<sup>25</sup> Jerome considered the *pericope* genuine, and included it in his Vulgate.

Self-styled textual critics who arrogantly say: “This text has no place in Scripture; I will never preach from it!” should rather heed these wise words of Calvin:

It has always been received by the Latin Churches, and is found in many old Greek manuscripts, and contains nothing unworthy of an Apostolic Spirit, *there is no reason why we should refuse to apply it to our advantage.*<sup>26</sup>

It must be noted that if John 7:53–8:11 is removed from the Gospel, it leaves a vacuum between the words “*out of Galilee ariseth no prophet*” (7:52), and “*Then spake Jesus again unto them*” (8:12). In 7:40–52, we find the private dialogue and debate among the Jewish populace, and between the temple servants and Pharisees over Jesus’ identity; whether He was the Moses-like Prophet (Deut 18:15) or not. Jesus was out of the picture at that time. It is thus quite awkward to introduce Jesus so abruptly in 8:12 where it is recorded that He spoke to them “*again.*” Jesus in

verses 12–16 was teaching what is righteous judgment. The *pericope de adultera* provides the link between the two episodes. Jesus taught them “again” because He had already begun teaching the people before he was interrupted by the scribes and Pharisees (8:2–3). Jesus’ “*light of the world*” discourse clearly fits the context of the *pericope de adultera*. The Jewish religious leaders had failed to exercise righteous judgment because in condemning the adulteress, they failed to judge themselves for they were equally sinful (8:7–9). Jesus’ judicial and yet merciful treatment of the adulteress clearly demonstrates that He alone as the Light of the world is the true and perfect Judge (8:12).

The divinely inspired account of the woman taken in adultery rightfully belongs to the Gospel of John. Let us not hesitate to use it for our encouragement and comfort.

### **THE LAST 12 VERSES OF MARK (MARK 16:9–20)**

Are the last twelve verses of Mark really Mark’s? According to the NIV, “The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9–20.” Its Study Bible goes on to say,

serious doubt exists as to whether these verses belong to the Gospel of Mark. They are absent from important early manuscripts and display certain peculiarities of vocabulary, style and theological content that are unlike the rest of Mark. His Gospel probably ended at 16:8, . . .

Here is another NIV attempt at scission. Practically every modern English version would insert this doubt over the authenticity of Mark 16:9–20. It is only the KJV which accepts it without question.

We affirm the authenticity of the last 12 verses of Mark together with Dean J W Burgon who wrote a scholarly 350-page defence of those celebrated verses. Burgon argued that the codices Sinaiticus and Vaticanus which are said by many to be “most reliable” are actually “most corrupt.” Burgon wrote,

Recent Editors of the New Testament insist that these “last Twelve Verses” are not genuine. . . . I am as convinced as I am of my life, that the reverse is the truth. . . . I insist, on the contrary, that the Evidence relied on is untrustworthy,—untrustworthy in every particular. . . . I am

able to prove that this portion of the Gospel has been declared to be spurious on wholly mistaken grounds.<sup>27</sup>

Furthermore, there is abundant manuscript evidence supporting the authenticity of Mark 16:9–20. E F Hills wrote,

They [*Mark 16:9–20*] are found in all the Greek manuscripts except *Aleph* [*ie, Sinaiticus*], and *B* [*ie, Vaticanus*] . . . And, even more important, they were quoted as Scripture by early Church Fathers who lived one hundred and fifty years before *B* and *Aleph* were written, namely, Justin Martyr (c. 150), Tatian (c. 175), Irenaeus (c. 180), Hyppolytus (c. 200). Thus the earliest extant testimony is on the side of these last twelve verses.<sup>28</sup>

How about the allegation that the last twelve verses are non-Markan because of the difference in literary style? Metzger, for instance, argues against the last twelve verses because there are therein 17 words new to the Gospel of Mark.<sup>29</sup> Such an argument is often fallacious because it wrongly assumes that an author has only one uniform style of writing. In any case, Burgon, after a careful comparison of Mark’s first twelve verses with his last twelve verses, concluded,

It has been proved . . . on the contrary, the style of S. Mark xvi. 9–20 is exceedingly like the style of S. Mark i. 9–20; and therefore, that *it is rendered probable by the Style* that the Author of the beginning of this Gospel was also the Author of the end of it. . . . *these verses must needs be the work of S. Mark.*<sup>30</sup>

## THE JOHANNINE COMMA (1 JOHN 5:7–8)

Is there a clear biblical proof text for the doctrine of the Trinity? 1 John 5:7–8 in the KJV reads,

For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth**, the spirit, and the water, and the blood: and these three agree in one (*bold-face added*).

The words in bold constitute the Johannine *Comma* (Greek: *koptein*, “to cut off”). The *Comma* proves the doctrine of the Holy Trinity—that “There are three persons in the Godhead: the Father, the Son, and the Holy



Ghost; and these three are one God, the same in substance, equal in power, and glory” (WSC Question 6).

Why is this verse so seldom used to teach the doctrine of the Holy Trinity? The oft-quoted NT texts for the Trinity are Matthew 3:16–17; 28:19; 2 Corinthians 13:14; and Revelation 4:8; but why not 1 John 5:7f? One will reply, “How can I when my Bible does not have it?” Therein lies the problem; with 1 John 5:7f missing in so many of the modern Bible versions like the NIV, RSV, and NASB, it is no wonder that many Christians are ignorant of this verse. And even if they do know that this verse exists, they hesitate to use it because they have been deceived into thinking that it is not part of God’s Word. *The NIV Study Bible*, for instance, says that 1 John 5:7f “is not found in any Greek manuscript or NT translation prior to the 16th century.” On account of this they argue that 1 John 5:7f is spurious.

It is **not true** that 1 John 5:7f is absent in all pre-sixteenth century Greek manuscripts and NT translations. The text is found in eight extant Greek manuscripts, and five of them are dated before the sixteenth century.<sup>31</sup> Furthermore, there is abundant support for 1 John 5:7f from the Latin translations. There are at least 8,000 extant Latin manuscripts, and many of them contain 1 John 5:7f; the really important ones being the Old Latin which Church Fathers like Tertullian (AD 155–220), and Cyprian (AD 200–258) used. Now, out of the very few Old Latin manuscripts with the fifth chapter of 1 John, at least four of them contain the *Comma*.<sup>32</sup> Since these Latin versions were derived from the Greek NT, there is reason to believe that 1 John 5:7f has very early Greek attestation, hitherto lost. There is also reason to believe that Jerome’s Latin Vulgate (AD 340–420), which has the Johannine *Comma*, was translated from an untampered Greek text he had in his possession, and that he regarded the *Comma* to be a genuine part of 1 John. Jerome in his *Prologue to the Canonical Epistles* wrote, “irresponsible translators left out this testimony [*ie, 1 John 5:7f*] in the Greek codices.”<sup>33</sup> Edward F Hills concluded, “. . . it was not trickery which was responsible for the inclusion of the Johannine *Comma* in the Textus Receptus but the usage of the Latin-speaking Church.”<sup>34</sup>

This leads us to the so-called “promise” of Erasmus. Westcott and Hort advocate—Bruce Metzger—made this claim which became the popular argument against the Johannine *Comma*. He wrote,

Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found—or made to order.<sup>35</sup>

This view against the authenticity of 1 John 5:7f is parroted by anti-KJVists Stewart Custer, D A Carson and James R White. Is this truly what happened? H J de Jonge of the faculty of theology, Leiden University, an authority on Erasmus, says that Metzger’s view on Erasmus’ promise

has no foundation in Erasmus’ work. Consequently it is highly improbable that he included the difficult passage because he considered himself bound by any such promise.<sup>36</sup>

Yale professor—Roland Bainton—another Erasman expert agrees with de Jonge furnishing proof from Erasmus’ own writing that Erasmus’ inclusion of 1 John 5:7f was not due to a so-called “promise” but the fact that he believed “the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome.”<sup>37</sup> The Erasman “promise” is thus a myth!

It has been suggested that the Johannine *Comma* did not come from the Apostle John himself but from an unknown person who invented and inserted it into 1 John 5 so that Christianity would have a clear Trinitarian proof text. Up till this point in time, no one is able to identify this mysterious person who tried to “help” the Church. In any case, it is highly unlikely that 1 John 5:7f is the work of a well-meaning interpolator. When we look at the text itself, the phrase, “*the Father, the Word, and the Holy Spirit*” (emphasis added), naturally reflects Johannine authorship (cf John 1:1, 14). An interpolator would rather have used the more familiar and perhaps stronger Trinitarian formula—“the Father, *the Son*, and the Holy Spirit.” “The Word” or “The *Logos*” of 1 John 5:7f surely points to the Apostle John as its source for it is distinctively John who uses the term “the Word” to mean Jesus Christ in all his writings.

There is nothing in the Johannine *Comma* that goes against the fundamentals of the Christian faith. It is thoroughly biblical, and theologically accurate in its Trinitarian statement. There is really no good reason why we should not regard it as authentic, and employ it as the clearest proof-text in the Scripture for the doctrine of the Holy Trinity.

Epilogue: Deuteronomy 13:1–5 says,

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

## NOTES

- <sup>1</sup> B F Westcott, and F J A Hort, *Introduction to the New Testament in the Original Greek* (New York: Harper and Brothers, 1882), 225.
- <sup>2</sup> See G W Anderson and D E Anderson, *A Textual Key to the New Testament: A List of Omissions and Changes* (London: Trinitarian Bible Society, 1993).
- <sup>3</sup> See John William Burgon, *The Revision Revised: A Refutation of Westcott and Hort's False Greek Text and Theory* (Collingswood: Dean Burgon Society Press, nd), 1–110.
- <sup>4</sup> *Ibid*, 16.
- <sup>5</sup> D A Waite, *Defending the King James Bible*, 2nd ed (Collingswood: The Bible For Today Press, 1996), 56.
- <sup>6</sup> J Harold Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: Wm B Eerdmans, 1964), 77–8.

- <sup>7</sup> D A Carson, *The King James Version Debate* (Grand Rapids: Baker Book House, 1979), 75.
- <sup>8</sup> Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Matthew Black, Carlo M Martini, Bruce M Metzger, and Allen Wikgren, eds, *The Greek New Testament*, 4th rev ed (Stuttgart: United Bible Societies, 1994), 2\*.
- <sup>9</sup> Eberhad Nestle, Erwin Nestle, and Kurt Aland et al, eds, *Novum Testamentum Graece*, 26th ed (Stuttgart: Deutsche Bibelgesellschaft, 1979), 39.
- <sup>10</sup> Gordon D Fee, “The Textual Criticism of the New Testament,” in *The Expositor’s Bible Commentary*, ed Frank E Gaebelein (Grand Rapids: Regency Reference Library, 1979), I:428.
- <sup>11</sup> Gordon D Fee, “The Majority Text and the Original Text of the New Testament,” *The Bible Translator* 31 (1980):107–118.
- <sup>12</sup> Earl Radmacher, and Zane C Hodges, *The NIV Reconsidered* (Dallas: Redencion Viva, 1990), 139.
- <sup>13</sup> *Ibid*, 142–3.
- <sup>14</sup> Alfred Martin, “A Critical Examination of the Westcott-Hort Textual Theory” (ThD diss, Dallas Theological Seminary, 1951), 70, cited in David W Cloud, *Modern Versions Founded upon Apostasy* (Oak Harbor: Way of Life Literature, 1995), 22.
- <sup>15</sup> David Otis Fuller, ed, *Which Bible?* 5th ed (Grand Rapids: Grand Rapids International Publications, 1975), 278.
- <sup>16</sup> *Ibid*, 280.
- <sup>17</sup> *Ibid*, 279.
- <sup>18</sup> *Ibid*, 278.
- <sup>19</sup> Alfred Martin, “A Critical Examination of the Westcott-Hort Textual Theory,” in *Which Bible?*, ed Fuller, 172.
- <sup>20</sup> *The Divine Original* (London: Trinitarian Bible Society, nd).
- <sup>21</sup> D A Waite, *Defending the King James Bible: A Fourfold Superiority* (Collingswood: The Bible For Today, 1992), xi.
- <sup>22</sup> B F Westcott, *The Gospel According to St John* (Grand Rapids: Wm B Eerdmans Publishing Co, 1981), 125, 141–3.
- <sup>23</sup> Quoted by John W Burgon, “The Woman Taken in Adultery: A Defense of the Authenticity of St John 7:53–8:11,” in *Unholy Hands on the Bible*, ed Jay P Green (Lafayette: Sovereign Grace Trust Fund, 1990), F-6.
- <sup>24</sup> For a full discussion, refer to Burgon, *The Revision Revised*.

- <sup>25</sup> Quoted by Edward F Hills, *The King James Version Defended*, 4th ed (Des Moines: The Christian Research Press, 1984), 151.
- <sup>26</sup> John Calvin, *Commentary on the Gospel According to John*, trans William Pringle (Grand Rapids: Baker Book House, nd), 1:319.
- <sup>27</sup> John William Burgon, *The Last Twelve Verses of Mark* (Oxford: James Parker and Co, 1871), v–vi.
- <sup>28</sup> Hills, *The King James Version Defended*, 161–2.
- <sup>29</sup> Bruce Metzger, *The Text of the New Testament*, 2nd ed (New York: Oxford University Press, 1968), 227.
- <sup>30</sup> Burgon, *The Last Twelve Verses of Mark*, 190.
- <sup>31</sup> Greek minuscules: 61 (XVI), 88 (XII), 221 (X), 429 (XIV–XV), 629 (XIV), 636 (XV), 918 (XVI), 2318 (XVIII). See also Michael Maynard, *A History of the Debate Over 1 John 5:7–8* (Tempe: Comma Publications, 1995). This study is full of important data in defence of the Johannine *Comma*; an indispensable volume by a librarian.
- <sup>32</sup> *Ibid*, 19.
- <sup>33</sup> Cited in *ibid*, 41.
- <sup>34</sup> Hills, *The King James Version Defended*, 209.
- <sup>35</sup> Metzger, *The Text of the New Testament*, 101.
- <sup>36</sup> Cited in Maynard, *A History of the Debate Over 1 John 5:7–8*, 265.
- <sup>37</sup> *Ibid*, 252.

## CHAPTER 9

# UNDERMINING GOD’S WORD WITH UNCLEAN HANDS AND IMPURE HEARTS

*“Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully”* (Ps 24:3–4). Thus saith David, the sweet Psalmist of Israel and the “*man after [God’s] own heart*” (1 Sam 13:14).

This question addressed to those who are called to holy orders was not asked of Westcott and Hort, the “angels of light” in the revision of the Textus Receptus, but are now uncovered to be “*false apostles, deceitful workers*” (2 Cor 11:13). “*For there is nothing covered, that shall not be revealed; and hid, that shall not be known*” (Matt 10:26).

Throughout this century, fundamental and conservative seminaries in the West have been dominated by the Dubious Duo, namely, B F Westcott (1825–1901) and F J A Hort (1828–1892) who, like the Philistines, were entrenched in Israel until David’s appearance. “*Now there was no smith found throughout all the land of Israel: . . . But all the Israelites went down to the Philistines, to sharpen every man his share, . . . and his axe . . .*” (1 Sam 13:19–20), so were those scholars (Dr Scrivener<sup>1</sup>) involved in the revision of the English Bible overwhelmed by Westcott and Hort and totally subdued.

As Israel was under Philistine domination, fundamental and conservative seminaries, insofar as USA was concerned, came under their bewitching sway even from the days of B B Warfield (1851–1921). When I was a

student in Faith Theological Seminary, Wilmington, Delaware, in 1948, the “Gospel truth” of Westcott and Hort in textual criticism was covertly imparted to us, knowingly or unknowingly, and we accepted all that was given from the mouth of the New Testament professor. What made an indelible impression upon my mind was that the passage of Jesus pardoning the woman taken in adultery (John 7:53–8:11), the last twelve verses of Mark (16:9–20) and the Johannine *Comma* (1 John 5:7–8) were not in the Bible, but later interpolations. Somehow I could not stomach this spurious “gospel,” because the Lord has promised those who love Him an unction and an anointing that teaches the truth, that no one can beguile them (1 John 2:20, 27).

Dr D A Waite, president of Dean Burgon Society and a leading defender of the King James Version today, gives the same testimony. When he was a student in Dallas Theological Seminary, 1948 to 1953, he also was taught to receive Westcott and Hort as angels from the Lord. Now he has discovered to his dismay how these were not angels from the Lord but from Satan (2 Cor 11:14–15). “*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ*” (2 Cor 11:13).

Peter says,

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of (2 Pet 2:1–2).

How can we know whether a “scholar” like Westcott and a “specialist” like Hort is true or false? By examining their credentials, their life, conduct and their beliefs.

As for the Apostle Paul he could challenge those who beguiled the Corinthians with his credentials, a standard for the test of others.

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a

fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (2 Cor 11:22–28).

The above declaration which gives Paul’s credentials of apostleship, and of a true teacher, is a sharp contrast with the life, conduct and beliefs of Westcott and Hort.

Under a century of conspiracy of silence, the life, conduct and beliefs of Westcott and Hort have been surreptitiously veiled. Now that the conspiracy of silence is shattered, the veil of secrecy is rent by a host of witnesses, viz, Edward F Hills, D A Waite, David Otis Fuller, David W Cloud, G A Riplinger, S H Tow, let us hear them tell the inside story.<sup>2</sup>

You can fool some of the people all the time  
And all of the people some of the time,  
But you can’t fool Mom.

Hort’s mother was a devout Evangelical Christian. She had instructed her son in the most holy faith.

When Hort grew up he rebelled against his mother’s teachings. His mother pleaded with him in one of her letters, that he would not be missing from “the mansions of our Heavenly Father’s House. How happy it will be if we all met there: no one missing of all our household.”

Hort was particularly antagonistic against the traditional position of the Church, holding to the infallibility and inerrancy of Scripture, which he called the “fanaticism of bibliolaters.” His son wrote of him, “Hence he was led to seek firm foundation than he could find to the Evangelical position.”





**B F Westcott**  
(1825–1901)



**F J A Hort**  
(1828–1892)

The DEADLY DUO from Cambridge, Westcott and Hort, harbouring inner hatred for the Biblical faith and a secret love for Rome and Mary Worship, posed as “evangelicals,” and using the corrupt Codex Vaticanus and Codex Sinaiticus, gave the world their Westcott and Hort Greek NT, which ever since has received global acceptance as “the most accurate, authentic and trustworthy.”

Both Westcott and Hort, whether jointly or individually, had denied every fundamental doctrine of the evangelical faith, proving that they were both strangers to the saving grace of God, and enemies of the Gospel of our Lord Jesus Christ.

Yet these unregenerate men applied their unholy hands to God’s Holy Word. Against such our Lord has a warning, “. . . *a corrupt tree bringeth forth evil fruit*” (Matt 7:15–18). Out of their evil fruit, the WH Greek NT, came a multitude of “evil fruits”—a hundred New English versions and perversions—a corrupt tree cannot bring forth good fruit.

His shift from his mother's evangelical upbringing was enhanced by joining the Philosophical Society and by his grandfather, an Archbishop who wanted to interpret the Bible in a manner agreeable to the principle of Philosophy. "*For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water*" (Jer 2:13).

As for Westcott, who was Hort's Siamese twin, we need not go further. A friend wrote of him in regard to his Christian faith, "What a theology it was, how broad, anti-dogmatic and how 'progressive'!" His true colours will be seen as we go on.

Now, when Westcott was an undergraduate at Cambridge University, he organised a club that he called Hermes. According to *Webster's New 20th Century Dictionary* unabridged Second Edition, HERMES in Greek mythology is a god who served as herald and messenger of the other gods, identified by the Romans with Mercury and generally pictured with winged shoes and hat, carrying a caduceus (wand). He was also god of science, eloquence and cunning, the protector of boundaries and commerce, and guide of departed souls to Hades.

Why was the name Hermes chosen for Westcott's club? Evidently for the part he played in communicating with the dead, for this was the beginning that led to further works of darkness.

The Hermes Club met weekly for three years, 1845–48. Hermes was also the origin of Hermaphrodite. According to the *Reader's Digest Oxford Complete Word Finder*, Hermaphrodite is the name of the son of Hermes and Aphrodite in Greek mythology, who became joined in one body with the nymph Salmacis. Thus from Hermes came the fusion of sexes in one person. Hence priests of Hermes wore artificial breasts and female garments.

The question was asked, "Were these young classicists perhaps following Plato's lead in his symposium where he describes homosexual love to be the highest kind?" One secular historian cites letters between members of Westcott's club, and refers to the "intensity" of a homosexual relationship between members (ie, Arthur Sigdwick, Frederick Meyers);

he comments, “I think the homosexuality was not rare among young classicists.”<sup>3</sup>

One evil led to another. “*For they have sown the wind, and they shall reap the whirlwind*” (Hos 8:7). Five years after the founding of the Hermes Club, Westcott was joined by Hort and Benson to start another, viz, the Ghost Club or “Bogey Club,” as scoffers called it. (“Bogey” means “devil.”)

Writing about his and Westcott’s parts in the formation of the Ghost Club, Hort says:

Westcott, Gorham, C B Scott, Benson, Bradshaw, Laud, etc. and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being disposed to believe that such things really exist.<sup>4</sup>

The fact of Benson the Archbishop of Canterbury being interested more in psychic phenomena, in the souls of the dead than of the living, shows what dead wood the Church of England had become. It shows up in sharp relief Westcott’s and Hort’s delving in evil spirits than in the seeking of the Holy Spirit. This is substantiated by Bishop J C Ryle (1816–1900), that the clergy of the Anglican Church, apart from naming the Name of Jesus, could hardly say anything more about Him. Thus while Westcott and Hort were Greek scholars, they knew little of the Old Testament. Did they ever read Moses’ condemnation of the abominations listed in Deuteronomy 18?

There shall not be found among you . . . **a consulter with familiar spirits, or a wizard, or a necromancer**. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee (*Deut 18:10–12; emphasis added*).

Westcott and Hort were friends of Charles Darwin, Sigmund Freud (called a Fraud in the *Straits Times*) and Carl Jung, all enemies of the Cause of Christ.

Westcott and Hort were also secret worshippers of Mary. Westcott wrote from France to his fiancée as early as 1847,

After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighbouring hill . . . . Fortunately we found the door open. It was very small, with one kneeling place; and behind a screen was a “Pieta” the size of life [*ie, a Virgin and dead Christ*] . . . . Had I been alone I could have knelt there for hours (Westcott, *Life of Westcott*, Vol I, 81).<sup>5</sup>

Hort wrote to Westcott, October 17, 1865, “I have been persuaded of many years that Mary-worship and ‘Jesus’-worship have very much in common and in their results” (Hort, *Life of Hort*, Vol II, 50).<sup>6</sup>

Finally, let us examine their beliefs, and disbeliefs. According to D A Waite in *Heresies of Westcott and Hort*, Westcott and Hort, whether jointly or individually, by their own pens have denied or attacked the following fundamental doctrines of “*the faith which was once delivered unto the saints*” (Jude 3). Westcott and Hort denied:

1. the doctrine of the Inspiration of Scripture,
2. the Genesis record of the Creation and the Fall of man,
3. the Deity of our Lord Jesus Christ, His eternal pre-existence and Godhead, His Messiahship, and His sinlessness,
4. the substitutionary atonement of Christ and redemption by His blood,
5. the bodily resurrection of our Lord Jesus Christ,
6. the Second Coming of Christ,
7. the doctrine of Eternal Life,
8. the reality of Heaven and Hell,
9. the personality of the Devil.

Westcott and Hort believed in:

1. the inherent goodness and perfectibility of man,
2. the Darwinian theory of Evolution,
3. the Universal Fatherhood of God,
4. the ultimate salvation of all men,
5. the efficacy of water baptism for Regeneration.

Westcott and Hort were false prophets, ravening wolves in sheep's clothing (Matt 7:15), "*deceitful workers, transforming themselves into . . . ministers of righteousness*" (2 Cor 11:13, 15). Their theories on textual criticism are false and must be rejected. Their NT Greek Text is therefore to be rejected as pernicious poison. And yet a hundred new "Bibles" have flowed from their corrupt source.

Did Westcott and Hort "receive the blessing from the Lord," in their attempt to ruin the Textus Receptus on which the KJV is founded? Was the English Revised Version (1881), the firstfruit of their labours, blessed indeed by the Lord of the Holy Scriptures? Though millions were sold of the New Testament, interest plummeted when the Old Testament was revised after a few years.

In my young days, we used the King James Bible, though I had also a copy of the English Revised Version (RV). But in a matter of a few decades, the RV died of a diseased death. The RV has long gone out of print. Why? Jesus says, "*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire*" (Matt 7:19).

The New International Version (NIV), which is riding high today, is also founded on Westcott and Hort. The NIV has truncated the three most famous sections of Holy Writ, viz, *the pericope de adultera* (John 7:53–8:11), the last 12 verses of Mark and the Johannine *Comma*, and declared them not found in the two oldest manuscripts (Codex Vaticanus and Codex Sinaiticus), which Westcott and Hort aver give us the original. But why the hypocrisy of NIV's retaining them in their truncated form? Sharp businessmen, the NIV publishers know that if they are totally left out, God's children will not buy their product. The NIV would also go out of print like the RV.

Dear Reader, this chapter is written for you who love the Lord, like David, the sweet Psalmist of Israel, the man after God's own heart. Why did God so bless him and honour him? Because of his true-blue loyalty.

When Goliath blasphemed the name of God the Almighty; all Israel fled, including David's three elder brothers. But the young shepherd boy,

roused by the holy indignation from above, cared not for his life, but rushed head on into battle. That holy hatred so galvanised him to action, and that action so upheld by His God, scored total victory that day! What is your attitude to the work of Westcott and Hort? With their unclean hands and impure hearts, they have undermined the text of the Holy Scriptures, even as the Serpent had hated God's Word and questioned, "Yea, hath God said . . .?" (Gen 3:1).

Can you say with David:

Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting (*Ps 139:21–24*).

## NOTES

- <sup>1</sup> "The minority in the Committee was represented principally by Dr. Scrivener, probably the foremost scholar of the day in the manuscripts of the Greek new Testament and the history of the Text. If we may believe the words of Chairman Ellicott, the countless divisions in the Committee over the Greek Text 'was often a kind of critical duel between Dr. Hort and Dr. Scrivener.' Dr. Scrivener was continuously and systematically out-voted" (David Otis Fuller, ed, *Which Bible?*, 5th ed [Grand Rapids: Grand Rapids International Publications, 1975], 291).
- <sup>2</sup> Edward F Hills, *Believing Bible Study* (Des Moines: The Christian Research Press, 1977), 89–112; Fuller, *Which Bible?*, 144–73, 277–82; D A Waite, *Heresies of Westcott and Hort* (Collingswood: The Bible For Today, 1979); G A Riplinger, *New Age Bible Versions* (Munroe Falls: AV Publications, 1993), 391–464; David W Cloud, *For Love of the Bible* (Oak Harbor: Way of Life Literature, 1995), 25–32, 113–215; D A Waite, *Foes of the King James Bible Refuted* (Collingswood: The Bible For Today, 1997), 50–4; S H Tow, "In Defence of the KJV" (See Chapter 14).
- <sup>3</sup> Riplinger, *New Age Bible Versions*, 401.
- <sup>4</sup> *Ibid*, 405.
- <sup>5</sup> Benjamin G Wilkinson, "Westcott and Hort," in *Which Bible?*, ed Fuller, 278.
- <sup>6</sup> *Ibid*, 279.

**CHAPTER 10**  
**UNDERMINING GOD’S WORD BY**  
**TWISTING THE TRANSLATION**  
**ON THE DYNAMIC EQUIVALENCE METHOD AND THE NIV**

God originally gave the Old Testament in Hebrew/Aramaic, and the New Testament in Greek.

But because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them, therefore they are to be translated into the vulgar [*ie*, “common,” or “vernacular”] language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and through patience and comfort of Scriptures, may have hope (*WCF I:8b*).

*The Almanac of the Christian World* (1991–2 ed) has the following statistics on Bible translations: (1) Bible portions—899 languages, (2) Testaments—715, and (3) Complete Bibles—314. The Bible can be found in many languages of the world today. This is surely in partial fulfilment of Christ’s Great Commission to His Church in Matthew 28:18–20. However, the Church should not only be concerned with the quantity but also the *quality* of translations. The latter has to do with the method employed in translating the Scriptures. It is important that the Scriptures be translated accurately. William Tyndale’s testimony is noteworthy,

I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God’s Word against my conscience, nor would this day, if all that is



## **WILLIAM TYNDALE (1494–1536)**

William Tyndale, master linguist of Oxford and Cambridge Universities, gave his people their first Bible translated from the original languages. By selfless toil, he completed translating the NT in 1525 and most of the OT before his death. Tyndale's Bible became a forerunner of the King James Bible (1611).

His testimony on translation,

I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me.



in the earth, whether it be pleasure, honour, or riches, might be given me.

This same attitude ought to be adopted by every translator of Scripture.

There are two methods of Bible translation: (1) the formal equivalence, and (2) the dynamic equivalence method. Formal equivalency is the literalistic approach which translates the words of the original language into *the equivalent words* of the receptor language. It is word-for-word translation (eg, Matthew 1:23 cf Isaiah 7:14; Matthew 27:46 cf Psalm 22:1). Since every word of the Bible is inspired of God, it goes without saying that a translation of His Word must be done as literally as possible, reproducing accurately in the receptor language what is written in Hebrew, Aramaic, and Greek. The verbally inspired nature of Scripture demands formal equivalence to be the only acceptable method in Bible translation. The operating principle of this method of translation is “as literal as possible, as free as necessary.” In other words, it is not an interlinear or woodenly literal approach. This philosophy of translation has been the standard for most Bible translators throughout the centuries.

Dynamic equivalency is the popular method of Bible translation used today. This new method is a result of unbelief or compromise. The people who are especially comfortable with this method are those who believe the concepts contained in the Scriptures are inspired, not the words. The Trinitarian Bible Society has correctly observed,

In recent years, however, there has arisen a group of scholars who no longer believe in the importance, and often the inerrancy and inspiration, of the individual words of Scripture. These men believe instead that it is the thoughts or the truth behind the words that is important. . . . This view is called the dynamic view of Scripture; transferred into the realm of translation, this is referred to as dynamic equivalence. The aim of dynamic equivalence translation is not word-for-word accuracy, but thought-for-thought equivalence.<sup>1</sup>

The dynamic approach is thus not really Bible translation, but Bible *interpretation*. In dynamic equivalency, the job of the translator is

to CREATE a lively Bible by his clever rephrasing of Scripture into colloquial language. “Equivalency” no longer means that the translator

strives as perfectly as possible for an equal transfer of the words and structure of the original. Rather, the emphasis is on a general equivalency, with the translator having great freedom to restate, change, add to, and take away from the original writings.<sup>2</sup>

The meaning of the text is thus no longer solely dependent on the original text itself; it is now made dependent on the thoughts or views of the translator. The dynamic equivalence method may be well and good on ordinary, human literature, but it is certainly not suitable for supernatural, divine literature—the Holy Scriptures—where every word to its jot and tittle is God-breathed. God warns against any attempt to add to, subtract from, and change His Word (Deut 4:2; Rev 22:18–19).

The very loose dynamic equivalence approach to translating the Scriptures has resulted in a number of unreliable Bible versions. These have subtly undermined certain fundamental doctrines of the Christian faith. The most popular dynamic equivalence version at this time is the New International Version (NIV). This inaccurate version has attacked the Written Word and the Living Word.

### **ATTACK ON THE DOCTRINE OF THE DIVINE PRESERVATION OF HOLY SCRIPTURES**

Psalm 12:6–7 says, “*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep **them**, O LORD, thou shalt preserve **them** from this generation for ever*” (emphasis added). This is a very explicit proof-text on God’s promise to preserve His Word. How did the NIV render this verse? The NIV reads, “And the words of the LORD are flawless, like silver refined in a furnace of clay, purified seven times. O LORD, you will keep *us* safe and protect *us* from such people forever.” Note the change from “keep them” to “keep *us*,” and “preserve them” to “protect *us*.” They changed the pronouns from third plural (ie, “them”) to first plural (ie, “us”). Is this a correct or accurate translation? In the Hebrew, the first word is תשמרם (*tishmerem*). The *-em* suffix means “them” not “us.” He will keep “them” (so KJV) is correct. The second word is תצננו (*titzrennu*). The *-ennu* suffix (with an energetic *nun*) is third singular (ie, “him”), not first plural (ie, “us”). The energetic *nun* is emphatic (ie, “every one of them”). So it should be

translated preserve “them” (ie, “every single one of His words”) not “us” (ie, people). By incorrectly and inaccurately translating Psalm 12:7, the NIV has effectively removed the doctrine of Bible preservation from this text.

The NIV has not only attacked the Written Word, it has also attacked Living Word—the Person of Christ—in at least these three places.

### **ATTACK ON THE ETERNAL GENERATION OF GOD THE SON**

The eternal generation of the Second Person of the Holy Trinity (ie, Jesus is the eternally begotten Son of God) is an important doctrine of the Christian Faith. The 4th century Athanasian and Nicene Creeds state that Jesus is both Son and God “*only-begotten*, . . . of the Father before all the ages.” The Westminster Confession of Faith (1648) likewise followed the ancient creeds in describing the relationship that exists within the Godhead:

In the unity of the Godhead, there be three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is *eternally begotten* of the Father; the Holy Ghost eternally proceeding from the Father and the Son (*II:3; emphasis added*).

All three ancient creeds describe Christ as only begotten, or eternally begotten. Now you know that every doctrine must be based on the Bible. Where in the Bible do we find Jesus being described as the only begotten Son of God? If you have the KJV you will find it in John 1:14, 18; 3:16, 18; and 1 John 4:9. But if you are using the NIV, you will have a hard time finding it. The term “only begotten” with reference to Christ has been conveniently removed by the NIV. It mistranslates the Greek *μονογενῆ* (“*monogenês*”) as “one and only.” Problem is *monogenês* does not just mean “one and only.” The Greek *monogenês* comes from 2 words: *monos* meaning “only” and *gennaô* meaning “to beget” or “to generate.”<sup>3</sup> The KJV translates it literally and accurately as “only begotten.” The NKJV’s criticism of the NIV’s “dynamic” rendering of *monogenes* is worth noting,

Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to

reflect a specific and vital sense. For example, references to Christ in some versions of John 3:16 as “only Son” or “one and only Son” are doubtless dynamic equivalents of sorts. However, they are not actual equivalents of the precisely literal “only begotten Son,” especially in consideration of the historic Nicene statement concerning the person of Christ, “begotten, not made,” which is a crucial Christian doctrine.<sup>4</sup>

The NIV goes counter to reformed theology. The WCF teaches according to the Scriptures that Jesus “the Son is eternally begotten of the Father.” Now if I were to teach a class on the WCF, we come to this point on the eternal generation of the Son, and one of you were to ask me this question: “In which verse of the Bible is Jesus described as the only begotten Son of God?” If I have the NIV as my Bible, I would be dumbstruck. The NIV has removed this important teaching on the person of Christ from the Scriptures. It has subtracted from God’s Word; a very dangerous thing to do (Rev 22:19). That is why we cannot trust the NIV. Instead of telling us what God says, it tells us what man thinks God is saying. The NIV is thus an interpretation, and not a translation of the Bible.

### **ATTACK ON THE VIRGIN BIRTH OF CHRIST**

In Luke 2:33 we read, “*And Joseph and his mother marvelled at those things which were spoken of him*” (KJV). In the NIV, it reads like this, “*The child’s father and mother marvelled at what was said about him.*” Do you see the problem here with the NIV? The NIV makes Joseph the father of Jesus! The NIV’s rendering of this verse is totally out of line for the following reasons: (1) the word “child” is not in the traditional Greek text, (2) the word “father” is also not there, (3) the possessive pronoun “his” is connected to Mary alone (ἡ μήτηρ αὐτοῦ), and does not include Joseph. Those who do not know better would probably come to the conclusion that Joseph was the direct, natural father of Jesus. The NIV has caused Luke to contradict the virgin birth. Jesus has only one Father, and He is none other than the First Person of the Holy Trinity. Joseph was neither physically nor spiritually the father of Jesus.

However, NIV advocates will point out verse 41 which called Joseph and Mary “his parents” (so KJV as in NIV). The fact that Joseph and Mary

were indeed parents of Jesus—Joseph being legally a “parent” and not naturally the “father” of Jesus—would prove the point that the biblical writers were careful not to attribute the title “father” to Joseph, for Jesus has only one Father, and that is His Father in Heaven—the First Person of the Holy Trinity. In verse 43, we again see the inspired writers carefully distinguishing Joseph’s actual relationship with Jesus by the words “*Joseph and his mother,*” again purposely avoiding calling Joseph His “father.” Jesus Himself refused to call Joseph His “father,” and gently corrected His mother when she said, “*thy father and I have sought thee*” (v 48), which drew this response, “*How is it that ye sought me? wist ye not that I must be about my **Father’s** business?*” (v 49). Why did not Jesus use “God,” or “the Lord,” but “Father” at this juncture? It is to correct any misconception that Joseph was in any way His “father”; God alone was His Father.

### ATTACK ON CHRIST WHO IS BOTH GOD AND MAN

1 Timothy 3:16 has to be one of the clearest texts of Scripture proving the full deity and full humanity of Christ, “*And without controversy great is the mystery of godliness: **God was manifest in the flesh,** . . .*” But from the NIV, you would have a difficult time proving this. Instead of the reading, “*God was manifest in the flesh,*” you have “He appeared in a body.” The NIV obscures (1) the deity of Christ by removing “God” and replacing it with just “He,” and (2) the humanity of Christ by replacing “the flesh,” with “a body” (a body may not necessarily be of “flesh and blood”). The word in the original is σὰρξ (*sarx*), “flesh,” not σῶμα (*sōma*), “body.” It is also interesting and significant to note that the KJV translators never rendered *sarx* as “body” and *sōma* as “flesh.”<sup>5</sup> The KJV recognised the distinction between the two; something the NIV translators obviously failed to do, having exalted method over theology.

Since we are at 1 Timothy 3:16, a comment on why the NIV reads “He” and not “God” is appropriate. The NIV chose to adopt a Westcott-Hort reading of the text. According to Westcott and Hort, since the Sinai and Vatican codices read “he who,” instead of “God,” it must be the correct reading. And mind you, this is over against *the majority* of the Greek

manuscripts which read Θεός (*theos*), “God,” instead of ὁσος (*hos*), “he who.” Many modern versions like the NIV happily follow Westcott and Hort in corrupting the Word of God. Lovers of God’s Word should refrain from using a version which not only wrongly translates the Bible, but also supports the unbelieving views of Westcott and Hort.

Twisted translations exist. Dynamic Equivalence Bible versions are unfaithful to the original, and untrustworthy for personal use. Such versions are the NIV, the Living Bible (including the New Living Bible), Today’s English Version (TEV or Good News for Modern Man), and Contemporary English Version (CEV).

\* \* \* \* \*

Another example of undermining God’s Word by twisting the translation may be taken from an article by Timothy Tow, published in *The Burning Bush*, under the caption, “NIV Turns ‘Land of Sinim’ into ‘Region of Aswan’ by a Twist of the Ball-Pen!”<sup>6</sup> This is an attack on the Old Testament and reads as follows:

The translation of KJV of Isaiah 49:12, “*Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim*” from the Hebrew text,

הנהואלה מרטק יבאו והנהואלה משפן ומין ואלה מארך סינין

is correct. How does the NIV differ to translate סינין (*me’eres sinim*) into “from the region of Aswan”?

The word “Sinim” in Hebrew is סינין. And the word for “Aswan” according to the NIV in Ezekiel 29:10 and 30:6 is סונה. Now סינין is pronounced “Sinim” but סונה which is pronounced “Seveneh” is translated “Aswan.” But why is סינין at Isaiah 49:12 by a twist of the NIV’s ball-pen also become “Aswan?” Even the non-Hebrew reader can see that Sinim (סינין) and Aswan (סונה) are two different words. Perhaps the NIV translators think they can palm off their ware to the unwary non-Hebrew English reader.

Another difference between the KJV and NIV translations is the NIV rendering of אֶרֶץ (*'eres*) into “region” whereas ארץ has always been translated “land,” “earth,” or “ground.” Now if the NIV translates “the *land* of Zebulon” and “the *land* of Naphtali” from the word אֶרֶץ (Isa 9:1) and Zebulon and Naphtali are small tribes, why does not NIV use the word “region” here? The right word for “region” in Hebrew is טבל according to the Hebrew lexicon.<sup>7</sup> There is no valid reason to translate אֶרֶץ as “region” except for the sinister purpose of demoting the Land of Sinim into some Egyptian outback.

The land of Sinim, according to Hastings’ *Dictionary of the Bible*, from the context, must have been the extreme south or east of the known world.<sup>8</sup> The LXX (Septuagint) favours the view that a country in the east is intended, and some modern commentators have identified Sinim with China, the land of the Sinae. The ancients’ view that Sinim refers to China is attested overwhelmingly by continuing modern Hebrew usage. My English-Hebrew, Hebrew-English lexicon by Prof M Segal and Prof M B Dagut, says China is סִינָה (Sin) and Chinese is סִינִי.<sup>9</sup> The root of “Sinim” is “Sin,” so “Sinim” points most assuredly to China and not to Aswan, which is translated from a different word סוּנָה as stated above. Thus, one who is well-versed in Chinese is called a sinologue and sinology is the study of Chinese language, history, customs, etc; and the war between China and Japan was called the Sino-Japanese war.

Let me quote from Dr Allan A MacRae my teacher on the above subject under discussion. In his *Studies in Isaiah*, Dr MacRae says as a matter of fact:

In verse 12 the remarkable extent of the work of the servant is clearly indicated with people coming to his light from the north and from the west and even from the land of Sinim (China). What a marvelous prediction of the extension of the gospel of deliverance from sin through the servant of the Lord to the very ends of the world! How wonderfully it has been fulfilled in these days when groups of believers have come to the Savior from so many sections of the earth, even including this very land of China, which must have seemed in the days of Isaiah to be the utmost fringe of civilization. Truly He has become “a light to the Gentiles.”<sup>10</sup>

Furthermore, let us see how the translators of the Chinese Bible (和合本) treat the Hebrew text. They translate the land of Sinim as 秦国, the Kingdom or Country of Chin, and “Chin” is a root word for China, verily, as it was *Chin Shih Hwang Ti*, the first Emperor who united the many ancient states into one China. This is a good translation in the tradition of the LXX, and in line with time-honoured Hebrew usage to this day.

Speaking from my experience as a Certified Chinese Interpreter of the Supreme Court, Singapore in my young days, whenever there was any doubt in the translation of a Chinese document into English, the Judge would know exactly and objectively what the original says, and not some dynamic equivalent, the subjective NIV style. The KJV renders the Hebrew and Greek of the Bible without subtraction or addition, least by juggling, when מֵאֶרֶץ סִינִין can be twisted to read “from the region of Aswan.” Let us have an answer from the learned NIV translators.

## NOTES

- <sup>1</sup> G W Anderson, and D E Anderson, *New International Version: What Today's Christian Needs to Know about the NIV* (London: Trinitarian Bible Society, nd), 3.
- <sup>2</sup> David W Cloud, *Dynamic Equivalency: Death Knell of Pure Scripture* (Oak Harbor: Way of Life Literature, nd), 4.
- <sup>3</sup> There is an argument which says that *-genês* does not come from *gennaô* (“to beget”), but *ginomai* (“to become”). It goes on to argue that since *ginomai* refers to a “category” or a “kind,” *monogenês* has to mean “only one of its kind” or “unique.” But this is unlikely. The root *gen* seems closer to *gennaô* than to *ginomai*. Even if *-genês* is *ginomai* and not *gennaô*, there is no real problem. *Ginomai* and *gennaô* are related words. They can be taken synonymously. *Ginomai* is a well attested quasi-passive of *gennaô*, and does contain the idea of begetting (see F F Bruce, *Commentary on Galatians*, NIGTC [Grand Rapids: Wm B Eerdmans Publishing Co, 1982], 195). Büchsel agrees, “In the NT μονογενῆ . . . means ‘only begotten.’ . . . In Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9 μονογενῆ denotes more than the uniqueness or incomparability of Jesus. In all these verses He is expressly called the Son, and He is regarded as such in 1:14. In Jn. μονογενῆ denotes the origin of Jesus. He is μονογενῆ as the only-begotten” (*TDNT*, sv “μονογενῆ,” by F Büchsel, 4:739, 741). The origin of Jesus is His preexistence as God Himself. As the only begotten Son of God,



Jesus shares the same essence with God the Father. See also John V Dahms, “The Johannine Use of Monogenes Reconsidered,” *New Testament Studies* 29 (1983):222–232.

- <sup>4</sup> *The New King James Version* (Nashville: Thomas Nelson Publishers, 1982), iv.
- <sup>5</sup> See Yeong Shoon Lau, “A Textus Receptus-King James Version Greek-English Lexicon of the New Testament,” (MDiv thesis, Far Eastern Bible College, 1997), 214, 228.
- <sup>6</sup> Timothy Tow, “NIV Turns ‘Land of Sinim’ into ‘Region of Aswan’ by a Twist of the Ball-Pen!” in *The Burning Bush* 2 (1996):73–5.
- <sup>7</sup> *BDB*, sv “טבל,” 286.
- <sup>8</sup> James Hastings, ed, *Dictionary of the Bible*, sv “Sinim.”
- <sup>9</sup> מולך אנניזענרי *English-Hebrew Dictionary*, sv “China,” “Chinese.”
- <sup>10</sup> Allan A MacRae, *Studies in Isaiah* (Hatfield: Interdisciplinary Biblical Research Institute, 1995), 237. See also MacRae’s *The Gospel of Isaiah* (Chicago: Moody Press, 1977), 109–12. Edward J Young wrote likewise, “In any attempt to identify the land of Sinim we must look for a place far from Palestine. An ancient interpretation would identify it with China, . . .” (Edward J Young, *The Book of Isaiah*, NICOT [Grand Rapids: Wm B Eerdmans Publishing Co, 1972], 3:282, 294).

## CHAPTER 11

# UNDERMINING GOD’S WORD BY SUBTLE HERMENEUTICS

The word of God given to Adam and Eve was sure and certain, “*Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die*” (Gen 2:16–17). Adam and Eve obeyed with all their heart until temptation came.

In order to entice them, Satan through the Serpent put a new interpretation, “*Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die*” (Gen 3:1, 4). Satan undermined God’s Word by his subtle hermeneutics.

The tactic of subtle hermeneutics which Satan used in the time of man’s innocency, he employs today to undermine the Word of God. “*Yea, hath God said?*” To what was surely God’s word, Satan put a big question mark, and then Eve’s faith in God’s word was undermined.

God says what He means, and means what He says. His speech is Yea, yea, Nay, nay, straight to the point. The prophet Isaiah says, “*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*” (Isa 7:14). Matthew correctly interprets, “*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, . . .*” (Matt 1:22), and he applies the prophecy to the virgin Mary. But what does the hermeneutics of Walter C Kaiser Jr say? No, not the virgin Mary or Jesus, her firstborn Son, conceived of the Holy Spirit, is the fulfilment, but Ahaz’ wife and her son Hezekiah instead!

There is a method of Bible interpretation that has grown popular among evangelicals. This method of Bible interpretation is called “the analogy of antecedent Scripture.” It was introduced by Walter C Kaiser Jr in his book *Toward an Exegetical Theology* (1981). In Kaiser’s words, the analogy of antecedent Scripture has to do with the “‘pre-understanding’ of both the writer and of those in his audience who were alert to what God had revealed prior to this new word of revelation.”<sup>1</sup> Kaiser believes that the biblical writers did not write better than they knew.<sup>2</sup> Thus, the meaning of a biblical text must be restricted to (1) the intent of the human author who penned the words, and (2) the original recipient’s understanding of those words. According to Kaiser, “Only the doctrine and the theology prior to the time of the writer’s composition of his revelation . . . may be legitimately used in the task of theological exegesis.”<sup>3</sup> Simply put, it is wrong for the Bible student, in his attempt to ascertain the meaning of God’s Word in the Old Testament, to go to the New Testament for help.

In an attempt to demonstrate how his method of interpreting Scripture is to be applied, Kaiser chose the prophecy of the virgin birth of Christ in Isaiah 7:14.<sup>4</sup> Forbidding the use of Matthew’s fulfilment text (Matt 1:22–23) to shed light on Isaiah’s prophecy, he concluded that the Immanuel of Isaiah 7:14 was Hezekiah, and the “virgin” was Ahaz’ wife, the queen. Kaiser says that “*only Hezekiah meets all the demands of the text of Isaiah*, and yet demonstrates how he could be part and parcel of that climactic messianic person who would complete all that is predicted in this Immanuel prophecy.”<sup>5</sup> Kaiser’s “analogy of antecedent Scripture” necessitates an eighth century BC fulfilment of Isaiah 7:14. If Matthew 1:22–23 did not exist, Isaiah 7:14, by Kaiser’s standards, should be considered non-messianic! In this connection, Bratcher’s ridicule of dual or typical fulfilment advocates should not be taken lightly. He said,

To try to maintain that the prophecy referred to, and was historically fulfilled in, the normal birth of a boy in the time of Ahaz, and also referred to, and was Messianically fulfilled in, the virgin birth of Jesus Christ some 700 years later, is simply an attempt by the Scripture interpreter to have his hermeneutic cake and eat it too.<sup>6</sup>

Kaiser's hermeneutics or method of Bible interpretation is fallacious. The idea that the intent of the human author is the final level of the exegetical procedure, and that it can be ascertained only from the amount of prior information available to the text under consideration should be seriously questioned. Scripture interprets Scripture. The best commentary on the Bible is the Bible itself. The Old and New Testaments are inextricably linked. That is why Augustine said, "The New is in the Old contained and the Old is by the New explained," and "The New is in the Old concealed, and the Old is by the New revealed." The Westminster divines affirmed, the infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly (*WCF I:9*).

The New Testament sheds much light into the contents of the Old Testament. While it is true that the historical context is important in determining the authorial intent of a text, it is also crucial to realise that biblical revelation transcends time. Hanke was correct to point out that "many prophetic and especially messianic texts in the Old Testament have a setting quite foreign to the context in which they are found; they appear as a kind of prophetic parenthesis."<sup>7</sup> Thus, it is extremely important to see how God has unfolded His soteriological plan as revelation progressed. The interpreter's use of the New Testament to ascertain the meaning of the Old Testament allows him to appreciate the continuity that is inherent in biblical revelation. This is because all Scripture is Christ-centred. God revealed Himself a bit at a time in the Old Testament, but in the New Testament He revealed Himself fully in Christ His Son (John 1:18; 14:9; Heb 1:1–3). Although the immediate historical context of a text is important in determining which portion of the prophetic passage was immediately relevant to the people then, the meaning of the text must ultimately rest upon the wider context of canonical Scripture taken as a whole. Kunjummen correctly criticises Kaiser's hermeneutics,

The analogy of *antecedent* Scripture as a strict canon of interpretation is not a valid one. . . . When later revelation clearly identifies the serpent of Genesis 3 as Satan (Rev 12; 20:2), the knowledge of such identity

cannot and should not be shut out from the interpreter's mind. When Christ said in John 8:56 that Abraham rejoiced to see his day, this becomes a fact of Abraham's life and history even though the information is provided to the interpreter much later in the canon. If messianic awareness is attributed to Abraham, his life and history will be perceived and interpreted with altered emphasis. . . . When the NT reveals more facts concerning the persons and events of the OT than is available in the OT . . . , it is essential to approach the interpretation of the relevant portions of Genesis and the rest of the canon in the light of these facts.<sup>8</sup>

The hermeneutical method of Kaiser displays an obsessive preoccupation with the human intent at the exclusion of the divine intent of Scripture. Kaiser apparently failed to correctly understand what the divine authorship of the Holy Scriptures entails. It is God's mind that the interpreter of Scripture should seek, not just how the human writers and their readers would have understood the revelation given to them at that particular point in time. Indeed, there were occasions when the biblical writers themselves did not fully understand what God had revealed (Dan 12:8; 1 Pet 1:10–12). Since the Bible is God's Word, it is not the human but the divine intent that determines the meaning of a prophetic text. The New Testament is God's infallible commentary on the Old Testament.

That the New Testament is God's infallible commentary on the Old Testament is also the teaching of Charles Hodge. He says,

If the Scriptures be what they claim to be, the Word of God, they are the work of one mind, and that mind divine. From this it follows that Scripture cannot contradict Scripture. God cannot teach in one place anything which is inconsistent with what he teaches in another. Hence Scripture must explain Scripture. . . . This rule of interpretation is sometimes called the analogy of Scripture, and sometimes the analogy of faith. There is no material difference in the meaning of the two expressions.<sup>9</sup>

Concluding this discussion, we note that Kaiser has blatantly maintained that Isaiah 7:14 is fulfilled in king Ahaz' wife and their son Hezekiah. Is that so? "*He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own*

*craftiness: and the counsel of the froward is carried headlong”* (Job 5:12–13).

Adopting another style of hermeneutics, the general editor of the *Evangelical Study Bible, King James Version*, Harold Lindsell, comments on Isaiah 7:14 to have a double fulfilment, first in Isaiah’s wife (Isa 8:1–4) and only after that in the virgin Mary. “*I am the LORD: that is my name: and my glory will I not give to another*” (Isa 42:8). For the virgin Mary to take second place after Isaiah’s wife detracts from the glory of God, and that “*will I not give to another.*”

Then comes a third interpretation and this one is the *NIV Study Bible (New International Version)*, general editor Kenneth Barker. It says the virgin “may refer to a young woman betrothed to Isaiah (8:3) who was to become his second wife (his first wife presumably having died after Shear-Jashub was born).” This second wife of Isaiah is “a type (a foreshadowing) of the Virgin Mary.”

Three types of man-made hermeneutics have produced three different answers. But we have “*an unction from the Holy One*” (1 John 2:20).

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

We rather abide in what Matthew, by the Holy Spirit, says, that Isaiah 7:14 is fulfilled **only** in the immaculate virgin Mary and Jesus our Lord. Period.

Epilogue: Jesus says, “*But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of [D]evil*” (Matt 5:37). Amen.

\* \* \* \* \*

In contradistinction with Walter C Kaiser’s subtle-like-the-snake hermeneutics, it is our pleasure to present a glimpse of Calvin’s stand on the Holy Scriptures, and his honest hermeneutics.



## JOHN CALVIN (1509–1564)

*by the Prince of Preachers, C H Spurgeon*

“Among all those who have been born of women, there has not risen a greater than John Calvin. No age before him ever produced his equal, and no age afterwards has seen his rival. In theology, he stands alone, shining like a bright fixed star, while other leaders and teachers can only circle around him, at a great distance, with nothing like his glory or his permanence. Calvin’s fame is eternal because of the truth he proclaimed; and even in heaven, although we shall lose the name of the system of doctrine which he taught, it shall be that truth which shall make us strike our golden harps, and sing: *‘Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory for ever and ever.’* For the essence of Calvinism is that we are born again, ‘not of blood, nor of the will of the flesh, nor of the will of man, but of God.’”

## RULES FOR BIBLE INTERPRETATION FROM VOLUME I OF CALVIN'S *INSTITUTES*<sup>10</sup>

Before making this brief survey of Calvin's hermeneutical principles from his own masterpiece, *Institutes of the Christian Religion*, it may be profitable to state his views on the nature of the Scripture.

1. The Scripture is like a pair of spectacles whereby man's dim eyes receive a clear view of the true God, without which what man sees is a confused notion of Deity.
2. The Scripture is God's spoken Word to man, to direct him to the knowledge of salvation in God the Redeemer, where the natural Revelation only leads man to such knowledge of God the Creator as to render him inexcusable for turning away from the truth of God.
3. The spoken Word of the Scripture came to man from the very beginning in Adam, and was repeatedly given to the patriarchs and prophets until the close of the canon.
4. Being the only source of true and sound doctrine God has preserved for us today, the Scripture is our only rule of faith and practice.
5. Since God does not favour men with oracles as in olden days, the Scripture, upon satisfaction of its divine origin, must be regarded as authoritative, as audible words of God falling upon our ears. Calvin does not seek to defend the truth of verbal inspiration. He emphatically states it.
6. The Scripture does not rely on the suffrages of the Church for authenticity, as though the eternal and inviolable Word of God depended on the arbitrary will of men. Man knows the Scripture to be the Word of God as he distinguishes light from darkness. Thus, knowing it to be God's Word, he humbly bows in submission to its authority. Such knowledge is brought about by the inward confirmation of the Holy Spirit.

Calvin's hermeneutical principles are built on such sure and firm foundation as the above statements on the Word of God.



As his principles of interpretation of the Scripture are widely scattered through the books and not sequential in treatment, I shall deal with them as they are gleaned along the pages. I shall endeavour to reduce the prolixity of Calvin's language to as concise a statement as possible, in the form of a rule.

A. The chief end of the Scripture is to direct man to Salvation in God the Redeemer; hence, with regard to things of little importance to edification, the Scripture remains either wholly silent or but cursorily touches on them. God has deemed it sufficient to reveal to us the fact that He created the heaven and the earth, the stars and the planets. He does not give us a minutely detail account of how He created the remaining hosts of heaven. Thus, in the quest of truth, one rule of sobriety is to be remembered.<sup>11</sup>

**Rule I** “Concerning obscure subjects, do not desire to know anything beyond the information given us in the Divine Word.”

**Rule II** “The motive of reading the Scripture is the meditation upon things conducive to edification, not curiosity.”

These rules may well be learnt by such as are addicted to arguing about the number of angels that might dance on a pin point, and by modern “prophets” who delight in straining a word of Scripture to prove God's foreknowledge of the atom bomb.

B. Hebrew usage of a pair of synonyms to describe a thing is a phenomenon outstanding in the Old Testament. Hence, *תצלם* (*tslm*, meaning “image”) and *דמות* (*dmt*, meaning “likeness”) are used mutually, interchangeably, to express the fact that man was made in the likeness of God. For one Osiander to display such subtlety of interpretation as to confine *תצלם* to the substance of the soul, and *דמות* to its qualities is silly. For, these are not technical words, as Moses so proved a little after. While reciting the same thing, he refers to the image of God only, but makes no mention of his likeness.<sup>12</sup>

**Rule III** “The Bible is not like a text book of science with a strictly technical terminology; hence no word is to be taken as a technical term until proved to be such.”

**Rule IV** “Hebrew usage of synonyms to describe a single object is an aid to determining the meaning of the same.”

**Rule III** should aid one confronted with such terms as “day of the Lord,” “in that day,” “forever,” and **Rule IV** is a help in understanding Hebrew poetry.

C. The law of a country prohibits the commission of an outward offence, an external act, but God, being a moral legislator, while prohibiting the outward act forbids also the internal thought or desire. Hence, His moral law must not only apply to man literally and externally, but also spiritually. Thus, the sixth commandment not only forbids the outward act of murder, but also the inward act of hatred and wrath. Theft includes avarice, adultery includes lust, lying includes a crooked heart.<sup>13</sup>

**Rule V** “God’s moral law applies to both external and internal acts of men.”

D. Christ refutes the Pharisaical traditions of interpretation and replaces them with His teaching.

**Rule VI** “Christ is our model interpreter.”

E. Persons who have not grasped the oneness of Christ with the Old Testament have pretended Christ to be another Moses, giver of an evangelical law far superior to Old Testament laws, thus giving rise to a pernicious maxim. These men have supposed that Christ made additions of a nobler nature to the Law, which He never did.

**Rule VII** “The New Testament is complementary to the Old. It harmonises with the Old Testament, does not supersede it.” [*Take note, Walter Kaiser!*]

F. While God’s commands and prohibitions always imply more than the words express, we must not permit a Lesbian rule of immoderate and excursive liberty. We must find a golden mean of a straight and steady course to the will of God. We must inquire how far our interpretation ought to exceed the limits of the expressions, that it may evidently appear, not to be an appendix of human glosses annexed to divine law, but a

faithful interpretation of the pure and genuine sense of the legislator. In all commandments, the figure synecdoche is so conspicuous that he, who would restrict the sense of the law within the narrow limits of the words, is ridiculous.

**Rule VIII** “In interpreting God’s moral law, the exposition should be directed to the design of the precept.”

**Rule IX** “In regard to every precept, it should be considered for what end it was given.”

**Rule X** “After having known the full meaning of such precept, we must draw an argument from the commandment to the opposite of it; if this please God, the contrary must displease Him.”

**Rule XI** “An injunction of anything good is a prohibition of the opposite evil.”

The above studies of Calvin’s principles of Bible interpretation are brief but profitable. They have served me as a valuable guide to the proper understanding of the Scripture.

## NOTES

- <sup>1</sup> Walter C Kaiser Jr, “The Single Intent of Scripture,” *Evangelical Roots*, ed Kenneth Kantzer (New York: Thomas Nelson Publishers, 1978), 140.
- <sup>2</sup> Walter C Kaiser Jr, *The Use of the Old Testament in the New* (Chicago: Moody Press, 1985), 18–19.
- <sup>3</sup> Kaiser Jr, “The Single Intent of Scripture,” 140.
- <sup>4</sup> Walter C Kaiser Jr, “The Promise of Isaiah 7:14 and the Single-Meaning Hermeneutic,” *Evangelical Journal* 6 (1988):55–70.
- <sup>5</sup> “Instead of using the NT or subsequent OT texts and ideas to interpret . . . the old material—an outright act of rebellion against the author and his claim to have received divine authority for what he reports and says—we urge the new biblical theologian to provide the exegete with a set of accumulating technical, theological terms, identifications of the key interpretive moments in the history of God’s plan for man, and an appreciation for the range of concepts grouped around a unifying core—all of these according to their historical progression

in time” (Walter C Kaiser Jr, *Toward an Old Testament Theology* [Grand Rapids: Zondervan Publishing House, 1978], 19).

<sup>6</sup> Robert G Bratcher, “A Study of Isaiah 7:14,” *The Bible Translator* 9 (1958):115.

<sup>7</sup> Howard A Hanke, *The Validity of the Virgin Birth* (Grand Rapids: Zondervan Publishing House, 1963), 25.

<sup>8</sup> Raju D Kunjummen, “The Single Intent of Scripture: Critical Examination of a Theological Construct,” *Grace Theological Journal* 7 (1986):102–3.

<sup>9</sup> Charles Hodge, *Systematic Theology*, 3 vols (Grand Rapids: Wm B Eerdmans Publishing Company, 1981), I:187.

<sup>10</sup> Timothy Tow, “Rules for Bible Interpretation from Volume I of Calvin’s ‘Institutes’,” *The Malaysia Christian* 1 (1951):6–7.

<sup>11</sup> John Calvin, *Institutes of the Christian Religion*, trans John Allen, 2 vols (Philadelphia: Presbyterian Board of Christian Education, nd), I:181–2.

<sup>12</sup> *Ibid*, I:207.

<sup>13</sup> *Ibid*, I:401.

**CHAPTER 12**  
**UNDERMINING GOD’S WORD BY**  
**SUBTLE STUDY BIBLES**  
**ON THE TWISTING OF THE STRICTLY**  
**MESSIANIC PROPHECY OF**  
**ISAIAH 7:14**

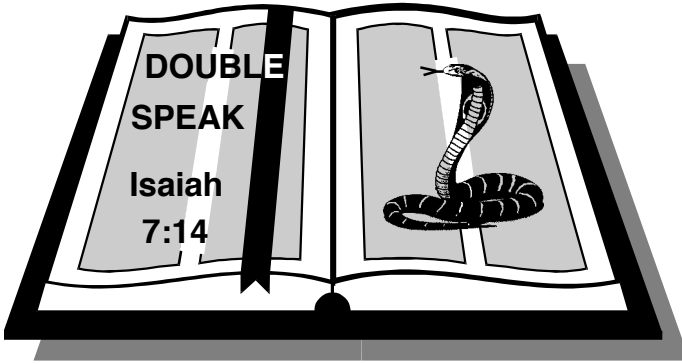
There are over 50 Study Bibles in the Christian market. Not all of them are good. Many of them are gravely mistaken in their commentary on Isaiah 7:14— “*Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*” Of late, this prophecy of the virgin birth of Christ has come under attack. The view that Christ did not directly fulfil Isaiah 7:14 is gaining popularity, and this is reflected in the Study Bibles. Many commentators are saying that Christians in the past have misunderstood Isaiah 7:14. They argue against translating the Hebrew, עלמה (*‘almah*), as “virgin” in an effort to prove that Isaiah 7:14 is not directly Messianic. Isaiah 7:14 is considered to be literally fulfilled by a certain difficult-to-identify woman in the time when the prophecy was given.

The majority of Study Bibles today teach that the prophecy of Isaiah 7:14 was fulfilled twice. Consider the following examples,

*The Evangelical Study Bible*, edited by Harold Lindsell,

**7:14** *a virgin shall conceive, and bear a son.* Before we can understand this verse, we need to consider two Hebrew words. One is *bethulah* and the other *almah*. The former means virgin, and the latter an unmarried female. *Almah* is used here. Its use in this context covers two cases. One has to do with the wife of Isaiah and her newborn son (Isa. 8:1–4). Isaiah’s wife was a virgin until she was married. She was no longer a

virgin when married. Of course, one supposes that an unmarried female is a virgin. The second case covers that of the virgin Mary. She was a virgin before the conception of Jesus. And she remained a virgin then, because Joseph was not the father of Jesus. The Holy Spirit was [*sic*]. Stated another way, Isaiah’s wife was no longer a virgin when she conceived; Mary was still a virgin after she conceived, for she had not yet known a male. Interestingly, the Septuagint translates *almah* by the use of the Greek word *parthenos* which means virgin. And Matthew uses the word *parthenos* for Mary’s case. The word *almah* thus covers both



births involved in this prophecy and we learn that Mahershalal-hash-baz, the son of Isaiah, had a human mother and father and his birth was a natural one. Jesus, on the other hand, had a human mother but not a human father. His birth was supernatural. *Almah* allows for both prophetic views.<sup>1</sup> (*This is double-speak.*)

*The NIV Study Bible*, edited by Kenneth Barker,

**7:14** *sign*. A sign was normally fulfilled within a few years (see 20:3, 37:30; cf. 8:18). *virgin*. May refer to a young woman betrothed to Isaiah (8:3), who was to become his second wife (his wife presumably having died after Shear-jashub was born). In Ge 24:43, the same Hebrew word (*‘almah*) refers to a woman about to be married (see also Pr 30:19). Mt 1:23 apparently understood the woman mentioned here to be a type (a foreshadowing) of the Virgin Mary. *Immanuel*. The name “God with us” was meant to convince Ahaz that God could rescue him from his enemies. . . . “Immanuel” is used again in 8:8, 10, and it may be another

name for Maher-shalal-Hash-Baz (8:3). If so, the boy's names had complementary significance. . . . Jesus was the final fulfillment of this prophecy, for he was "God with us" in the fullest sense (Matt 1:23; cf. Isa 9:6–7).<sup>2</sup> (*This is double-speak.*)

*Spirit Filled Life Bible*, edited by Jack W Hayford,

**7:14** This prophetic **sign** was given to Ahaz as an assurance of Judah's hope in the midst of adversity. It therefore had an immediate, historical fulfillment. Its usage in the NT shows that it also has a messianic fulfillment. The Hebrew word for **virgin** (*'almah*) means either a "virgin" or a "young woman" of marriageable age. Isaiah's readers could have understood it to be either. Messianically, it irrefutably refers to the Virgin Mary (Matt 1:23; Luke 1:27), where the Greek *parthenos* (virgin) removes any question. The optional form of the Hebrew word was essential for the prophecy to serve the dual situation, relating both to the Messiah's birth in the future and to a more immediate birth in the kingly line. A **Son** to Isaiah's readers would have been an unidentified heir from Ahaz' house, perhaps his son Hezekiah. Messianically, it was fulfilled in Jesus Christ.<sup>3</sup> (*This is double-speak.*)

Others which say likewise are: *The Believer's Study Bible* edited by W A Criswell, *Life Application Bible* edited by Ronald A Beers, *The Ryrie Study Bible* by Charles C Ryrie, *The Nelson Study Bible* edited by Earl D Radmacher, *New Geneva Study Bible* edited by R C Sproul, *The New Student Bible* edited by Philip Yancey, and *The Quest Study Bible* edited by Marshall Shelley.<sup>4</sup>

In summary, the above Study Bibles say that (1) the word *'almah* has two meanings: "a young woman of marriageable age," and "a virgin"; (2) the virgin refers to either Ahaz' wife or Isaiah's second wife (who were virgins before marriage, but no longer virgins after that), and finally to the virgin Mary; and (3) the son to be born refers to either Maher-shalalhashbaz or Hezekiah, and finally to Jesus Christ. Therefore, Isaiah 7:14 has two meanings, requiring two fulfillments: (1) an immediate fulfillment in a son born in the time of Isaiah, and (2) an ultimate fulfillment in the Messiah. The insistence that the prophecy of Isaiah 7:14 required an immediate fulfillment in the time it was written is symptomatic of a

Kaiserian approach to Scriptural interpretation already discussed in the previous chapter.

It must be categorically stated that there was but one Virgin Birth fulfilled only in Christ. This is clearly revealed in Matthew 1:22–23:

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Matthew 1:22–23 is the inspired commentary on Isaiah 7:14. Matthew meant exactly what Isaiah meant in his application of the Immanuel prophecy to Jesus Christ.

The wondrous story of the miraculous birth of the Lord Jesus Christ in the Gospel account records the fulfilment of the Immanuel prophecy to its minutest detail. The Messiah was born of a virgin of the house of David (Matt 1:18–25, Luke 1:26–38). It was the angel Gabriel who brought the message from God that all this happened in order that Isaiah 7:14 might be fulfilled. The incarnate Son of God was truly the Immanuel, for in every sense of the term, He was “*God with us.*” The grandeur of the Immanuel prophecy demands a strictly Messianic fulfilment of Isaiah 7:14.

The double fulfilment view of Isaiah 7:14 must be rejected. If a predictive prophecy can have more than one fulfilment, then the question of prediction and fulfilment is rendered dubious.<sup>5</sup> If there can be more than one fulfilment in a single prophecy, why stop at two then?

Hosea 11:1 has often been cited as an example of Matthean typology as though the existence of such a usage by the Apostle (Matt 2:15) settles the issue concerning his use of Isaiah 7:14. It must be pointed out that the analogy is false. A comparison of Isaiah 7:14 and Hosea 11:1 reveals a significant difference between the two passages. It should be noted that Hosea was not giving a prophecy in 11:1, but reminding Israel of her past in an attempt to prove that Israel had broken the covenantal relationship she had with Jehovah. Isaiah 7:14, on the other hand, is undoubtedly prophetic, and thus clearly demands a fulfilment. Isaiah 7:14 anticipated



a literal fulfilment. Hosea 11:1, on the other hand, had no indications whatsoever that its statement was intended to be prophetic, and thus may be legitimately used by Matthew, under divine inspiration, to introduce a type.

Matthew 1:22–23 is the anchor text which determines the meaning of Isaiah 7:14. But some may question: Since the people in the time of Isaiah did not have the benefit of the information given in Matthew 1:22–23, could they have seen Isaiah 7:14 to be strictly Messianic? Does Isaiah 7:14 itself provide sufficient information for them to understand that the prophecy refers only to the coming Messianic Saviour? The answer is yes.

Isaiah, the prophet, was at this time told to deliver a word of hope to the distressed king (Isa 7:3–9). He declared to Ahaz that the plans of Rezin and Pekah would be thwarted. It is significant to note that the Lord told Isaiah to bring his son Shearjashub to meet Ahaz. The prophet's sons were meant for "signs" (Isa 8:18). Shearjashub's name meant "a remnant will return." It sought to confirm the promise of deliverance in the prophecy of the Virgin Birth. God had already promised that the Davidic throne would be permanent (2 Sam 7:14–17). The Judean throne was reserved for the Son of David, and not the Son of Tabeal. Thus only Jesus Christ can fulfil this Messianic promise (cf Gen 3:15).

Who will this virgin-born Son be? Isaiah 9:6 tells us that this child is God Himself. His name is not only "Immanuel," but also "*Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*" Verse 7 reveals that this child is David's greater Son,

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (cf 2 Sam 7:8–17; Acts 15:14–17).

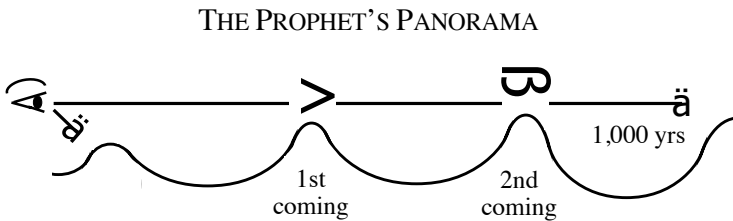
Only the Lord Jesus Christ fits the description of the Child in Isaiah 9:6–7. This climactic text of the "Son" aptly closes the Immanuel section (Isa 7:1–9:7).

By virtue of the fact that God was going to give a miraculous sign to the house of David in involving a virgin-born Son who bears the divine title,

“Immanuel,” it is necessary to conclude that this virgin-born Son of God can be none other than Jesus Christ Himself.

The main question raised by those who oppose the strictly Messianic view is this: What is the meaning of Isaiah 7:15–16 in the light of verse 14 if a strictly Messianic birth was intended?

In answer to this, it must first be said that there is no need to insist on an eighth century fulfilment of Isaiah 7:14 just because verses 15–16 had a contemporary significance. The chronology of prophetic oracles is not always sequential. To see a distant fulfilment of 7:14 and a near fulfilment of 7:15–16 posed no difficulty to the prophet’s bifocal foresight. Tow explains,



Like a man looking out of his window into the distance, the seer and the prophet, insofar as prophetic history is concerned, can see a panorama of four mountain ranges, as illustrated above.<sup>6</sup>

The prophet was thus able to predict both immediate and future events in different sections of the same passage all at the same time. In a single vision, Isaiah saw the Virgin Birth of Christ in verse 14, and then the imminent destruction of Rezin and Pekah in verses 15–16.

Does Isaiah 7:14 need to be immediately fulfilled in order for it to have an eighth century relevance? J Barton Payne’s insightful observation is noteworthy. A prophecy, he wrote,

may serve as a valid force in motivating conduct, irrespective of the interval preceding its historical fulfillment, provided only the contemporary audience does not know when this fulfillment is to take place. Even as the Lord’s second coming should motivate our faithful

conduct, no matter how distant it may be . . . , so Isa 7:14, on His miraculous first coming, was equally valid for motivating Ahaz, 730 years before Jesus' birth.<sup>7</sup>

Although this is reason enough, it still does not fully answer how Isaiah 7:15–16 is related to verse 14. Tow explains,

Though we know that the event of the birth of Christ through Mary did not occur until 700 years afterwards, the prophet in ecstasy saw it as an accomplished fact. In vivid sequences, he saw also the dissolution of the Syria-Israel coalition in a matter of a few years, the period of early infancy of a child when he should know between good and bad.<sup>8</sup>

This prophetic phenomenon was also observed by McClain, “The prophet sometimes saw future events not only *together*; but in expanding their description of these events, they seem occasionally to *reverse* the same sequence in their record of the vision.”<sup>9</sup>

The foreboding Syro-Ephraimic attack threatened to annihilate the whole Davidic dynasty. God will not allow this to happen because He is faithful to keep His promise to David, viz, through him will come the Messiah, and Jehovah will establish His kingdom for ever (2 Sam 7:13, 16). The privilege of knowing how the Messianic King will proceed from the line of David (2 Sam 7:12) was given to Isaiah and the faithful remnant of David's household, “*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*” (Isa 7:14). God assured His people that the northern invasion would not happen. The prophet, in his vision-experience, used the infancy of the Messiah symbolically as a measure of time to predict the imminent destruction of Rezin and Pekah.

In opposition to the Study Bibles which attack the traditional view that Isaiah 7:14 is a strictly Messianic prophecy, we want to promote the few Study Bibles which remain faithful to the precious doctrine of the Virgin Birth by upholding the fact that it was only Jesus who fulfilled the Immanuel prophecy.

*The Hebrew-Greek Key Study Bible (rev ed)*, edited by Spiros Zodhiates,

**7:14** The famous prophecy of Christ's virgin birth is contained in this verse . . .

Few passages have provoked such controversy as this verse. . . . Recent studies have a uniform tendency to downplay the miraculous aspects, and rationalize that this verse is a prophecy that some young woman would shortly bear a child in the normal way. . . . It is believed that these approaches do not do justice to the text, . . .

The child born . . . cannot be just any child for . . . the “son” to be born . . . is clearly a divine Person. No child of normal parentage could be so understood; certainly not the child of Isaiah or Ahaz, as some commentators have suggested.<sup>10</sup>

*The King James Study Bible,*

**7:14 Therefore** is a transitional word used to connect verse 14 to the preceding statements. **The Lord** here is *Adonai*. **Behold** is used to call attention to the unusual birth that is about to be announced. (See also Gen. 16:11 and Judg. 13:5). A **virgin** is better read, “the virgin.” The Hebrew definite article *ha* indicates that a specific woman is in view. The word *virgin* used here is the unique Hebrew term ‘*almah*. A comparison of the six other instances where it occurs (Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song 1:3; 6:8) shows that it is the most precise term the prophecy could have chosen to indicate that the young woman in view was indeed a virgin. The more common word *betulah* is used twice to refer to a married woman (Deut. 22:19 and Joel 1:8). Thus the Septuagint translation of ‘*almah* as *parthenos* (virgin) is correct, as is Matthew 1:23. **Shall conceive** is a feminine adjective connected with an active participle (“bearing”) and should be translated “is pregnant.” Thus the scene is present to the prophet’s view, and he sees the pregnant virgin about to bear a Son. That this prophecy must refer to the virgin birth of Christ is obvious since the virgin is pregnant and is still a virgin! **Immanuel** is a symbolic name, meaning “God with Us.” He is the incarnate Son of God who is further pictured as the Child-Prince in 9:6, 7.<sup>11</sup>

*The Defender’s Study Bible* by Henry M Morris,

**7:11 a sign.** The Lord was willing to give King Ahaz a sign involving any great miracle, but Ahaz was unwilling even to consider God’s Word.

**7:14 Lord himself.** Since Ahaz refused the proffered sign, God would in due time give the whole “house of David” (Isaiah 7:13) a sign, a miracle unique in all of history.

**7:14 a virgin.** This should read “the virgin,” indicating a very specific virgin, long awaited by the entire human race. This could be nothing less than the primeval promise of the coming “Seed of the Woman” (Genesis 3:15), who would someday defeat Satan and redeem not only the House of David but all mankind.

**7:14 virgin.** Many critics have argued that the Hebrew word means simply “young, unmarried woman,” rather than “virgin,” and some translations have translated it such. This is nothing but a device to avoid the miracle of Christ’s virgin birth. The word is used six or more times in the Old Testament and in all instances the context favors (or at least does not preclude) its rendering as “virgin.” Conception by a “young unmarried woman” would hardly be a sign of anything except sin, for such events occur frequently. A virgin conception would require a mighty act . . . by God Himself. The quotation of this verse in the New Testament (Matthew 1:23) should remove any lingering doubt, for the Greek word *parthenos* used there can only mean “virgin” (Jeremiah 31:22).

**7:14 Immanuel.** “Immanuel” means “God with us”—that is, God incarnate in human flesh, the unique miracle implied by the Edenic promise of the conquering “Seed of the Woman” in Genesis 3:15. . . . A true virgin conception has only occurred once in human history, leading to the birth of Christ.<sup>12</sup>

The Kaiserian approach to Biblical interpretation which leads to a double-fulfilment view of Isaiah 7:14 ought to be rejected because it limits the meaning of the text to the human intent; the divine intent is dismissed. The Holy Bible is thus being treated like an ordinary book. Again, it must be stressed that in Biblical interpretation, it is not the mind of the human author that needs to be sought, but the divine. The divine intent is located in subsequent Scripture.

What is the divine intent of Isaiah 7:14? Gromacki has well answered, the **divine intent** of Isaiah 7:14 involved true virginity. . . . The clear interpretation of Matthew 1:22–23 should explain whatever ambiguity one might find in Isaiah 7:14. This is the proper order of Christian exegesis.<sup>13</sup>

Isaiah 7:14 is, indeed, a very special Messianic prophecy. As such, only a strictly Messianic view of Isaiah 7:14 does justice to the language of the prophet. There is absolutely no necessity to spurn the traditional view that Isaiah 7:14 is exclusively predictive of the Virgin Birth of Christ.

In the light of Matthew 1:22–23, Isaiah 7:14 must be seen as strictly Messianic. The prophecy was fulfilled only in Christ. There is only one meaning to the text, and it calls for only one fulfilment. Buswell wrote,

It should be clear that we may accept Matthew's record of the supernatural revelation of the angel, which included a specific interpretation of the prophecy of Isaiah 7:14, without the slightest embarrassment either on linguistic or historical or literary contextual grounds. A frank examination of what Isaiah prophesied in its context shows that he gave a prediction of precisely such an event as took place in the virgin birth of Christ.<sup>14</sup>

Not all Study Bibles are good. There are Study Bibles which contain poison. As the saying goes, *Caveat Emptor*, Buyers Beware! In examining a Study Bible, use Isaiah 7:14 as the proof text. It would be the fly in the ointment if it goes awry in its commentary on Isaiah 7:14.

## NOTES

<sup>1</sup> Harold Lindsell, gen ed, *The Evangelical Study Bible* (Iowa Falls: World Bible Publishers, 1986), 1080.

<sup>2</sup> Kenneth Barker, gen ed, *The NIV Study Bible* (Grand Rapids: Zondervan Bible Publishers, 1985), 1027.

<sup>3</sup> Jack W Hayford, gen ed, *Spirit Filled Life Bible* (Nashville: Thomas Nelson Publishers, 1991), 971.

<sup>4</sup> See Ronald A Beers, gen ed, *Life Application Bible* (Wheaton: Tyndale House Publishers, 1989), 1163; W A Criswell, ed, *The Believer's Study Bible* (Nashville: Thomas Nelson Publishers, 1991), 931; Earl D Radmacher, gen ed, *The Nelson Study Bible* (Nashville: Thomas Nelson Inc, 1997), 1124; Charles C Ryrie, *The Ryrie Study Bible* (Chicago: Moody Press, 1978), 1024; Marshall Shelley, gen ed, *The Quest Study Bible* (Grand Rapids: Zondervan Publishing House, 1994), 946; R C Sproul, gen ed, *New Geneva Study Bible* (Nashville: Thomas Nelson Publishers, 1995), 1035; Philip Yancey and Tim Stafford, *The New Student Bible* (Grand Rapids: Zondervan Publishing House, 1992), 624.

- <sup>5</sup> J Barton Payne ably defends the single fulfilment view in predictive prophecy in *Encyclopedia of Biblical Prophecy* (New York: Harper and Row, 1973), 121–6. See also Paul Lee Tan, *The Interpretation of Prophecy* (Winona Lake: BMH Books, 1974), 180.
- <sup>6</sup> Timothy Tow, *The Gospel Prophets* (Singapore: Christian Life Publishers, nd), 11.
- <sup>7</sup> Payne, *Encyclopedia of Biblical Prophecy*, 292.
- <sup>8</sup> Tow, *Prophets*, 45. See also J Gresham Machen, *The Virgin Birth of Christ* (New York: Harper and Brothers Publishers, 1930), 291; Edward J Young, *Studies in Isaiah* (London: The Tyndale Press, 1954), 293–4; *Zondervan Pictorial Encyclopedia of the Bible*, sv “Isaiah,” by R Laird Harris.
- <sup>9</sup> Alva J McClain, *The Greatness of the Kingdom* (Chicago: Moody Press, 1959), 138.
- <sup>10</sup> Spiros Zodhiates, ed, *The Hebrew-Greek Key Study Bible* (Chattanooga: AMG Publishers, 1991), 861–2.
- <sup>11</sup> *The King James Study Bible* (Nashville: Thomas Nelson Publishers, 1988), 1028–9.
- <sup>12</sup> Henry M Morris, *The Defender’s Study Bible* (Grand Rapids: World Publishing, 1995), 724–5.
- <sup>13</sup> Robert Glenn Gromacki, *The Virgin Birth: Doctrine of Deity* (New York: Thomas Nelson Inc, 1974), 141.
- <sup>14</sup> James Oliver Buswell, *A Systematic Theology of the Christian Religion*, 2 vols in 1 (Singapore: Christian Life Publishers Pte Ltd, reprinted 1994), II:44.

## CHAPTER 13

# UNDERMINING GOD’S WORD THROUGH CHARISMATISM AND USE OF CHARISMATIC “GIFTS”

The history of Pentecostalism, out of which has sprung Charismatic, may be traced to a revival which broke out on January 1, 1901 at Charles F Parham’s Bethel Bible School in Topeka, Kansas. The significance of this revival was the phenomenon of speaking in tongues as evidence of the baptism of the Holy Spirit.

From there it spread to Houston, Texas. William J Seymour, a black Holiness preacher, caught on to Parham’s teaching. He brought the message to Los Angeles where he founded the Apostolic Faith Gospel Mission at Azusa Street. Seymour, with only one eye, was described by one who attended his mission as being meek, plain spoken and no orator, not a very charismatic personality. Despite his unimpressive appearance, the results of the Azusa revival attracted national attention. From Los Angeles news of the “outpouring” of the Spirit spread throughout the nation and soon encircled the world. So Pentecostalism became an international movement early in its history.

Recent developments have excited a lively interest in Pentecostalism. Its impressive growth while the major Protestant churches have been declining has caused concern in many circles. The fact that higher social classes are being attracted to its teachings—coupled with the building of attractive modern church buildings, accredited colleges (such as Oral Roberts University), orphanages and other institutions—has also brought increasing public attention. In the post-World War II period a spate of new “independent” Pentecostal groups has appeared, including the New Order of the Latter Rain, Wings of Healing, the World Church, the



Gospel Assemblies, and the Full Gospel Fellowship of Ministers and Churches, International. In addition to these, practically every major denomination, including the Episcopal, Roman Catholic, and Lutheran churches, now has its own charismatic element. . . .<sup>1</sup>

## **CHARISMATICS AND ROMAN CATHOLICS SINCE 1967**

According to *The World Christian Encyclopaedia* (1982 ed), as of 1980 there were 100 million people in the world who claimed to belong to the charismatic-pentecostal *movement*. What is more significant is that since 1967 the charismatic experiences have leapt across the fence of Protestantism into the Roman Catholic fold. What began as pockets of tongues-speaking has now spread like a prairie fire, as we will see later in this discussion.

In the early 1970s the Jesus People Movement, a young people's movement, swept America and parts of Europe. It was about this time that Christian rock music began to be popular among these Charismatic young people. This new Contemporary Christian Music, as it came to be called, has spread to mainstream Christianity.

## **FROM CHARISMATISM TO ECUMENISM**

As to the spread of Charismatic practices into the Roman Catholic Church, its strength can be seen in such meetings. In 1975, 10,000 Catholic Charismatics gathered at the Vatican in Rome and received blessing from the Pope. In 1977, a Charismatic meeting of 45,000 was held in Kansas City and its chairman was a Roman Catholic. At the North American Congress on the Holy Spirit and World Evangelisation, July 22–26, 1987, at New Orleans at which 35,000 to 40,000 attended, 50 percent of the conferees were Roman Catholics. Thus, the blossoming of the Charismatic Movement into a full-fledged Ecumenical Movement with an ever-increasing Roman Catholic population has taken place in a matter of two decades. Furthermore, David W Cloud, who was an eye-witness of the North American Congress on the Holy Spirit, says, “the charismatic movement is sweeping Asia and forms one of the most serious challenges to our missionary work and that of other fundamental preachers.”

Now, while it is admitted that not a few members, lay people, in the Charismatic Movement are born again Christians that love the Lord, it is the leaders of the movement whose doctrines and practices that must be refuted. In making our refutation, we would borrow in part the Statement on the Charismatic Movement issued by the Far Eastern Bible College, Singapore, as follows:

We see this Charismatic Movement as a counterfeit of the work of the Holy Spirit, being in essence Satan's confidence trick and end time deception.

Everywhere denominational distinctives are being dismantled and "Christians" of every sort, Protestant and Roman Catholic, evangelical and liberal, believers and unbelievers, are drawn together in ecumenical fellowship—all in the name of the Holy Spirit.

We see in the Charismatic Movement an insidious force aiding the ECUMENICAL MOVEMENT which is fast moving toward the formation of OIKOUMENE or ONE WORLD, Satan's counterfeit of "the Kingdom of God."

### **THE ERROR OF TONGUES-SPEAKING**

Now this Charismatic Movement makes tongues-speaking the evidence of Spirit baptism which is required of all Christians. And tongues-speaking is the chief phenomenon that is stressed in the coming together of Protestants and Catholics. We affirm there cannot be such a gathering of those who have the truth of salvation and those who are bound by a false tradition, but by the insidious working of the Spirit of Error. This has now ripened into the Togetherness Statement of Evangelicals and Roman Catholics (ECT) since March 29, 1994, whereby the work of Martin Luther bringing in the Sixteenth Century Reformation is all but lost. On November 12, 1997, a "follow up" statement, after three years of "prayer, study and discussion," declares that now Catholic theologians embrace the Reformer's view of Salvation. This latest document simply consolidates and reaffirms the Evangelicals' unbelievable unbelief! The "*falling away*" slides further.

That Biblical tongues have ceased is in full accord with the great Confessions of Faith of the Protestant Churches, and with the position of

the Reformers. Charismatic tongues-speaking is often artificially induced through human agents, being unintelligible, jabbering utterances bringing confusion. “*For God is not the author of confusion, but of peace . . .*” (1 Cor 14:33). Even if, for argument’s sake, tongues have not ceased, these tongue-rattling ones are silenced by Paul’s advice to the confused Corinthian Church, “*Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue*” (1 Cor 14:19). To speak with understanding is to be energised by the Spirit of Truth, to speak in a tongue of 10,000 syllables of repetitious unintelligibility is to be energised by the Spirit of Error. I have a new Christian friend who has been sucked into the tongues-speaking section of the Anglican Church. He tells of his taking lessons in tongues-speaking under the tutelage of his pastor. On request he jabbered away in a repetitious monotony of “ecstatic utterance.” Several young people from the same church, now delivered, have similar “ecstatic utterances,” all learnt from their pastor.

### **THE ERROR OF DIVINE-HEALING**

The next phenomenon stressed by the Charismatics is divine healing, miracle-working, showing off with “great signs and wonders.” Charismatic leaders like German-born Reinhard Bonnke, who had visited Singapore on two occasions, have made wild claims of healing, “causing the blind to see and the lame to walk.” A young Charismatic star of Singapore, Rony Tan by name, goes even to the extent of holding “miracle rallies,” also “making the blind to see and the lame to walk.”

Such bombastic display of pseudo-miracle power is contrary to our Lord and the Apostles. They had healed, but never by a miracle rally of the sick. If such faith-healers claim to be followers of the apostolic pattern, let it be known that “*signs and wonders*” were only those of an Apostle (Acts 5:12). These were given the Apostles to enable them to confirm the Infant Church (Mark 16:20). When the Church was established, the working of signs and wonders through healing was no longer needed. It therefore passed with the age of the Apostles, though there is a healing ministry by elders according to James 5.

We affirm that these Charismatic faith-healers, apart from snatching the glory of Christ for their own megalomaniacal ends, are deceivers, deceiving others and being deceived themselves. This blindness to those who claim to open the eyes of the blind is ludicrously published in Bonnke's own after-campaign report, wherein a young lady "testified" how after the evangelist's prayer, one of her eyes, not very successfully operated on, had now received a clearer vision. Nevertheless the same young lady also stated she would go for an operation of the other eye. Now, if the faith-healer was of the Spirit of Truth, he should have healed both eyes. Since he did not, he was of the Spirit of Error.

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him (*Deut 18:22*).

At the North American Congress on the Holy Spirit, Bonnke boasted of how he scared a white salesman to repentance in a music shop in Africa with Jesus coming out of his eyes. This is what our Lord meant when he warned of "*false Christs, . . . insomuch that, if it were possible, they shall deceive the very elect*" (Matt 24:24).

Now, from the healing ministry has erupted a hypnotic power whereby devotees are "slain in the spirit." As shown on television, the latest and most powerful "worker" is Benny Hinn (in 1996, his ministry collected \$50 million). With a swish of his hand, twenty, thirty, forty "frontliners" would be floored by an unseen power. This, it is claimed, is the working of the Holy Spirit. The significant thing of these who are "slain in the spirit" is that they all fall **backwards**, not forwards. "*For the LORD hath poured upon you the spirit of deep sleep, and hath closed your eyes: the prophets and rulers, the seers hath he covered*" (Isa 29:10).

Falling backwards as a result of some unseen power occurred also in the days of Wang Ming Tao. Let Wang Ming Tao, China's greatest saint, who was once a charismatic but got out of it in good time answer this enigma of being "slain in the spirit." In his book *These Fifty Years* (in Chinese), part of which I have translated and incorporated in mine, *Wang Ming Tao & Charismatism*, he says:

There is another danger linked with the Charismatic Movement, viz, many seekers for the charismatic gifts are transgressors in speech and walk by their abnormal, unruly and irresponsible conduct. During a meeting some would get up and dance, some would clap and shout, and there are others who behave most unseemly and offensively. When counselled, they would reply they are acting in deference to the Holy Spirit. Should any ask them how the Spirit would cause them do such thing, often one of their group would cite King Saul's prophesying at Naioth and how he stripped off his clothes and lay naked for a day and a night (1 Sam 19:18–24). They admit that to lie naked is a loss of face. The Holy Spirit could cause Saul to do such a thing. But could He not cause us to do something special? Should the Spirit cause us to lose face, to be a laughing stock, we would be willing to suffer shame for the Lord's sake. Not too long ago I saw how a charismatic leader used this same passage of Scripture about Saul in a magazine to prove that when the Holy Spirit fills a believer he can behave unseemly before other people.

What a monstrous error is this! How they have misinterpreted to such an extreme this Scripture passage! Now, when Saul lay naked, he was not under the blessing of God but rather under His punishment to his shame. We should know that Saul at this time was long rejected for disobeying God. God had meantime anointed David king. God's Spirit had departed from Saul and an evil spirit had come upon him. For envying David, he tried to kill him. David had to run for his life to escape Saul. At last he came to Samuel. When Saul came to know about this, he sent men to take David. But it turned out that three times men were sent to take him, three times these men prophesied by the Spirit of God when they came to Samuel. They could not lay hands on David. Finally this Saul, monster of monsters, went himself to take David, but who could imagine that before he could get his quarry, he was overturned with disgrace. Not only did the Spirit of God cause him to speak but also meet with what the three messengers did not experience—for a day and a night he lay down naked. Not only should we not seek Saul's experience but rather flee from it. . . .<sup>2</sup>

Now, out of the practice of "slaying in the spirit" has erupted a new hysteria called "holy laughter" and out of the "holy laughter" (Rodney Howard Brown) a newest mania of barking, crowing, meowing and

roaring of animal voices known as the “Toronto Blessing.” This so-called “blessing” has burst not only on Christendom but also taken centre stage of the world. It becomes sensational news to the curious, and to the gleeful chuckle of enemies in the world. *“For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up”* (Hos 8:7).

Let Dr Frank McClelland and Dr Bert Oatley-Willis in their booklet, *The “Toronto Blessing”: Christian Faith or Charismatic Feeling?* (April 1995) present their observation of the whole show:

The following eye-witness report is by a colleague of the authors, Don Morley. It is acknowledged that no two services can ever be the same, but what Don has written gives a fairly typical picture of a Toronto Vineyard Christian Fellowship meeting. The authors, and other acquaintances, have also attended with the purpose of making first-hand investigation and they confirm the validity of Don’s observations. One difference is that the Toronto Vineyard has now moved to larger premises.

“On October 20th 1994 we went to the Vineyard Fellowship to witness the so-called ‘Toronto-Blessing’, held in a warehouse type building near the airport. There were about 400 people in the main hall, plus an overflow room. A survey by the leader indicated representation mainly from the United Kingdom and the United States.

“Other countries represented were Norway, Sweden, Finland, Germany, Holland, South Africa, Australia and New Zealand. Most areas of Canada were represented, but only a relatively few visitors from Toronto itself. The home congregation, when asked to stand, numbered less than twenty. This proved what we knew — that the ‘Toronto Blessing’ has little impact here.

“What we observed was sickening and diabolical. Many times we felt like walking out and had to force ourselves to stay. For the first forty-five minutes a band with two soloists led the singing. The people were standing and singing with them to deafening rock type music. The songs were about worshipping the Lord, but the music and behaviour seemed to be opposed to the Lord’s honour. During the singing the crowd was progressively aroused.

“In all, only about four different songs were used but each was repeated over and over—the chorus of the first song being sung thirty times. There was much arm waving, shouting with horrifying screams and, when the music volume was lowered, the drone of what must have been ‘tongues’ could be heard. By the end of the singing many of the crowd were exhibiting spasmodic, uncontrollable bodily ‘jerks’, which continued for the rest of the evening. When the leaders were speaking and one of these spasms occurred they either made a loud shout, or their words came out as a shout.

“Apparently this evening marked nine months since these ‘happenings’ began and they felt they had now ‘come to birth’. Between two of the songs, one of their own women went off in a screaming account of the movement coming to birth. Here screams and actions were so realistic that for a time we thought she was actually experiencing labour pains.

“Four people were called forward to testify, but they had very little to say except that since receiving ‘the blessing’ they had a love for everyone. One man declared he had received the gift of prophecy that afternoon. He also said when he saw people lying on the floor after receiving ‘the blessing’, he wanted to lie on top of them to share it.

“One woman was so overcome by the spasms she appeared to be very drunk and could hardly walk. Here testimony time was taken up by she and the leader making jokes about her appearance of drunkenness. The crowd laughed hilariously so that it resembled a comedy show. Following each ‘testimony’ the leader prayed for them and they fell into a trance, one man later roaring like a lion. . . .”

## THE ERROR OF PROPHESYING

Let it suffice to conclude with a third and last analysis of charismatic prophesying. With the closing of the New Testament canon, God’s revelation to man was complete. And the Apostle Jude has said, “*The faith which was once [and for all] delivered unto the saints*” (v 3). No preacher is to add any word as directly received from God to the Sacred Scriptures nor to take any away from it. But the stress on visions, voices and prophecies by Charismatic leaders has gone so haywire that it encourages some dauntless charismatic suitor to tell the young lady with whom his heart is inflamed, “The Lord told me last night that I should

marry you today.” I would advise the harassed young lady to reply, “But the Lord did not tell me, neither last night, nor this morning.”

David W Cloud—the discerning fundamentalist reporter—who listened to dozens of prophecies, so-called direct revelations from God, like the prophecies received by Old Testament prophets, at the North American Congress on the Holy Spirit, July 1987, declared that his own feelings were best described by a man named Neil Babcox, pastor of the Pentecostal Word of Life Church (Carbondale, Illinois), until his leaving the Charismatic Movement. Consider the testimony of this man who once gave such prophecies himself and who believed in such things:

“Prophetic messages were quite common at our Church. In fact, whenever we assembled to worship, spiritual gifts, especially the gift of prophecy, were foremost in our minds. Even though we followed no prescribed liturgy, there was an unwritten order of worship that always included the opportunity for one to prophesy according to the proportion of his faith (Romans 12:6) . . .

“Our prophecies seldom if ever predicted the future. Instead they took the form of fervent exhortations or simple words of comfort. Generally they consisted of various biblical phrases and fragments pieced together like a patch-work quilt. Often they focused upon such theme as the imminent return of Christ or God’s forgiving love. Most of the time the prophecies were spoken in the first person as if God Himself were addressing us, but occasionally the phrase ‘thus saith the Lord’ was used even as it was by the prophets of the Bible . . .

“There was something distinctly romantic about the notion of prophesying. There you are, standing in succession to the prophets of the Bible. Samuel and Elijah saw your day coming and were glad. True, your lips are unclean, but they have been touched by a live coal from off the altar. Like Isaiah, you have heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And you responded, ‘Here am I. Send me! . . .’

“Yes, it was all very romantic. But gradually, what had started as a romantic venture, an idealistic quest for spiritual gifts, was slowly imperceptibly changing. Into what, I wasn’t sure. ALL I KNEW WAS THAT THE EXCITEMENT AND ROMANCE OF PROPHESYING



WAS TURNING INTO AN UNEASY SENSE THAT THE PROPHECIES I HEARD, INCLUDING MY OWN, WERE HARDLY WORTHY OF THE NAME. THE IDEA THAT THEY WERE THE WORDS OF THE LIVING GOD WAS BEGINNING TO SEEM PAINFULLY LUDICROUS. Would the romance now become a comedy of errors, or a tragedy, perhaps? At any rate, one thing was certain: this burden of the prophets was becoming a crushing, onerous weight. And I couldn't help wondering if the weight which I was carrying was not the burden of the Lord at all, but some foreign yoke of bondage . . .

“IN MY CASE THERE WERE FOUR SIMPLE WORDS THAT PLAYED A DECISIVE ROLE IN CHANGING MY HEART: THUS SAITH THE LORD. To me, these were most unsettling words. And the more I comprehended their meaning, the more I understood what the prophets meant when they spoke them and what the Holy Spirit meant when He inspired them, the more unsettling they became . . .

“‘Thus saith the Lord.’ WHAT ABUSES I HAD SEEN OF THOSE WORDS! WHAT BITTER FRUIT I HAD SEEN BORNE BY MEN AND WOMEN SPEAKING THESE WORDS! I have seen people married on the basis of guidance received from personal prophecies only to be divorced a week later because of a terrible scandal. Many lives have been harmed by such prophetic guidance. What actions, what conduct, have been countenanced by a ‘thus saith the Lord’ . . .

“The moment of truth came when I HEARD A PROPHECY SPOKEN AT A CHARISMATIC CHURCH I WAS VISITING. I WAS SITTING IN THE CHURCH TRYING TO WORSHIP GOD WHILE DREADING THE APPROACH OF THAT OBLIGATORY MOMENT OF SILENCE WHICH SIGNALLED THAT A PROPHECY WAS ABOUT TO BE SPOKEN. THE SILENCE CAME, AND SOON IT WAS BROKEN BY A BOLD AND COMMANDING ‘THUS SAITH THE LORD!’

“Those words triggered an immediate reaction. Conviction, like water rising against a dam, began to fill my soul. ‘Listen my people . . .’ [the prophecy commenced]. Until finally, the dam burst: ‘THIS IS NOT MY GOD,’ I CRIED WITHIN MY HEART. ‘THIS IS NOT MY LORD!’” (A Search For Charismatic Reality—One Man's Pilgrimage, pp. 49–59).

What Babcox cried out in his heart that night about the Charismatic prophecies, reflect exactly the cry of my own heart [*reiterated David W Cloud*] as I heard the blasphemous prophecies in New Orleans. This is NOT my Lord and my God speaking! It is NOT the Holy Spirit, but a false spirit. These are hard words to those caught up in this movement, but this is a discernment based on the teaching of the Word of God and the fruit of the Charismatic movement, and should not be taken lightly by anyone.

What is said by David W Cloud of the charismatic prophecies he heard at the North American Congress on the Holy Spirit 1987 can be said of John Wimber in his Australian campaign also in 1987 in a self-proclaimed, “Third Wave of the Holy Spirit.” Speaking extra-Biblically “words of knowledge” as a direct revelation from God, he prophesied in Sydney, according to Andrew Shead, how “hundreds of millions” will turn to the Gospel and AIDS will be cured. This will be brought about by the display of **signs and wonders**. Ironically, our Lord has pre-empted Wimber’s trademark of **signs and wonders** in Matthew 24:24, “*For there shall arise false Christs, and false prophets, and shall shew great **signs and wonders**; insomuch that, if it were possible, they shall deceive the very elect*” (emphasis added).

So, by “power evangelism,” that is, preceded by **signs and wonders** of healing and tongues-speaking, slaying in the spirit, and now barking and roaring, the muted voices of dogs and lions, Wimber’s disciples will impress hundreds of millions of people, and AIDS will be cured in these last days. But does our Lord say so? Rather pestilences (and AIDS is a pestilence) will be sent in judgment, and the Church will be lukewarm like Laodicea (Rev 3:16), “*and because iniquity shall abound, the love of many shall wax cold*” (Matt 24:12).

Nor will there be mass conversions in hundreds of millions but rather the command to accelerated missions by the age-old Great Commission, “*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*” (Matt 24:14). There is no charismatic power to missions and evangelism, for the power

is in the Gospel itself, and it is by the foolishness of preaching and not sign-power that it will go forward (Rom 1:16; 1 Cor 1:23–24).

The Spirit of Truth who would guide us into all truth by His Holy Word the Bible has no part indeed in any of the above extra-Biblical prophecies which cannot come but by inspiration of the Spirit of Error. Nor does the Spirit of Truth have any part in miracle rallies or divine-healing lapsing into “slaying in the Spirit,” mass hysterical laughter, and in barking and roaring.

At a divine service where charismatism holds sway, the long hours will be filled with tongues-speaking, rock music upon rock music, faith healing, dreams and visions, hooting and howling, crying and laughing, “slaying in the Spirit,” direct prophesying from the Lord, but where is the Bible and preaching of the Word? The Word of God is undermined by substituting an unending volley of “spiritual gifts” upon “spiritual gifts.” Neither do the “spiritual leaders” carry a Bible nor open to preach from it. Where is Wimber now, and his boasting of winning hundreds of millions and the curing of AIDS by his power evangelism? *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God”* (1 Cor 1:18), though Charismatism tries to undermine it.

In conclusion, let us hear the prophet Jeremiah,

Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD (*Jer 23:31–32*).

## NOTES

- <sup>1</sup> *The New International Dictionary of the Christian Church*, sv “Pentecostal Churches,” by Robert G Clouse.
- <sup>2</sup> Timothy Tow, *Wang Ming Tao & Charismatism* (Singapore: Christian Life Publishers, 1989), 74–5.

## CHAPTER 14

### IN DEFENCE OF THE KJV<sup>1</sup>

God gave us one Bible, only one.

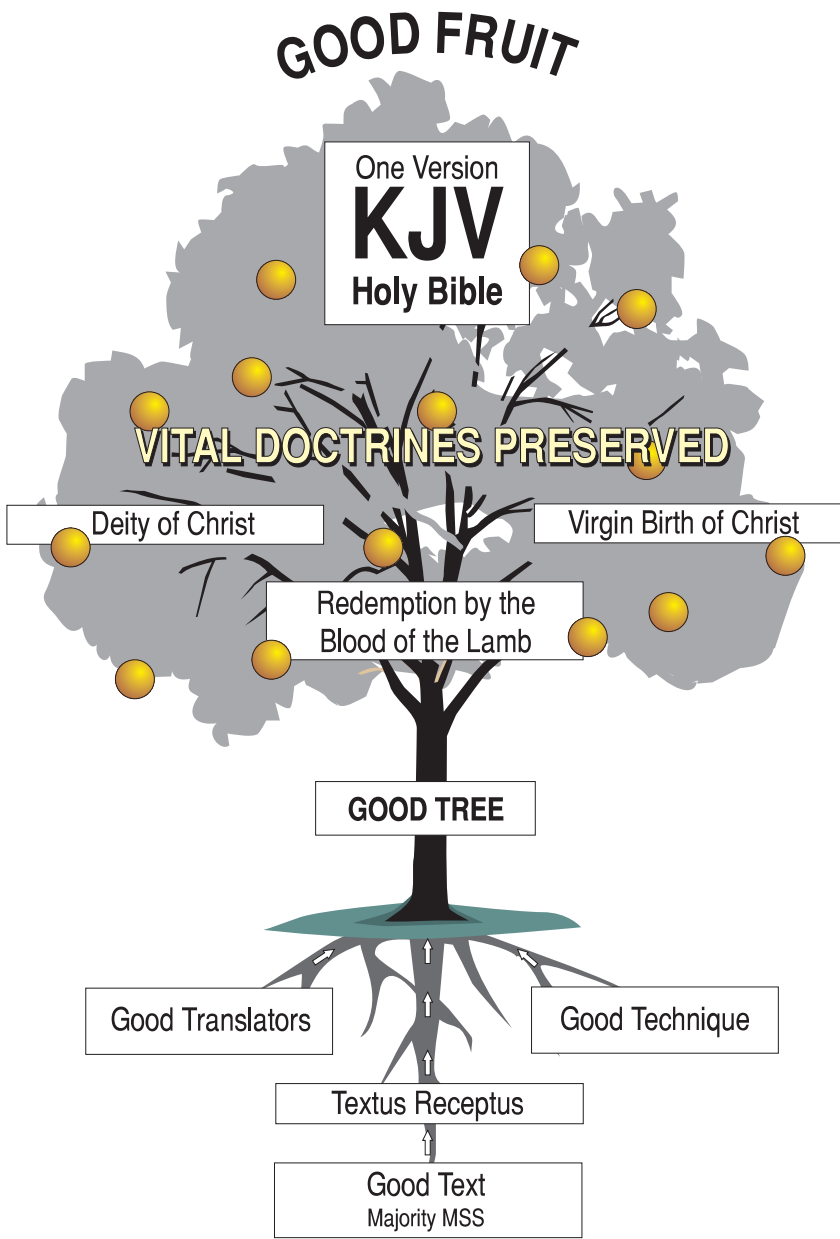
No book is like the Bible: it is the BOOK OF BOOKS. Its words are “God-breathed,” inspired. “*All scripture is given by inspiration of God . . .*” (2 Tim 3:16). God was the unseen Author; the men who wrote were amanuenses. 2 Peter 1:19–21 says,

For we have also a more sure word of prophecy; . . . 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.

In old time God spoke, and holy men wrote. To John the Apostle it was given to “*bare record of the word of God, and of the testimony of Jesus Christ . . .*” (Rev 1:2). Our Lord, the One that sat upon the Throne, said to John: “*Write: for these words are true and faithful*” (Rev 21:5). The **spoken Word** is preserved for us through the ages, as the **written Word**, a sure record that withstands the ravages of time and decay.

**The original records of God’s Word**, the AUTOGRAPHS, were written in Hebrew (almost all of the Old Testament) and Greek (New Testament). Today only copies remain, the *autographs* long lost through years of hard usage. Thanks be unto God for preserving thousands of Hebrew and Greek manuscripts by the hands of faithful men. God has not left Himself without a witness.

The Word of God is not bound, but must be published to all people, that they may obtain salvation by Jesus Christ. For this purpose God raised



“ . . . every good tree bringeth forth good fruit.”

up godly men of wisdom and learning, to translate the Word into many languages. Our particular interest is in the English translations.

John Wycliffe was the first to give the English people a translation in their own tongue (1382), but it was based on the *Latin Vulgate* (which had been translated from Hebrew and Greek). William Tyndale was the first to produce an English translation from the original Greek and Hebrew texts (1525), for which he suffered martyrdom. Other translations followed, based on the same Hebrew and Greek texts: *Coverdale* (1535), *Matthew* (1537), *Taverner* (1539), the *Great Bible* (1539), the *Geneva* (1560), the *Bishops'* (1568).

**These translations** were useful as forerunners of the *King James Version* (KJV) or *Authorised Version* (AV) of 1611. Within a short time of its appearance, the KJV was acknowledged as the superior and unrivalled translation. This was due to advances in knowledge of the Bible languages and the superior scholarship of the translators; the translation was the combined teamwork of the best scholars from Oxford and Cambridge, godly men with a high view of the Scriptures, fully committed to the accurate and faithful rendering of God's eternal Word from the original languages into the best classical English.<sup>2</sup>

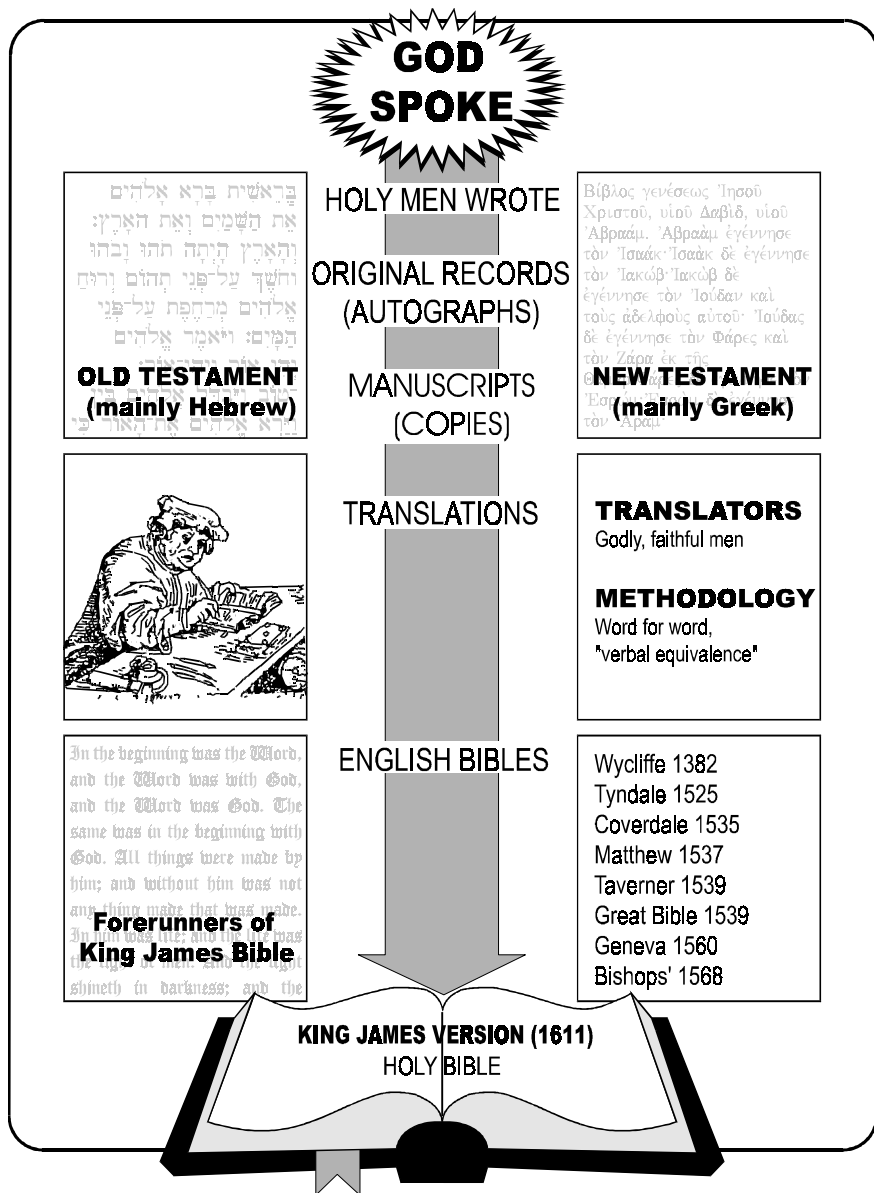
The KJV or Authorised Version is the most complete, accurate and faithful English translation of the original texts. With KJV the reader will not be confounded or deceived in matters of doctrine needful for salvation and spiritual growth.

## THE SUPERIORITY OF THE KJV

For over 300 years the *King James Version* (*Authorised Version*) of the English Bible reigned supreme as the Word of God throughout the English-speaking world. In the mid-nineteenth century arose a movement calling for a new translation to replace the KJV. Quoting from The Trinitarian Bible Society:

People of every shade of Christian opinion, . . . evince a common eagerness to discredit the Authorised Version of the English Bible. They insist that the translators had few and poor manuscripts, that their

# HOW WE GOT OUR BIBLE (KJV)



knowledge of Greek and Hebrew was imperfect, and that their English style contributed to the production of a version which, although it “sounds nice” is “downright misleading,” and should be dismissed from the pulpit to the library, . . .<sup>3</sup>

What are the facts?

An unbiased examination of relevant materials on the subject makes it clear, and beyond a shadow of doubt, that the KJV is superior to all modern English versions in respect of

1. the underlying manuscripts,
2. the translators, and
3. the methodology used in translation.

### **Superior Manuscripts**

The original writings of the Prophets and Apostles being lost in antiquity, only **copies** of the OT in Hebrew and Aramaic, and of the NT in Greek, are available.

From the days of the infant NT church, copies of the Holy Scriptures were made and passed from church to church as the need arose.

The early churches, under the care of the Holy Spirit, and being warned by the Apostles of the danger of textual perversions (2 Pet 3:16), were ever watchful over the Scriptures, checking and comparing new copies with older authentic ones.

Any false teacher who brought in a corrupted text would immediately be detected and exposed. By this safeguard, the pure Scripture texts were preserved, and only a small minority would have escaped detection. Thus the **majority** text came to be acknowledged as the accepted text to be **received** by the churches.

This group of texts therefore acquired the names “**Textus Receptus**” (**TR**), “**Majority Text**” and “**Traditional Text.**” And because they circulated in the Greek world they also came to be called “**Byzantine Text**” after Byzantium the capital city.



The Scriptures of the Temple Worship were OT copies used by the Jews. From these Temple Scriptures all Hebrew manuscripts of the OT are derived. This text came to be known as the “**Hebrew Textus Receptus**” (TR 1482–88), also the “**Masoretic**” (or “**Traditional**”) Text.

These **TR** manuscripts were accepted by Protestant scholars without question as the Word of God, the authentic and accurate copies of the original autographs, until the mid-nineteenth century.

### **Superior Translators**

The Trinitarian Bible Society’s account is quoted again:

At the Hampton Court Conference of 1604 the Puritan leader Reynolds made the suggestion . . . that there should be a new translation of the Holy Scriptures in English, to replace the different versions then in common use. Fifty-four men, including High Churchmen and Puritans, the greatest Hebrew and Greek scholars of the age, formed six companies to undertake the task. Using their Greek sources and the best commentaries of European scholars, and referring to Bibles in Spanish, Italian, French and German, they expressed the sense of the Greek in clear, vigorous and idiomatic English. This Bible won its battles against the prejudices and criticism which greeted its first appearance and became the Bible of the English-speaking world. In 1786, Dr Geddes wrote,

*“If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.”*<sup>4</sup>

The KJV translators were men of unquestioned fidelity to the Scriptures, whose one burden was to render a translation as close to the text as possible. They were men of impeccable integrity, with no hidden agenda of injecting some personal or sectarian views into their scripts.

Preceding the rise of “modern thought” by two centuries, they were completely untainted with the leaven of German rationalism, textual criticism, Darwinian evolutionism and Romish ecumenism. With hearts and minds wholly given to the Lord, they adhered scrupulously to the precise texts to give us only the pure Word of God in English.

## Superior Methodology

The fifty-four Hebrew and Greek scholars were divided into six companies: two at Westminster, two at Oxford, and two at Cambridge. Each company translated their assigned books, and the work of each company was subjected to review and scrutiny by each of the others, to ensure utmost accuracy and fidelity.

The final result represented the combined intellectual might of the best scholars in England, and their deep reverence for Holy Scripture.

Two other facts are worthy of mention. First, the KJV translators had the benefit of the fruits of the preceding hundred years of translation and revision: the works of Tyndale, Erasmus, Stephanus and Beza, and other “forerunners” of the KJV. These provided the translators with a wealth of refined texts, all derived from the *majority manuscripts* or *Textus Receptus*.

Second, the KJV translators adhered to the classical “formal equivalence” or “verbal equivalence” method of translation. They took no liberties with God’s Word, even as God had warned: “*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I commanded you*” (Deut 4:2).

The “formal equivalence” or “word for word” method of translation is the God-given safeguard which ensured an accurate and sound KJV, making it unique and different from the mushrooming modern perversions which have adopted the reckless “dynamic equivalence” or “thought for word” method of Eugene Nida, an unbelieving scholar of the liberal school.

## THE SOURCE TEXT OF MODERN ENGLISH BIBLES

The subject has been well researched and documented by the Trinitarian Bible Society of England in *The Divine Original*. We can do no better than quote from it:

### **The Vatican and Sinai Manuscripts**

In the mid-nineteenth century the Codex Sinaiticus and Codex Vaticanus became available to Biblical scholars, and in 1881 Westcott and Hort

advanced the theory that the New Testament text was preserved in an almost perfect state in these two fourth century manuscripts.

### **An Error of Judgment**

The discovery of these MSS betrayed many Biblical students into a lamentable infirmity of critical judgement. Tischendorf himself, the discoverer of the Sinai Codex, amended his eighth edition in at least 3,505 places in conformity with new readings which he found in this document. The Codex Vaticanus exercised a similar mesmeric influence on the minds of many 19th and 20th century scholars. The Revised Greek Text underlying the modern versions has the support only of that very small minority of the available MSS which are in some respects in agreement with the unreliable text of the Sinai and Vatican codices.

### **An Elaborate Theory**

Westcott and Hort devised an elaborate theory, based more on imagination and intuition than upon evidence, elevating this little group of MSS to the heights of almost infallible authority. Their treatise on the subject and their edition of the Greek N.T. exercised a powerful and far-reaching influence, not only on the next generation of students and scholars, but also indirectly upon the minds of millions who have had neither the ability, nor the time, nor the inclination to submit the theory to a searching examination.

### **Doctrinal Deficiencies of these MSS**

These two MSS and a few others containing a similar text present in a weakened form many of the passages of Holy Scripture which speak most plainly of the deity of the Son of God. The trend of Biblical scholarship in the 19th and 20th centuries has been towards a “humanitarian” view of the person of Christ. It is not surprising that many modern scholars should welcome the support of these two ancient documents, but it is sad to see so many earnest evangelical Christians ready to accept without question a theory so destructive of the faith once delivered to the saints.

### **The True Text**

The Sinai and Vatican manuscripts represent a small family of documents containing various readings which the Church as a whole rejected before the end of the 4th century. Under the singular care and providence of God more reliable MSS were multiplied and copied from

## WHAT IS YOUR PERSUASION?

<b>“Two streams of English Bibles”</b>		
	<b>KING JAMES BIBLE</b>	<b>Modern Versions</b>
1. THRUST	Spirit of 16th Century Reformation	Spirit of Romish Ecumenism
2. TEXT (MSS)	Preserved & Faithful “Traditional Text”  Textus Receptus (TR) nearest to original	Corrupt & Perverted “Minority Text”  Vatican & Sinai MSS “among the worst” — <i>Burgon</i>
3. TRANSLATORS (MEN)	Only faithful, godly men with “high view” of Scripture	Mixed group including liberals, heretics, apostates, enemies of God’s Word
4. TECHNIQUE (METHODOLOGY)	“Verbal Equivalence”  Word for word, faithful transmission of God’s words	“Dynamic Equivalence”  Men’s thoughts in place of God’s words
5. TRANSLATION	Protestant Bible— KJV, AV (1611)  Vital Doctrines and Authority of God’s Word fully preserved	Mixed multitude— ecumenical versions  Vital Doctrines attacked, Authority of God’s Word undermined
<b>QUESTION: Which is God’s Word? You judge.</b>		

generation to generation, and the great majority of existing MSS exhibit a faithful reproduction of the true text which was acknowledged by the entire Greek Church in the Byzantine period A.D. 312–1453. . . . This text is represented by the Authorised Version and other Protestant translations up to the latter part of the 19th century.<sup>5</sup>

The foregoing revelation by the Trinitarian Bible Society is simply devastating!

In the critical assessment of ancient Bible texts in Hebrew and Greek we must rely on trustworthy experts in the fields. No one was better qualified than the brilliant linguist and Bible scholar Dean John William Burgon (1813–1888; he was Dean of Chichester) to assess the quality of the texts in question. A man of rare integrity and fidelity to Holy Scripture, he was alarmed by the rising wave of antagonism against the Word of God.

John Burgon determined to unravel for himself the truth about the newly discovered texts. This took him to Rome in 1860 to personally examine the *Codex Vaticanus* and to Mount Sinai to acquaint himself with St. Catherine’s monastery where the *Codex Sinaiticus* was found.

A meticulous student, Burgon gave himself wholly to extensive study of Greek manuscripts, to research in the textual field, in order to be adequately equipped to defend the Bible under attack.

We quote from David Cloud’s publication, *Modern Bible Versions*:

Of the Sinaiticus and Vaticanus and the textual theories which exalt these manuscripts, the brilliant John Burgon, after decades of lonely, vigilant toil in the dim corners of Britain, Europe, and Egypt, testified:

“On first seriously applying ourselves to these studies, many years ago . . . turn which way we would, we were encountered by the same confident terminology: ‘the best documents,’ ‘primary manuscripts,’ ‘first-rate authorities,’ ‘primitive evidence,’ ‘ancient readings,’ and so forth: *we found that thereby codices* *⌵* [*Sinaiticus*] *or B* [*Vaticanus*], *codices C or D* [*two similar manuscripts*] *were invariably and exclusively meant*. It was not until we had laboriously collated these documents for ourselves, that we became aware of their true character. Long before coming to the end of our task (and it occupied us, off and

on, for eight years) we had become convinced that the supposed ‘best documents’ and ‘first-rate authorities’ are in reality among the worst.

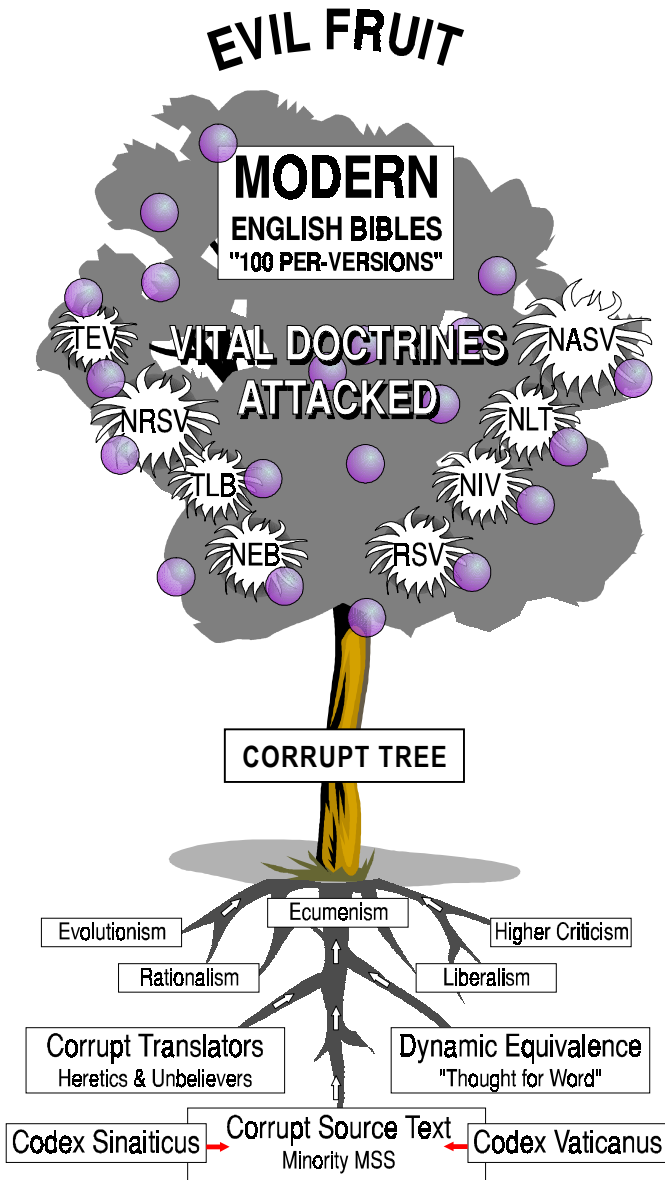
“A diligent inspection of a vast number of later copies scattered throughout the principal libraries of Europe, and the exact collation of a few, further convinced us that the deference generally claimed for B,  $\kappa$ , C, D is nothing else but a weak superstition and a vulgar error, that the date for a MS is not of its essence, but is a mere accident of the problem, and that *later copies . . . on countless occasions, and as a rule, preserve those delicate lineaments and minute refinements which the ‘old uncials’ are constantly observed to obliterate.* And so, rising to a systematic survey of the entire field of Evidence, we found reason to suspect more and more the soundness of the conclusions at which Lachmann, Tregelles, and Tischendorf had arrived: while we seemed led, as if by the hand, to discern plain indications of the existence for ourselves of a far ‘more excellent way’ (*Revision Revised*, pp. 337, 338).

“We suspect that these two manuscripts [Sinaiticus and Vaticanus] are indebted for their preservation, solely to their ascertained evil character; which has occasioned that the one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library; while the other, after exercising the ingenuity of several generations of critical correctors, eventually got deposited in the waste-paper basket of the convent at the foot of Mount Sinai. Had these been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight (*Revision Revised*, p. 319).”

Thus we see that during the 1800s, one of the greatest missionary eras in history, while godly men were carrying the preserved Bible to the ends of the earth, unbelieving textual critics, enamoured by German rationalism, went about searching the dusty libraries of apostate institutions to rediscover the Word of God that had never been lost. . . .<sup>6</sup>

These two MSS fell into the hands of Westcott and Hort, two unregenerate professors in Cambridge, who promptly elevated them to a place of authority, lending the weight of their names to the texts.

The *Westcott and Hort Text* became the foundation of the Modern Greek Texts (The *Nestle-Aland Text* and *United Bible Societies’ Greek Text*)



**“ . . . a corrupt tree bringeth forth evil fruit.”**

from which all Modern Bible Versions are derived. It is a matter of tree and fruit: “. . . *a corrupt tree bringeth forth evil fruit*” (Matt 7:17). Satan is truly a wily foe.

## TWO ANGLICAN “CHURCHMEN” FROM CAMBRIDGE

Soon after the discovery of the *Codex Sinaiticus* and *Codex Vaticanus*, two learned professors, Westcott and Hort, Anglican Churchmen from Cambridge, got to work on these defective manuscripts. Out of them they published their edition of the Greek NT which was then presented to the world as the most accurate, authentic and trustworthy.

With their stamp of authority, their Greek NT literally captured the imagination of the scholastic community. Since then the *Westcott-Hort Greek NT* has dominated the field of NT Greek scholars and translators around the world. By one fell stroke the TR (*Textus Receptus* or *Majority Text*) was dethroned, and the *Westcott-Hort* (W-H) text was seated in the chair of authority.

While these two men and their followers exalt their text as “the best,” another school (as we have seen) rejects them as “the worst.” What does God’s Word say on the matter? Our Lord’s teaching from the “Sermon on the Mount” (Matt 7:15–18) applies:

Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Then says the Apostle James: “*Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree . . . bear olive berries? . . . so can no fountain both yield salt water and fresh*” (Jas 3:11–12).

What sort of “tree” and “fountain” are Westcott and Hort? What are their doctrinal beliefs and persuasion? These have been subjected to a penetrating analysis in *Heresies of Westcott and Hort* by D A Waite.



Behind their academic gowns and “evangelical” façade, the real Westcott and Hort harboured a secret affection for Rome and the Virgin Mary. By their own writings the men reveal their true selves: unregenerate, strangers to the saving grace of God, and enemies of the Gospel of Jesus Christ.

Hereat we present incontrovertible proof of the unbelief and anti-Christian position of Westcott and Hort, summarised from Waite’s book.<sup>7</sup>

### **Denials of Basic Bible Truth by Westcott and Hort**

Whether jointly or individually, Westcott and Hort, by their own pens, have denied or attacked the following fundamental doctrines of “*the faith which was once delivered unto the saints*” (Jude 3).

Westcott and Hort DENIED:

1. the doctrine of the inspiration of Scripture,
2. the Genesis record of the Creation and the Fall of man,
3. the Deity of our Lord Jesus Christ, His eternal pre-existence and Godhead, His Messiahship, and His sinlessness,
4. the substitutionary atonement of Christ and redemption by His blood,
5. the bodily resurrection of our Lord Jesus Christ,
6. the Second Coming of Christ,
7. the doctrine of Eternal Life,
8. the reality of Heaven and Hell,
9. the personality of the Devil.

Westcott and Hort BELIEVED IN:

1. the inherent goodness and perfectibility of man,
2. the Darwinian theory of Evolution,
3. the Universal Fatherhood of God,
4. the ultimate salvation of all men,
5. the efficacy of water baptism for Regeneration.

## THE TRANSLATORS' AWESOME TASK

The translation of God's Word is an awesome task fraught with grave responsibility. What mortal being is worthy to handle and translate the words of the Almighty? Even as those who teach the Word of God must exercise utmost care: “. . . *the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little . . .*” (Isa 28:13), so must they who translate God's Word exercise the utmost care.

Those who handle God's Word are warned: “*Every word of God is pure: . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar*” (Prov 30:5–6). In repelling the tempter, our Lord used only God's Word, “*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Matt 4:4). Every word in the Bible is important! **Every word must be faithfully and precisely translated without distortion, without variation, whether more or less.**

Only with utmost reverence then should one handle God's Word. Such was the attitude of the men who translated the KJV. Those godly men of rare scholarship, holding a “high view” of Holy Scripture, endeavoured to translate **word for word** and **phrase for phrase** so as to capture the very spirit of the original text, and thus express the mind of God faithfully.

This precise “**word for word**” method (“formal equivalence” or “verbal equivalence”) ensures that **the KJV conveys God's message with a degree of literal and grammatical fidelity unrivalled by any other version.**

### One Translator's Reckless Methodology

Eugene Nida is an unregenerate man who denies the blood atonement, the reality of angels and miracles, and the infallibility of Holy Scripture. Yet he occupied a key position in the Translations Department of the United Bible Societies.

By the introduction of his new translation methodology, “Dynamic Equivalence,” Eugene Nida has become the most influential person in the

field of Bible translation. The theory behind Nida’s “Dynamic Equivalence” goes something like this:

1. The message and events of Scripture are bound in the culture of the past.
2. The strict “word for word” translation being “static” does not release the message of God.
3. “Dynamic Equivalence” unbinds the message which “leaps out” at the reader in today’s language and culture.
4. By this method the translator is at liberty to express just **how he feels** were the Author’s thoughts.
5. Instead of “**word for word**,” it is now “**thought for word**,” ie, man’s thoughts in place of God’s Word.

Eugene Nida’s theory is theological **liberalism**, which is **unbelief**. It reduces God to man’s level. It implies that God is unable to communicate with His creatures in an intelligible manner without man’s aid.

Nida is an infidel, a “*corrupt tree*” which “*bringeth forth evil fruit*” (Matt 7:17).

The corrupted Modern English Bibles have come by the “Dynamic Equivalence” method of translation. A corrupt methodology gives rise to corrupt versions: “*by their fruits ye shall know them*” (Matt 7:20).

Heed the warning of the Scripture: “*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD*” (Isa 55:8). It is supreme folly and reckless presumption for any man to venture to “think God’s thoughts” by wanton manipulation of God’s inspired Word.

### **A DOCTOR’S PRESCRIPTION**

1. I write as a physician. A good doctor’s prescription spells life and health to the patient. It is written in exact and precise terms. With **words** (and figures) the doctor expresses his **thoughts**.

2. The doctor's prescription must not be tampered with: nothing must be added, nothing taken away. There must be no variation or manipulation.
3. A good pharmacist dispenses the prescription exactly as written, **word for word, letter for letter**, precise to the minutest detail. Not even a "jot or tittle" must be altered. (A dot moved one space to the right increases a dose tenfold!)
4. A good pharmacist dispenses good, wholesome, effective, healthful medicine.
5. An enemy gets his hands on the prescription and alters it. A deadly medicine is dispensed.
6. When taken the patient dies.

*Modern English Bibles contain deadly medicine.*

### **GOD'S WORD OUR PRESCRIPTION**

1. Our God, the soul's Physician, has a Prescription for life: the Bible.
2. It comes to us by the hands of copyists, and translators. The business of these men is to keep to the Bible text exactly as written: **word for word, letter for letter**, without alteration or variation.
3. The faithful "**word for word**" method of translation is termed "**Verbal Equivalence.**"
4. The translators of the **KJV Bible** appointed by King James used the **Verbal Equivalence** method, **word for word**, as originally given by God.
5. The **MSS** they used were faithful copies of the original, known as the *Received Text* (TR) or the *Majority Text*.
6. The result of their translation: a sound, accurate, faithful Bible, the "*King James Version*" or "*Authorised Version*" true to its Author in every vital detail.
7. We confidently believe that the **KJV** or **AV** is God's Word kept intact in English, God's perfect Prescription for man.

## NOTES

- <sup>1</sup> This chapter is adapted from S H Tow, “In Defence of the King James Version Holy Bible,” a booklet published by Calvary Bible-Presbyterian Church, Singapore.
- <sup>2</sup> Dr William Lyon Phelps, a most distinguished professor of English literature at Yale, said, “. . . the Authorized Version of the English Bible is the best example of English literature that the world has ever seen.”
- <sup>3</sup> *The Divine Original* (London: Trinitarian Bible Society, nd), 3.
- <sup>4</sup> *Ibid*, 5.
- <sup>5</sup> *Ibid*, 6–7.
- <sup>6</sup> David Cloud, *Modern Bible Versions* (Oak Harbor: Way of Life Literature, 1994), 28–30.
- <sup>7</sup> See D A Waite, *Heresies of Westcott and Hort* (Collingswood: The Bible For Today, 1979).

**APPENDIX I**  
**A POSITION STATEMENT OF**  
**FAR EASTERN BIBLE COLLEGE,**  
**SINGAPORE**

*To be signed by all members of the Academic Faculty*

The Far Eastern Bible College remains a Bible-believing and Bible-defending institution of the 20th Century Reformation Movement. The positional statement hereunder, tabled at the faculty meeting on May 28, 1997, was accepted and adopted by all members of the academic faculty. The statement is not meant to be exhaustive but reflective of the College's convictions on certain biblical-theological views.

1. I do believe “in the divine, verbal and plenary inspiration of the Holy Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the supreme and final authority in faith and practice” (*The Constitution of the Life Bible-Presbyterian Church, article 4.2.1*).
2. I do believe that “Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT — Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; OF THE NEW TESTAMENT — The Gospels according to Matthew, Mark, Luke,

John; The Acts of the Apostles, Paul's Epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon; The Epistle to the Hebrews, The Epistle of James, The First and Second Epistles of Peter, The First, Second, and Third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God, to be the rule of faith and life" (*The Westminster Confession of Faith, chapter I, paragraph II*).

3. I do believe that "The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope" (*The Westminster Confession of Faith, chapter I, paragraph VIII*).
4. I do believe that "the Texts which are closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version (as found in 'The Greek Text Underlying The English Authorised Version of 1611' as published by The Trinitarian Bible Society in 1976)" (*The Dean Burgon Society, "Articles of Faith," section II:A*).
5. I do believe that "the King James Version (or Authorised Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts [Traditional Masoretic

Hebrew Text and Traditional Greek Text underlying the KJV], which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorised Version of 1611 and say ‘This is the Word of God!’ while at the same time realising that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture” (*The Dean Burgon Society, “Articles of Faith,” section II:A*).

6. I do employ the Authorised Version alone as my primary scriptural text in the public reading, preaching, and teaching of the English Bible.
7. I do consider as unreliable all Bible versions (eg, the New International Version or NIV) that are a result of the dynamic equivalence method of translation, and those which cast doubt and/or omit verses based on corrupted readings of the Alexandrian or Westcott-Hort Text.
8. I will endeavour annually at the College convocation to affirm my allegiance to the Word of God by taking this solemn oath: “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.’”
9. I do subscribe to the system of theology called “Reformed” as expressed in the Westminster Confession of Faith, and its Larger and Shorter Catechisms (1643–8).
10. I do dismiss the JEDP theory, and source/form/redaction criticism as products of modernistic scholarship, and do consider them to be illegitimate and destructive means of interpreting the Pentateuch, and the Synoptic Gospels.



11. I do believe that “The infallible rule of interpretation of Scripture is the Scripture itself. And therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (*The Westminster Confession of Faith, chapter I, paragraph IX*).
12. I do reject the neo-evangelical hermeneutic of Walter C Kaiser, namely, the Analogy of Antecedent Scripture, as fallacious (see Kaiser’s erroneous interpretation of the prophecy of the virgin birth of Christ in his paper, “The Promise of Isaiah 7:14 and the Single-Meaning Hermeneutic,” *Evangelical Journal* 6 [1988]:55–70).
13. I do reject Hyper-Calvinism in its denial of God’s common grace, and of the free offer of the Gospel.
14. I do believe in the biblical doctrine and practice of personal and ecclesiastical separation from all forms of unbelief and apostasy, viz, Romanism, Ecumenism, Modernism, Charismaticism, and Neo-evangelicalism.
15. I do reject as false the tongues-speaking, demon-casting, faith healing, dreams and visions, words of wisdom/knowledge/faith, prophecies, slaying of the Spirit, holy laughing and dancing of the Pentecostal, Charismatic, or Vineyard Movement.
16. I do believe God created the universe *ex nihilo* (out of nothing), and do regard Genesis 1:1 as an independent clause stating the first creative act of God (cf John 1:3, Col 1:16, Heb 11:3).
17. I do believe God created all things perfectly and very good in six literal or natural, and not figurative or poetic, days.
18. I do believe the Genesis Flood was global or universal, and reject all other views which attempt to limit the geographical extent of the Flood.
19. I do believe Isaiah 7:14 is a strictly messianic prophecy historically fulfilled only by Jesus Christ who was conceived supernaturally in

the womb of the virgin Mary by the power of the Holy Spirit as announced by the angel (Matt 1:22–23, Luke 1:26–35).

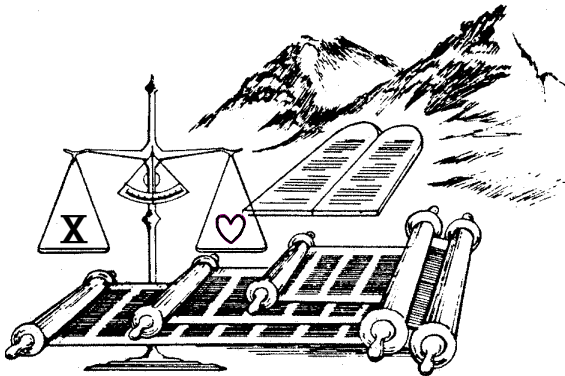
20. I do subscribe to the premillennial view of eschatology that recognises a distinction between Israel and the Church.
21. I do reject the so-called “Biblical/Christian Counselling” of today (as taught by Gary Collins, Larry Crabb, Frank Minirth, et al) that is influenced by Freudian or humanistic methods which essentially question the sufficiency of Scriptures, and the power of the Gospel.
22. I do reject the modern-day Church Growth movement (as promoted by George Barna, Bill Hybels, C Peter Wagner, et al) which advocates worldly techniques or carnal methods to increase church membership.
23. I do uphold and promote the good name, doctrine, and ethos of the Far Eastern Bible College in accordance to God’s Word, and do protect her from detractors and enemies from without and within.
24. I do serve the Far Eastern Bible College because I love Jesus Christ who has called me to be a minister of His Word, and do intend with the Holy Spirit’s help to faithfully declare “all the counsel of God” (Acts 20:27), and to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3) to the glory of God the Father.

## APPENDIX II

# GOD'S HOLY LAW

**TEXT: GENESIS 2:15–17; 3:6–15**

In these days of widespread lawlessness, affecting even the Christian Church to our shame and pain, it is not only timely, but urgent, for us to preach God's holy Law. This Law God has given to mankind through Moses in the Ten Commandments.



Before we go into this subject, let us learn a lesson from the fortunate state of our nation under God, Singapore that we love. Though one of the smallest nations, Singapore is known throughout the world. We have a good many firsts. We have the tallest hotel, and at the Bird Park I was told we have the highest man-made waterfall in the world! We are the biggest port and we have the best airline. We are the richest in Asia next to Japan, but if you do not believe me, just look into your CPF account! How is it that a tiny nation like ours has become the envy of bigger

nations, and the praise of those who respect us? The answer to this question is good government, and a corollary to this is a law-abiding people.

When God created man and put him into the Garden of Eden, which was Paradise, or Heaven on Earth, here was the perfection of perfections of good government. But to live happily in Paradise man must obey his Creator. A holy God must have a consecrated people, a people absolutely obedient to His holy Law. To deviate in the least from His will or holy Law is disaster. So, the first thing that God did to the first man and woman after bringing them into the world was to tell them the vital importance of obeying His holy Law. This He did by setting up two trees in the Garden, the Tree of Life and the Tree of the Knowledge of Good and Evil.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (*Gen 2:16–17*).

Now, we know the tragic sequel to this primeval event, how Eve under temptation and Adam by deliberation ate of the forbidden fruit. By the way, that fruit was not the apple as the world blindly believes and repeats. Yes, even ministers in high government misquote this portion of the Bible.

Now, the Lord God is a just God. He did not say “thou shalt not touch” as Eve reported. All He said was “*Thou shalt not eat of it.*” It is dangerous to add to God’s Word or to take away from it. At any rate, both man and woman had eaten of the fruit of the tree of the knowledge of good and evil, and in so doing they brought death into the world. They broke the holy Law of God. “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*” (Rom 5:12).

That man should obey God absolutely as expressed in the Commandment not to eat of the tree of the knowledge of good and evil is known in theological language as the Covenant of Works. That is to say, if man would do all that God commands him, then he can live as long as he keeps on obeying Him. Thus Moses promises the Israelites life in the Promised

Land if they will refrain from their old Egyptian ways and keep themselves from the heathen practices of the Canaanites and fully follow the Lord.

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD (*Lev 18:3–5*).

### **“THE SOUL THAT SINNETH, IT SHALL DIE”**

The Covenant of Works is not only transacted openly between God and man in a verbal statement, but invisibly inscribed upon the human heart. We are given a conscience that tells us inwardly that if we do good, God will bless us, and conversely, if we do bad, God will punish us.

Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, . . . Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another (*Rom 2:6–15*).

But man has broken the holy Law of God. Man has sinned, and God’s Word declares,

The soul that sinneth, it shall die (*Ezek 18:4*). For by the works of the law shall no flesh be justified (*Gal 2:16*). For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (*Jas 2:10*).

Man having failed to keep the Covenant of Works, he is expelled from the Garden. He not only has to die, but also to live a life of toil and sweat, and woman must suffer pain in childbirth.

Man has lost his right to live. To redeem him from death, God has to work on man’s behalf by sending a Saviour. This is foretold in Genesis 3:15 when God said to the Serpent, “*And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head,*

*and thou shalt bruise his heel.*” By the death of the Virgin-born Son of God on the cross to pay the penalty of our sins (His heel is bruised), Satan, who has brought us into death, is crushed. This work of Christ in delivering us from sin and death and restoring life everlasting to us is called “the Covenant of Grace.”

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (*Eph 2:8–10*). For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (*Rom 6:23*).

## **GOD’S COVENANT OF GRACE CONFIRMS THE TEN COMMANDMENTS**

There are many in the world today who are working their way to heaven by deeds of charity. Some Church-goers think that by offering money they will find compassion from God. This is like the Buddhist concept of earning a place in the Western Paradise by helping the poor; like the Roman Catholic buying indulgences, or doing penance. This will never save you. The way to life is not through works, but through “*repentance [from sin] toward God, and faith toward our Lord Jesus Christ*” (*Acts 20:21*). Are you trusting in your good works and righteousness which the Bible declares to be “*filthy rags*” (*Isa 64:6*)? For we are only condemned by God’s holy Law.

Since we are saved by grace through faith, and not by works, “*do we then make void the law through faith? God forbid: yea, we establish the Law*” (*Rom 3:31*). The Covenant of Grace in no way abrogates God’s holy Law, ie, the Ten Commandments. Rather, it confirms.

The Ten Commandments are the full expression of the moral law of God. The moral law of God emanates from the holy character of God, like the sun’s rays radiating from the sun. They are the foundation of human society, for without this law it would result in crime and anarchy, rebellion and chaos. Inasmuch as God changes not, so His character changes not,

and His law changes not. Indeed, all the laws of nations and governments insofar as they are just are founded on His holy Law.

One moral law that stems from the Sixth Commandment is given through Noah: “*Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made he man*” (Gen 9:6). When a man commits murder, our Singapore law decrees that he be put to death. There is no other alternative. This law is inherited from Great Britain, which was a devout Christian nation in times past. This stabilises our society. But today, Britain has veered from her Christian past. Capital punishment is done away with. What is the result? Murders are rampant and on the increase, and that is the same with every other country that has done away with the Sixth Commandment and capital punishment. The holy Law of God, says Calvin, is a sword that restrains evil, and must remain always. When it is done away or bound by man’s wilful foolishness, crime and corruption multiplies. Woe to the nations that take lightly the Law of God.

### **GOD’S HOLY LAW SPRINGS FROM HIS HOLINESS AND LOVE**

But what is the relationship between the Christian and the holy Law of God? There is a school of theology known as Dispensationalism that says that since the law is done away with by the coming of Christ, we are no more under law. Therefore the Ten Commandments are abrogated together with the ceremonial and statutory laws of the Old Testament. When the Ten Commandments are taken lightly, antinomianism results. *Chambers* defines antinomianism thus: “The belief that Christians are emancipated by the gospel from the obligation to keep the moral Law—a monstrous abuse and perversion of the Pauline doctrine of justification by faith . . .” One moral law, namely the Sabbath law of the Fourth Commandment, is particularly abused. To the Dispensationalist the Lord’s Day is the same as any other day. They are not careful to keep it holy, ie, to separate it for a Day of holy rest and worship. As a result, we find no peace on weekdays, since we spurn the peace He gives when we keep the Lord’s Day.

The Ten Commandments remain a restraint to Christians, to keep us from sin. The Ten Commandments, says Calvin, is also like a whip, especially to our flesh, to urge us, like a tardy animal, forward to its work. We need the Law to keep us straight.

It is also a lamp unto our feet and a light unto our path. Christians walking in its light are kept from stumbling into sin. Christians, having the new life of God in them by the new birth, love this law and meditate on its virtues, ever willing to do His will by His holy Precepts. Jesus says, “*If ye love me, keep my commandments*” (John 14:15). And John says, “*For this is the love of God, that we keep his commandments: and his commandments are not grievous*” (1 John 5:3). Hence the Ten Commandments are taught to candidates for baptism in the Catechism Class. The Ten Commandments are basic to the Christian Faith.

The holy Law of God springs not only from His holiness but also from His love. The Ten Commandments, according to Jesus’ exposition, may be briefly summed up in the Great Commandments. The First Tablet relates to our duty towards God, so it is comprehended in “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*” (Matt 22:37). The Second Tablet that relates to duty to our fellow men is comprehended in “*Thou shalt love thy neighbour as thyself*” (Matt 22:39). Yea, on these two commandments hang all the law and the prophets. God’s Law is balanced by God’s love. By way of contrast, ancient Chinese law allowed a father to kill his son. Muslim law punishes a thief by cutting off his hand. Moses’ Law, which is given by God and tempered with love, yea even mercy, punishes a sheep stealer, for example, with paying double compensation if the stolen animal is returned, and four-fold if it be not returned.

What Law in all the world is there greater than this? So Moses asks the Israelite nation that had received God’s holy Law on mankind’s behalf,

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons (*Deut 4:8–9*).



Our response: “*O how love I thy law! it is my meditation all the day*” (Ps 119:97). The whole Bible is God’s holy Law. Let us not only keep His holy Law, but treasure it forever in our heart by constant reading and meditation.

In these days of widespread lawlessness affecting even the Christian Church to our shame and pain, it is not only timely, but urgent, for us to preach on God’s holy Law.

Jesus says,

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (*Matt 5:17–18*).

## THE TEN COMMANDMENTS

Adapted by T Tow

Germany LM



1. Th - ou no gods shalt have but ME, Be - fore no i - dol bow the knee.  
2. Nor dare the Sab - bath day pro - fane, Give to thy par - ents ho - nour due.  
3. Ab - stain from words and deeds un - clean, Steal not for thou of God art seen.



Take not the name of God in vain, Nor dare the Sab - bath day pro - fane.  
Take heed that thou no mur - der do, Ab - stain from words and deeds un - clean.  
Tell not a wil - ful lie, nor love it, What is thy neigh - bour's do not co - vet. A - men.



## GLOSSARY

### A

**abnormal** not normal.

**abrogate** to annul.

**accelerated** hastened.

**acquiescence** quiet assent or submission.

**allegiance** loyalty to a cause.

**almanac** an annual publication containing a variety of factual information.

**amanuensis** literary assistant, especially one who writes to dictation or copies from manuscript

**ambiguity** doubtful or double meaning; an equivocal expression.

**analogy** an agreement in certain respects between things otherwise different; a likeness.

**anarchy** utter lawlessness.

**annihilate** to put out of existence.

**antagonism** opposition; hostility.

**antecedent** going before in time.

**anthropological** of man.

**antinomianism** the belief that Christians are emancipated by the gospel from the obligation to keep the moral law, faith alone being necessary; the denial of the obligations of moral law.

**antiquity** ancient time; great age; the people of old time.

**Apocrypha** books included in the Septuagint and Vulgate translations of the Old Testament but not accepted as canonical by Jews or Protestants, and later books (the Apocrypha of the New Testament) never accepted as canonical or authoritative by any considerable part of the Christian Church.

**apparatus** materials (such as various readings) for the critical study of a document.

**apprehend** to be conscious of by the senses; to lay hold of by the intellect; to understand.

**à priori** (*Latin*) the term applied to reasoning from what is prior, logically or chronologically, eg, reasoning from cause to effect; from a general principle to its consequences, or even from observed fact to another fact or principle not observed.

**aptly** appropriately; fittingly.

**assessment** act of estimating or judging.

**audible** able to be heard.

**authenticity** the state of being true or in accordance with fact; genuineness.

**authorial** of the original writer of a book.

**avarice** covetousness.

**aver** to affirm or declare positively.

**awry** distorted; wrong; perverse.

## B

- bewitching** enchanting.
- bibliolater** one with an excessive reverence for the Bible that makes it into a sacred object, usurping the place of the God of the Bible, who properly should be the object of the reverence.
- bifocal** composed of parts of different focal lengths.
- blatantly** clamorously; unashamedly obviously.
- bogey** a goblin; a special object of dread; the devil.
- bombastic** inflated.
- Byzantine** (*in context*) the Eastern or Greek Empire from AD 395 to 1453.

## C

- caduceus** the rod of Hermes, messenger of the gods: a wand surrounded with two wings and entwined by two serpents.
- canonical** included in a canon; ecclesiastical.
- capital** (*of punishment*) involving the death penalty.
- category** class or order of things, etc, possessing similar characteristics.
- categorically** absolutely; without qualification; particularly definitely.
- chaos** disorder.
- charlatan** someone who pretends to have knowledge.
- chuckle** a quiet laugh.
- classicist** a person educated in the classics, or devoted to their being used in education.
- clemency** readiness to forgive.
- climactic** pertaining to a culmination.
- codex** a manuscript volume.
- codices** plural of *codex*.

- collate** to bring together for comparison; to examine and compare.
- colloquial** pertaining to or used in common conversation.
- comma** a manuscript line comprising a single phrase; in Greek manuscripts, a combination of words not in excess of eight syllables.
- concise** brief but pertinent.
- concubine** a woman who cohabits with a man without being married.
- conductive** having the quality or power of conducting or transmitting.
- conscience** moral sense.
- conspicuous** noticeable; prominent.
- contemporary** belonging to the same time (with); of the same age; present-day, especially up-to-date.
- contentious** quarrelsome; given to dispute.
- convocation** a large (especially formal) assembly.
- copula** the word joining the subject and the predicate.
- corollary** an easy inference; a natural consequence or result.
- counterfeit** something false or copied, or that pretends to be true and original.
- covertly** in a secret or concealed manner.
- credentials** evidence of competence, taken as one's entitlement to authority, etc.
- cursorily** hastily; superficially.

## D

- decadence** a decline from a superior state; a state of decay.
- dauntless** bold, not to be subdued.
- deference** respectful compliance or acknowledgment; submission.

**deign** to condescend, stoop (to do something).

**deliberation** the act of thinking about carefully; calmness, coolness.

**delve** to dig, especially with hands; to research deeply.

**depository** a place where anything is deposited for safe keeping.

**dethrone** remove from a throne.

**detractor** something that reduces in degree; that diminishes; that take away from.

**deviate** to diverge, differ, from standard; to turn aside from a certain course.

**devout** given up to religious thoughts and exercises; pious.

**diabolical** very shocking; outrageous.

**disconcerted** disturbed; thrown into confusion.

**dismantle** to demolish.

**disparate** essentially unlike, and therefore incapable of being compared.

**Dispensationalism** A system of theology, dating from about 1830 and popularised by the *Scofield Reference Bible*, that teaches that Biblical history is divided into several distinct and chronologically successive time periods of God's administration of His purpose on earth through man.

**disquisition** a carefully or minutely argued examination of a topic.

**drawl** to speak in a slow lengthened tone.

**drone** a monotonous speech.

**dubious** doubtful.

**dumbstruck** unable to speak through shock or surprise.

**duo** two persons associated in some ways.

**dynasty** a succession of kings of the same family.

## E

**eclectic** choosing the best out of everything.

**ecstasy** a state of exalted pleasure or happiness.

**elaborate** highly detailed; complicated.

**emanate** to proceed from some source.

**emancipate** to set free from restraint or bondage or disability of any kind.

**enamour** to inflame with love.

**enigma** a mysterious situation; anything very obscure.

**entail** to bring on or result in as an inevitable consequence.

**Epicureanism** the doctrines of Epicurus (341–270 BC), the Greek philosopher, who taught that the real world is a chance composition of atoms and particles and that pleasure, controlled by social conventions, is the greatest good.

**equitable** possessing or showing or in accordance with equity, moral justice or fairness.

**equivocal** capable of meaning two or more things; capable of a double explanation.

**evince** to prove beyond doubt; to show clearly, make evident.

**excursive** deviating from the main point.

**exegesis** a critical interpretation of a text, especially biblical.

**exegete** a person who interprets or expounds.

**explicit** not merely implied, but distinctly stated; plain in language; clear.

**extant** still existing.

## F

- fabricate** to devise falsely.
- façade** the appearance presented to the world, especially if showy and with little behind it (*figurative*).
- fallacious** deceptive; misleading.
- fanaticism** state of excessive enthusiasm, especially on religious subjects.
- felicity** happiness; a blessing; delight.
- fell** cruel; deadly; ruthless.
- fiction** an invented or false story; a falsehood.
- fidelity** faithfulness.
- filthy** foul; unclean; impure.
- flabbergasted** amazed or confounded.
- flawless** not defective.
- fragment** a piece broken off; an unfinished portion.
- fraught** filled.
- Freudian** pertaining to Sigmund Freud (1856–1939), his theory of the libido, or his method of psychoanalysis.
- fringe** a border.
- frivolous** silly.
- fusion** a close union of things, as if melted together.

## G

- galvanise** to stimulate to action.
- gauge** to estimate.
- generalise** to make general statements; to form general concepts; to depict general character.
- genuineness** reality; sincerity.
- gleeful** merry.
- gloss** a deceptive or intentionally misleading explanation.
- Godhead** God.
- grievous** burdensome; severe.

## H

- haywire** crazy; all awry.
- hermaphrodite** a human, animal or plant with the organs of both sexes, whether normally or abnormally.
- hermeneutics** the science of interpretation, especially of Scriptural exegesis.
- hilariously** very funny; extravagantly merry.
- humanitarian** a philanthropist, one who tries to benefit mankind.
- hyper** excessive; more than normal.
- hypnotic** of or relating to hypnosis.
- hysteria** an outbreak of wild emotionalism.

## I

- illegitimate** not properly inferred or reasoned.
- immoderate** unrestrained; excessive.
- impeccable** faultless.
- imperceptibly** gradually; not discernible by the senses.
- incarnate** to embody in flesh, give human form to.
- incontrovertible** incontestable; too clear to be called in question; undeniable.
- indelible** unable to be erased or blotted out.
- indestructibility** state of not being able to be destroyed.
- indulgences** a remission, to a repentant sinner, of the temporal punishment which remains due after the sin and its eternal punishment have been remitted.
- inextricably** not able to be extricated or disentangled.
- infidel** someone who rejects a religion, especially Christianity.

**ingenious** skilfully contrived.  
**inherent** existing in and inseparable from something else; natural.  
**injunction** a precept; the act of enjoining or commanding; an exhortation.  
**innate** inborn; inherent.  
**insidious** deceptively attractive; cunning and treacherous.  
**insightful** with power of discerning and understanding things.  
**insolence** state of being disrespectful and rude.  
**interlinear** of writing in alternate lines.  
**interpolation** insertion of word or passage in a book or manuscript especially in order to mislead.  
**interpolator** one who interpolates.  
**intrinsic** inherent; essential, belonging to the point at issue.  
**intrusion** an act of thrusting oneself in; encroachment.  
**intuition** immediate, instinctive knowledge or belief.  
**inviolable** that must not be profaned; that cannot be injured.  
**irrefutably** that cannot be refuted.

## J

**jabber** to talk rapidly.  
**jot** an iota, a whit, a tittle.  
**juggle** to tamper or manipulate.  
**junction** a critical or important point of time.

## L

**lapse** to pass by degrees; to fall from the faith; to fall away by ceasing or relaxing effort or cause.  
**Lesbian** (of woman) homosexual.

**lexicographical** of the writing and compiling of dictionaries.  
**liaison** union, or bond of union; connection.  
**lineament** a feature; a distinguishing mark in the form.  
**linguist** a person who has a good knowledge of languages.  
**liturgy** the form of service or regular ritual of a church.  
**ludicrous** intended to excite, or exciting laughter.

## M

**magnum opus** (*Latin*) a great work, especially of literature or learning, especially a writer's greatest achievement or culmination of efforts.  
**mammonism** devotion to gain.  
**mania** excessive or unreasonable desire; a craze.  
**manipulate** to give a false appearance to, change the character, etc. of.  
**masquerade** to pretend to be.  
**maxim** a general principle, serving as a rule or guide.  
**megalomaniacal** of a lust for power.  
**meld** to merge; to combine.  
**meow** to cry as a cat.  
**mesmeric** that hypnotise; that dominate the will or fix the attention of.  
**metaphysical** supernatural; beyond nature or the physical.  
**meticulous** scrupulously careful.  
**minuscule** a small cursive script, originated by the monks in the 7th–9th centuries.  
**misquote** to quote wrongly.  
**monstrous** enormous; outrageous.  
**Mormons** those of a religious sect with headquarters since 1847 in Salt Lake City, polygamous till 1890,

calling itself *The Church of Jesus Christ of Latter-day Saints*, founded in 1830 by Joseph Smith, whose *Book of Mormon* was given out as translated from the golden plates of *Mormon*, a prophet.

**muted** softened, not loud or harsh.

**mythical** fictitious, untrue; of an ancient traditional story of gods or heroes, especially one offering an explanation of some fact or phenomenon.

## N

**Natural Theology** religion derived from reasoned facts, not revelation.

**necromancer** a sorcerer.

**New Evangelical** a term coined by Harold Ockenga in 1948 to describe a new attitude towards theology and ministry; a movement which accommodates humanism and compromises with liberalism, opposes biblical fundamentalism in support of ecumenism, emphasises scholarship and intellectualism at the expense of truth, stresses participation in politics, and in the social and ethical issues of the day.

**nymph** one of the divinities who lived in mountains, rivers, trees, etc.

## O

**obligatory** imposed as an obligation or binding power.

**obliterate** to blot out, so as not to be readily or clearly readable; to efface.

**obsessive** relating to or resulting from a fixed idea.

**onerous** burdensome.

**optional** not compulsory; left to choice.

**oracle** the word of God.

**ordinance** that which is ordained by authority, etc; regulation; a decree; a religious practice enjoined by authority, especially a sacrament.

**ostentation** pretentious display intended to draw attention or admiration.

**outback** parts remote from the cities; the bush country.

## P

**panorama** a wide or complete view.

**parenthesis** a digression.

**parrot** to repeat by rote.

**penance** an act of humiliation or punishment, either self-imposed or imposed by a priest, to express or show evidence of sorrow for sin; hardship.

**pericope** a designated portion or unit of Scripture; it may be quite brief or relatively long. Particularly, the self-contained literary units or sections of the Gospels.

**pernicious** destructive; malevolent.

**perversion** a diverting from the true object; a distortion.

**pharmacist** someone skilled in the art, practice or science of collecting, preparing, preserving and dispensing medicines.

**phenomenon** (*plural: phenomena*) anything directly apprehended by the senses or one of them.

**pietà** a representation of the Virgin with the dead Christ across her knees.

**piety** the quality of being pious; devoutness.

**plenary** full, entire, absolute.

**polemical** that which is controversial.

**polygamy** the condition of marriage to more than one person at a time.

**precept** a commandment; a principle, or maxim.  
**prelate** a chief priest.  
**preoccupation** possession of something to the exclusion of other things.  
**prescription** a written direction for the preparation or dispensing of a medicine; an established custom taken as authoritative.  
**presumptuous** tending to presume, especially boldly or arrogantly.  
**primeval** belonging to the first age of the world.  
**proffered** offered for acceptance; presented.  
**prolixity** wordiness; long dwelling on particulars.  
**prologue** an introduction.  
**propriety** appropriateness; decency; conformity with convention of conduct.  
**proselytise** to convert.  
**pseudo** false; deceptively resembling.  
**psychic** pertaining to the psyche, soul or mind.

## Q

**quarry** a victim.  
**quasi** resembling but not being something specified.  
**quell** to subdue; to extinguish.  
**quilt** a bed-cover of two thicknesses with padding sewn in compartments.

## R

**rampant** unrestrained, unchecked in growth or prevalence.  
**rationalism** a disposition to apply to religious doctrines the same critical methods as to science and history, and to attribute all phenomena to natural rather than miraculous causes.

**ravening** that which hunger intensely.  
**receptor** one that receives a message or text.  
**reckless** rash; careless; heedless of consequences.  
**rectitude** uprightness, literal and moral; integrity.  
**redaction** the process of editing a document at a later time to bring it up to date or modifying a text in some way.  
**reiterate** to repeat.  
**relegate** to consign (to a, usually unimportant, place or position).  
**repel** to drive off or back; to reject; to hold off.  
**restraint** restriction; the act of controlling, holding back.  
**revisionist** an advocate of revision (eg, of established doctrines, etc).  
**romantic** extravagant, wild; fantastic.

## S

**scandal** something said which is injurious to reputation.  
**scandalously** openly vile; defamatory.  
**scission** cutting.  
**scoffer** one who jeers.  
**scrupulously** extremely conscientious or exact.  
**scrutiny** close, careful or minute investigation or examination.  
**sectarian** of or pertaining to a sect; narrow, exclusive, rigidly adhering to the beliefs of a sect.  
**Septuagint** the Greek Old Testament, traditionally attributed to 72 translators at Alexandria in the 3rd century BC, usually expressed by LXX.  
**sequel** consequences; that which follows.



**sequential** in, or having, a regular sequence.

**sinister** suggestive of threatened evil; underhand.

**sinologue** one well-versed in Chinese.

**sinology** the study of Chinese culture, language, etc.

**sobriety** the state or habit of being sober, moderate, restrained; gravity.

**soteriological** of the doctrine of salvation.

**spasmodic** intermittent.

**spasm** a sudden convulsive action, movement or emotion.

**spate** a sudden increased quantity.

**spectacles** a pair of lenses (for correcting the eyesight) mounting in frames with side-pieces extending over the ears to grip the temples.

**spurious** not genuine; false.

**spurn** to reject with contempt.

**stabilise** to render stable; to establish, maintain or regulate the equilibrium of.

**stalwart** a resolute, determined person.

**static** stationary.

**statutory** enacted by statute or a written law.

**stock** source; kindred; race.

**subtle** elusive; crafty; devious.

**suffrage** supporting opinion.

**suitor** a man seeking the love of a woman, or her hand in marriage.

**supplant** to supersede; to dispossess or take the place of.

**supplicate** to entreat earnestly; to petition; to pray.

**surreptitiously** done by stealth or fraud.

**swish** resembling twigs sweeping through the air or fabric rustling along the ground.

**symposium** a meeting for philosophic conversation; a collection of views on one topic.

**syncretism** reconciliation of, or attempt to reconcile, different systems of belief; illogical compromise in religion; fusion or blending of religions, as by identification of gods, taking over of observances, or selection of whatever seems best in each.

**synecdoche** the figure of putting part for the whole, or the whole for part.

**synonym** a word having the same meaning as another in the same language.

**Synoptic** (*Gospels*) those of Matthew, Mark and Luke, which are strikingly alike in viewpoint and presentation of the narrative.

## T

**tamper** to interfere unwarrantably; to meddle.

**tardy** slow; sluggish.

**tenor** continuity of state; purport; general run or course.

**textual criticism** the attempt to ascertain the actual words of the original text (autograph) by studying the various copies (apographs) of the text in existence.

**thwarted** obstructed; frustrated.

**title** dot, stroke, accent, vowel-point, contraction or punctuation mark; the smallest part.

**transpose** to change the order of, interchange; to transfer.

**trickery** the act of playing tricks; imposition.

**trigger** to set in action.

**true-blue** a person unswervingly faithful.

**truncate** cut short.

## U

**ultimately** finally.

**uncial** (a form of writing) in (usually large) somewhat rounded characters used in ancient manuscripts.

**unction** an anointing; divine or sanctifying grace.

**universalism** the doctrine or belief of universal salvation, or the ultimate salvation of all mankind, and even of the fallen angels.

**unmitigated** not lessened in severity, violence or evil of; unqualified; out-and-out.

**unravel** to disentangle.

**unseemly** not seemly, becoming or decent.

**untampered** not secretly corrupted.

## V

**veer** to shift round in direction or in mental attitude; to turn, shift.

**vernacular** indigenous, spoken by the people of the country or of one's own country.

**vigilant** watchful.

**villainous** detestable; vile.

**vulgar** the common language of a country.

**Vulgate** an ancient Latin version of the Scriptures, made by St Jerome and others in the 4th century, and later twice revised, so called from its common use in the RC church.

## W

**wanton** thoughtlessly cruel.

**ware** articles of merchandise collectively.

**wist** (*archaic*) knew.

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## Some Books by the Authors

*Where it is unspecified, the author is Timothy Tow*

- 📖 An Abridgment of Calvin's Institutes of the Christian Religion, Book I-IV
- 📖 The Asian Awakening
- 📖 The Clock of the Sevenfold Will of God
- 📖 Coming World Events Unveiled: A Study of the Book of Revelation
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- 📖 Wang Ming Tao on Temptation . . . translated by Timothy Tow
- 📖 William C Burns: Grandfather of Bible-Presbyterians



**F**rom the publication of Calvin's *Institutes of the Christian Religion* to the present day, many books of theology have been written—Hodge, Warfield, Buswell, etc, and not the least Calvin. These have been our guide in the Princeton tradition, but the Holy Scriptures are the rock foundation of our studies.

Satan hates God's Word. From the beginning He tried to undermine it. This he did by demoralising our first parents, "Yea, hath God said?" And they succumbed.

The theologians before us have done well in declaring the Bible to be the inspired Word of God, infallible and inerrant. This has confirmed our faith in the Scriptures. It is supreme, the one and only rule of our faith and practice.

In order to spoil us again, Satan tries to erode the foundation of our faith by subtle new tactics. This he does by questioning the text of Holy Scripture through Westcott and Hort. He further casts doubts on the Divine preservation of the Bible text. He cunningly contrives rules for interpreting, yea, rather misinterpreting, Scripture which he hides under a big word, "hermeneutics." Last but not least, he twists the meaning of Scripture, right and left, by a new method of translation called "dynamic equivalence."

All this newfangled stuff, except Westcott and Hort already entrenched, were unheard of as recent as fifty years ago when Buswell flourished. To unmask Satan's masquerading, it behoves us to write a book-length treatise, a first book of *A Theology For Every Christian*. This first book is necessarily a polemical one, in response to the Apostle's exhortation, "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

It is our prayer that having read this treatise, and having uncovered the subtle snares of Satan thereby, you will join us in a crusade to further expose the unfruitful works of darkness. If this first book of *A Theology For Every Christian, Knowing God and His Word*, will begin to ring the death knell on Satan's domain, its early publication will not have been made in vain.

*Timothy Tow and Jeffrey Khoo*



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