

THE WESTMINSTER CONFSSION OF FAITH DISPELS KJV-VPP

The truth about KJV Verbal Plenary Preservation is that it teaches that the underlying Hebrew-Greek texts of the Bible were imperfectly preserved until perfectly restored by the KJV 1611 Translators. This essential fact is however not well perceived or understood due to various confusing KJVO-VPP claims. One such baseless claim is that the Westminster Confession of Faith supports their view. This brief evaluation will prove the contrary is true.

1. Chap I Sect III: “The books commonly called Apocrypha ... no part of the Canon of Scripture”

The 1611 KJB included the Apocrypha. Per the 1909 Hastings Dictionary of the Bible,

“In 1666 appeared the first edition of the AV from which the Apocrypha was omitted. It had previously been omitted from some editions of the Geneva Bible, from 1599 onwards. The Nonconformists took much objection to it, and in 1664 the Long Parliament forbade the reading of lessons from it in public; but the lectionary of the English Church always included lessons from it. The example of omission was followed in many editions subsequently.”

If the KJV Translators “in the fullness of time, were supernaturally guided by God to restore a perfect Hebrew-Greek text, that is jot and tittle exact with the Original Autographa,” why did they include these books? The 1646 effort of the Westminster divines with those of the Nonconformists ultimately led to the Parliamentary reform of exclusion of the Apocrypha in 1664, which also pre-empt recurrences of this inclusion in Bibles thereafter.

2. Chap I Sect VIII: “the Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, and by his singular care and providence kept pure in all ages are therefore authentical;”

God’s ancient people recognised the Divine nature of God’s utterances, and reverently exercised diligent care in making its millions of copies down the ages. The result, after thousands of years, is that a good number of ancient copies have survived down to this day: some 5,488 Greek manuscripts, over 8,000 Latin manuscripts, supplemented by manuscripts of ancient translations such as the LXX, Syriac-Peshitto, Arabic, plus writings of the early Church Fathers which contain over 1,000 verbatim Scripture quotations. All in all, these are thousands of times more evidence than any other ancient document!

Through these thousands of surviving manuscripts, we know assuredly that God’s Word has been kept pure in all ages! Clearly, the KJV-VPP hypothesis that God’s Word was not kept pure until 1611 is mistaken and proven erroneous by the WCF!

3. Chap I Sect VIII: Ps 12:6-7 is omitted from proof texts

Ps 12:6-7 is a critical proof text for KJVO-VPP. However this verse is omitted from Chap I Sect VIII! Moreover, the Westminster Divines in their companion “Annotations of the Bible”, 1647, says this verse refers to the preservation of the saints, not to the “words”!

4. Entire WCF: No mention by name is made of the King James Bible

Finally, as if to erase any remaining doubt, the WCF makes no name mention of the KJV!

Of Bible versions, Sect VIII states, “the Scriptures ... are to be translated into the language of every people unto which they come”!

In conclusion, the Westminster Confession of Faith would clearly expose and dispel, rather than support, the Perfect KJV - Verbal Plenary Preservation error.

Lim Seng Hoo, 29 July 2006. Updated on 21 February 2009

APPENDIX: THE WESTMINSTER CONFSSION OF FAITH (1646)

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.

(Rom 2:14-15, Rom. 9:19-20, Ps 19:1-3, Rom. 9:32, with chap 2:1, 1 Cor 9:21, 1 Cor 2:13-14, Heb 9:1, Prov 22:19- 21, Luke 9: 3-4; Rom15:4, Matt. 4:4, 7, 10, Isa 8:19-20, 2 Tim 3:15, 2 Peter 1:19, Heb 1:1-2)

- II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament

Genesis	I Kings	Ecclesiastes	Amos
Exodus	II Kings	The Song of Songs	Obadiah
Leviticus	I Chronicles	Isaiah	Jonah
Numbers	II Chronicles	Jeremiah	Micah
Deuteronomy	Ezra	Lamentations	Nahum
Joshua	Nehemiah	Ezekiel	Habakkuk
Judges	Esther	Daniel	Zephaniah
Ruth	Job	Hosea	Haggai
I Samuel	Psalms	Joel	Zechariah
II Samuel	Proverbs		Malachi

Of the New Testament

The Gospels according to Matthew	Corinthians I	Timothy I	The First and Second Epistles of Peter
Mark	Corinthians II	Timothy II	
Luke	Galatians	Titus	The First, Second, and Third Epistles of John
John	Ephesians	Philemon	
The Acts of the Apostles	Philippians	The Epistle to the Hebrews	The Epistle of Jude
Paul's Epistles to the Romans	Colossians		The Revelation
	Thessalonians I	The Epistle of James	
	Thessalonians II		

All which are given by inspiration of God, to be the rule of faith and life.

(Lk 16:29, 31, Eph 2:20, Rev 22:18-19, 2 Ti 3:16)

- III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of 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.

(Luke 24:27, 44, Rom 3:2, 2 Pet 1:21)

- 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.
(2 Peter 1:19, 21, 2 Tim 3:16, 1 Jn 5:9, 1 Thess 2:13)
- V. We may be moved and induced by the testimony of the Church to an 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.
(1 Tim 3:15, 1 Jn 2:20, 27, Jn 16:13-14, 1 Cor 2:10-12, Is 59:21)
- 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 the 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.
(2 Tim 3:15-17, Gal 1:8-9, 2 Thess 2:2, Jn 6:45, 1 Cor 2:9-12, 1 Cor 11:13-14, 14:26, 40)
- 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.
(2 Pet 3:16; Ps 119:105, 130)
- 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 language of every people 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.
(Mt 5:18, Is 8:20, Acts 15:15, Jn 5:39, 46, 1 Cor 14:6, 9, 11, 12, 24, 27, 28, Col 3:16, Rom 15:4)
- 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 may be searched and known by other places that speak more clearly.
(2 Pet 1:20-21, Act 15:15-16)
- 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.
(Mt 22:29, 31, Eph 2:20 with Acts 28:25)