

EXPLANATION OF OUR NON-VPP STAND

(Presented on Sunday, 6 November 2005 to the congregation of Calvary Jurong B-P Church by Rev James Chan Lay Seng, Pastor of Calvary Jurong B-P Church)

I. OUR STAND FOR THE BIBLE

1. We are going through a very tough time. Our church is facing a problem concerning the VPP teaching (Verbal Plenary Preservation). The VPP proponents did not keep quiet even after we have declared our stand on 2 October 2005. They continue to promote the VPP and try to lead as many members as possible to leave the church.

The Board of Elders is concerned for the welfare of the church and wants to explain to our members why we take the non-VPP stand.

2. We do not want to pick on anyone. However, it is inevitable that some names have to be mentioned in this presentation because the VPP teaching comes from them.
3. We want to assure our members that we believe the Bible is the inspired, infallible and inerrant Word of God as stated in our Constitution 4.2.1.
 - a. We hold to the inerrancy and infallibility of the Bible in the original writings.
 - b. This is in the original autographs of the Old and New Testaments.
 - (1) The Old Testament was written in Hebrew and Aramaic.
 - (2) The New Testament was written in Greek.
 - (3) These O.T and N.T writings are known as Autographs.
 - (4) Only the original autographs of the O.T and N.T are the inspired, infallible and inerrant Word of God.
 - c. This has always been the Bible-Presbyterian position since its founding in 1950. I learned this wonderful truth from Rev Timothy Tow at FEBC.
4. We believe that the King James Version (KJV) is the most faithful and accurate translation of the Bible in English.
 - a. We believe that the KJV is the work of godly translators, using the best Hebrew and Greek texts. They have done a wonderful job in producing for us the Word of God in its entirety, the KJV, which is the closest to the original.
 - b. We want to assure our members that we can trust our English KJV because all the doctrines, miracles, prophecies, facts of history, geography and science are accurate; and all the promises of God given to men are reliable and trustworthy.
 - c. We can preach, teach, study and believe it with full confidence.
 - d. We will continue to use the KJV in all our ministries.

- e. This is the position we held since the beginning of the Bible-Presbyterian Church in Singapore in 1950.
- f. This is also the position held by the Westminster Divines, the Reformers, the KJV translators and many fundamental Christians all over the world.

Please do not listen to the accusation of some who said that we do not believe the Bible.

- 5. We believe in the Divine Preservation of God’s Word, and that all the words are kept pure, and preserved in the body of manuscripts throughout the ages.
 - a. However, we do not believe the VPP teaching as defined in the True Life B-P Church and FEBC’s **amended** Constitution, Article 4.2.1.2 “We believe the Hebrew Old Testament and the Greek New Testament underlying the Authorised (King James) Version to be the very word of God, infallible and inerrant.” (Refer Appendix A).
 - b. This is certainly a new teaching — the teaching of VPP.

II. THE ORIGIN OF VPP TEACHING IN SINGAPORE

- 1. The VPP teaching started in June 2002.
 - a. The FEBC wanted to defend the KJV position by publishing a paper in “The Burning Bush”.

The discussion went on between Dr Jeffrey Khoo and Rev Charles Seet — “*Why I Resigned from Teaching at FEBC, Rev Charles Seet’s letter to Life B-P Church Session, 8.11.02, pg 1*”.

In June this year (2002) I had prepared answers in support of our KJV only position in response to two sets of questions (a total of 70 questions) that were written by some writers who do not hold to the KJV only position. I shared these with Dr Jeffrey Khoo and he proposed that we publish it jointly in the next issue of the *Burning Bush*. He also proposed some amendments to them which I did not entirely agree with. For instance, I had written for my answer to the question, **Must we possess a perfectly flawless Bible translation in order to call it “the Word of God?” If so, how do we know “it” is perfect? If not, why do some limit “the Word of God” to only one 17th Century English translation? Where was “the Word of God” prior to 1611?**

Later, Rev Quek Suan Yew participated in the discussion.

Both Dr Jeffrey Khoo and Rev Quek believe that a “Perfect God has given man a Perfect Bible” though they do not have enough evidence to prove it — *Why I Resigned from Teaching at FEBC, Rev Charles Seet’s letter to Life BPC Session, 8.11.02, p.5*.

In the mean time, Rev Quek Suan Yew sent me an e-mail in which he stated (25th July):

“Please allow me to say that you have written very clearly and very well what I used to believe. But also allow me to say that I find your arguments contradictory which was also the same contradiction I had in my own heart till I change the entire premise of my approach... If I say that God has preserved the biblical texts and I DO NOT HAVE it then how can I say that GOD has preserved it! This was the contradiction I had in my heart for quite a while. I did not know how to reconcile it. No matter how many books on the evidence of transmission I read, I could not answer all the questions, until I change the entire premise of my understanding. My approach was to BEGIN FROM THE BIBLE, THEN EVALUATE ALL OTHER EVIDENCE IN LIGHT OF THE BIBLE EVEN THOUGH I MAY NOT HAVE ALL THE ANSWERS. DID GOD INSPIRE HIS WORD? YES! DID GOD PRESERVE HIS TEXT? YES! PSALM 12:6-7 MAKES THAT VERY VERY CLEAR.... If I still have questions that I cannot answer, then the problem is not with the preserved texts but my weak and fragile interpretation of the evidence before me. I may not have enough evidence at this point in time or that my ability is impaired or both. BUT I CANNOT AND WILL NOT SAY THAT GOD HAS INSPIRED AND PRESERVED A BIBLICAL TEXT FOR MAN BUT WE DO NOT HAVE IT. THIS IS A CONTRADICTION THAT, IN MY OPINION, UNDERMINES AND PERHAPS ATTACKS THE OMNIPOTENCE OF GOD.”

- b. The VPP proponents claim Psalm 12:6, 7 as scriptural support.
 - c. The discussion went on, and there were many disagreements in their views.
 - (i) In the end, Rev Charles Seet and Rev Colin Wong resigned from teaching at F.E.B.C.
 - (ii) The book KJV Q&A was subsequently printed in 2003.
2. This is the **beginning** of the VPP teaching in Singapore.
- a. I have never heard of this teaching in my days at FEBC. Rev Timothy Tow said that only the original autographs are inspired.
 - b. Dr Waite regards the TR underlying the KJB as inerrant, infallible and inspired, and that this is his own **personal conviction and belief** — Defending the KJB, p.48, 49. **He did not make it a doctrine.** (Refer Appendix B1 & B2).

III. THE BIBLICAL BASIS FOR VPP TEACHING

1. The VPP proponents quote Psalm 12:6, 7; Matthew 5:18, 24:35 as scriptural support.

In fact, these verses support the **Preservation of the Bible** only. We must not go **beyond** what the Bible says. **When Scripture is silent, we must be silent too.**

2. In his book KJV Q&A, the author asked: “Is Psalm 12:7 talking about God’s preservation of His people or of His Words?
 - a. He said, “Anti-KJVists, however, deny that verse 7 refers to the ‘words’ of verse 6. They say that the words ‘them’ in verse 7 refers to the ‘poor’ and ‘needy’ of verse 5”.

While this is **possible**, it is preferable and only natural to read verse 7 in connection with its nearest antecedent, which is in verse 6, referring to the “words of the Lord” — KJV Q&A (p.26, 27).
 - b. It is not true that those who refer “them” in verse 7 to people are anti-KJVists.
 - (1) **Matthew Henry** referred “them” to people in his Commentary Vol. 3, p.281. (Refer Appendix C1).
 - (2) **Charles H. Spurgeon** said the same, and referred “them” (v.7) to God’s people — The Treasury of David, Vol 1, p. 141. (Refer Appendix C2).
 - (3) **The KJV translators themselves** referred “them” to everyone of them (people) — refer 1st print of KJV in 1611. (Refer Appendix C3).
 - c. In fact, there is no **specific biblical support** that the Hebrew Old Testament and the Greek New Testament underlying the Authorized KJV is the very Word of God, **infallible** and **inerrant**.

IV. THE MOTIVE FOR DEFENDING KJV

The VPP proponents have a good motive to defend the KJV Bible, but their **methods are wrong**.

1. They **elevate** the KJV underlying Hebrew and Greek texts to the level of the original Bible (Autograph) which is inspired, inerrant and infallible.

No one (except Dr Waite and the VPP proponents) in the past or present, would hold to such a position because to do so would be going **beyond** what the Bible plainly teaches. Moreover, Dr Waite wrote in his book, *Defending the KJB*, p. 48, that it is **his own personal conviction and belief**.
2. We have asked many Bible scholars and teachers on this issue.
 - a. All regard it as an extreme view.
 - b. Some even called it a heresy.
3. The leader of VPP wants to give the impression that there are Christian leaders who support this new teaching.
 - a. **G. I. Williamson**

- (1) The author claimed the Westminster Confession of Faith and G. I. Williamson support his view in his KJV Q&A, p 23, that the T.R. is a photocopy of the autographs.
- (2) Reply from G.I. Williamson: “I do not believe that it is quite equal to a photocopy of the autograph.”

At the end of his letter he said: **“No one should presume to quote me as one who thinks the TR is absolutely perfect.”**

In August 2002, we corresponded with G.I. Williamson, the one who wrote the commentary on the Westminster Confession (1964) and whom Dr Jeffrey Khoo quoted as saying:

“This brings us to the matter of God’s ‘singular care and providence’ by which He has ‘kept pure in all ages’ this original text, so that we now actually possess it in ‘authentic’ form. And let us begin by giving an illustration from modern life to show that an original document may be destroyed, without the text of that document being lost. Suppose you were to write a will. Then suppose you were to have a photographic copy of that will made. If the original were then destroyed, the photographic copy would still preserve the text of that will **exactly the same as the original itself (emphasis his)**. The text of the copy would differ in no way whatever from the original, and so it would possess exactly the same ‘truth’ and meaning as the original. ... Thus it is seen to be the sober Truth, as declared by the Confession of Faith, that the infallible text of the Word of God has ‘by ... singular care and providence (been) kept pure in all ages,’ so that we do now actually possess before our very eyes the ‘authentic’ text of the Word of the living God. We may say concerning the actual words that we see on the pages of the Greek New Testament, ‘Behold, there are the very words which have come forth from the mouth of God. Amen.’”

Jeffrey Khoo: I say Amen to Williamson’s exposition of the WCF and the doctrine of providential preservation.”

This was the reply that we received from G. I. Williamson:

----- Original Message -----

From: “G.I. Williamson” <gjwopc@rconnect.com>

Sent: Monday, August 12, 2002 5:25 AM

Subject: clarification

Dear

While I have great respect for the so-called Textus Receptus (TR), **I do not believe that it is quite equal to a photocopy of the autographa.** You may know of Dr. Edward F. Hills who has written defending the King James Version as the best version because it is/was based on the TR. He was a long time friend and we had many discussions of this

very question. He helped me to see the cogency of the argument for high respect for the Byzantine/Majority text. Of all people in the ancient world the Greek speaking Eastern Church surely would have been the place where changes - even those made unintentionally by people making hand written copies - would have been most likely detected. I accept that as a sound argument. **But even Dr. Hills was not quite willing to absolutize the TR. And neither am I.**

It must be remembered that the foundation of the argument for the superiority of the TR is the doctrine of divine providence. God, who controls all things, has seen to it that his word has been preserved. True. **But it is this same true God who has also preserved throughout the area of the world in which the ancient church developed translations into other languages, and some manuscript copies of the Greek N.T. which are not always in complete agreement with the TR. I do not think we have a right to automatically rule out as of no value whatever this component. It may be true that the TR is right 99 times out of 100 - when there is a textual question. But that does not, in my opinion, prove that it is always right.**

The bottom line for me, then, is that I give great deference to the TR. **But I cannot go along with those who think that it is so perfect that there is no work for us to do in comparing the other ancient manuscripts, etc.** I think my own Commentary (pp. 15-17) makes this sufficiently clear that **no one should presume to quote me as one who thinks the TR (the Byzantine/Majority/Received Text) is absolutely perfect.**

I hope this is of some help. Don't hesitate to come back if I can be of further assistance.

In Christ,

G.I. Williamson

----- Original Message -----

From: G.I. Williamson

Sent: Monday, August 12, 2002 11:40 PM

Subject: More on TR

Dear

I had to respond rather quickly yesterday and now, in reading over your note again, feel that I should add a bit.

In your letter you said: "There are some influential leaders in my Church who understand and quote your statement to support the idea that God has raised, among the midst of the Byzantine/Majority/Received Text, a single purified Text which is the virtual 'photocopy' of the autograph."

This is an interesting sentence because it could so easily be taken either one or the other of two ways. It all depends on what is meant by the word 'virtual.' My dictionary says this word means: "having the essence or effect but not the appearance or form of." The same dictionary says of the word 'virtually' that it means: "in effect though not in fact; practically, nearly." If the word virtually is intended in your letter to mean this then I could agree with it. **But if it is intended to mean that the TR is a 100% perfect reproduction of the autograph, then I could not agree with it. I've discussed this with various scholars - including the late Edward F. Hills - and none of them ever went quite that far. I hope that the people you describe as 'influential leaders' in your church do not go that far either because, if they do, they have gone too far.** But if they mean what the dictionary defines as the meaning of virtual (virtually) then I believe I could work with them.

I just felt that I should add this to what I wrote yesterday.

Wishing you the Lord's grace and blessing,

G.I.

b. **Edward F. Hills**

- (1) In his article, "A Plea for a Perfect Bible, The Burning Bush, Jan 2003, p.11", the author claimed that E. F. Hills supports his view.
- (2) Hills **never claimed perfection** for the KJV or its underlying text, but only said that the **uncertainties were kept down to a minimum by God's special providence**.

In his article, "A Plea for a Perfect Bible" Dr Khoo cited E. F. Hills as follows:

Such a high view of Scripture grants believers *maximum certainty* with regard to the authenticity of the inspired words of Scripture. And such certainty can only be had if the doctrine of the special providential preservation of the Scriptures is upheld. Dr E F Hills wrote, "if we believe in the special providential preservation of the Scriptures ... we obtain *maximum certainty*, all the certainty that any mere man can obtain, all the certainty that we need. For we are led by the logic of faith to the *Masoretic Hebrew text, to the New Testament Textus Receptus, and to the King James Version.*"

The following is the full context from p.224 of E.F. Hill's book, "The King James Version Defended":

"Maximum Certainty Versus Maximum Uncertainty.

God's preservation of the New Testament text was not miraculous but providential. The scribes and printers who produced the copies of the New Testament Scriptures and the true believers who read and cherished them were not inspired but God-guided. Hence there are some New Testament passages in which the true reading cannot be determined with absolute certainty. There are some readings, for example, on which the manuscripts are almost equally divided, making it difficult to determine which reading belongs to the Traditional Text. Also in some of the cases in which the Textus Receptus disagrees with the Traditional Text it is hard to decide which text to follow. Also, as we have seen, sometimes the several editions of the Textus Receptus differ from each other and from the King James Version. And, as we have just observed, the case is the same with the Old Testament text. Here it is hard at times to decide between the kethibh and the keri and between the Hebrew text and the Septuagint and Latin Vulgate versions. Also there has been a controversy concerning the headings of the Psalms.

In other words, God does not reveal every truth with equal clarity. In biblical criticism, as in every other department of knowledge there are still some details in regard to which we must be content to remain uncertain. **But the special providence of God has kept these uncertainties down to a minimum.** Hence if we believe in the special providential preservation of the Scriptures and make this the leading principle of our biblical textual criticism, we obtain maximum certainty, all the certainty that any mere man can obtain, all the certainty we need. For we are led by the logic of faith to the Masoretic Hebrew text, to the New Testament Textus Receptus, and to the King James Version."

The underlined words were the parts quoted by Dr Khoo. As anyone can see, his selective quotation of E.F. Hills to support his view has caused him to misrepresent Hills. **Hills never claimed perfection for the KJV or its underlying text but only claimed that the uncertainties were kept down to a *minimum* by God's special providence.** Notice that Dr Khoo also omitted the part that reads, "*and make this the leading principle of our biblical textual criticism.*" This may have been done deliberately, since Dr Khoo is against biblical textual criticism.

c. **John Owen**

The author of *John Owen on The Perfect Bible*, The Burning Bush July 2004, claimed that John Owen is of the same view.

He omitted **John Owen's own acknowledgement of variant readings in the immediately preceding paragraph.**

The words of John Owen that were **omitted** in the article, *John Owen on The Perfect Bible*, The Burning Bush, July 2004, show that **Owen did not hold to the “The Perfect Bible” view.**

In an article, *John Owen on The Perfect Bible The Burning Bush* (July 2004), Dr Jeffrey Khoo claimed that John Owen believed in VPP. He wrote that

Owen not only believed in a 100% inspired Autographa but also a 100% preserved Apographa. He wrote, “It is true, we have not the Autographa of Moses and the prophets, of the apostles and evangelists; but the Apographa or ‘copies’ which we have contain every iota that was in them (387). (Refer Appendix D1).

He conveniently omitted John Owen’s own acknowledgement of variant readings in the immediately preceding paragraph on p 388, (Refer Appendix D2).

There is no doubt but that in the copies we now enjoy of the Old Testament there are some diverse readings, or various lections....But yet we affirm, that the whole Word of God, in every letter and tittle, as given from Him by inspiration is preserved without corruptions. Where there is any variety it is always in things of less, indeed of no, importance. God by his providence preserving the whole entire, suffered this lesser variety to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search into His Word.

The words of Owen that were omitted in Dr Khoo’s article show that Owen did not hold to Dr Khoo’s VPP view, and that he advocated the exercise of diligence in searching into God’s Word to harmonise textual difficulties.

d. **Trinitarian Bible Society (TBS)**

In a table entitled *What Kind of Bible Do You Have?* defining three views of the Perfection of the Bible, the author claimed the Trinitarian Bible Society (TBS) as holding “*The Perfect Bible*” view.

A check made with Mr Mark Fenn, Editorial Asst of TBS, London in August 2002 confirmed that TBS does not take “*The Perfect Bible*” view.

Dr David Allen, the deputation speaker of TBS, verified during his trip to speak at the Life B-P Church camp in June 2004, that TBS does not take the position that Dr Jeffrey Khoo advocates.

In a table entitled *What Kind of Bible Do You Have?* defining three views of the Perfection of the Bible, Dr Jeffrey Khoo misrepresented the Trinitarian Bible Society (TBS) as holding the Perfect Bible view.

A check made with Mr Mark Fenn, Editorial Asst of TBS, London in August 2002 confirmed that TBS does not take the view as Dr Khoo alleged. When asked what is the meaning of the phrase found in the WCF “kept pure in all ages”, Mr Fenn produced an article written by Mr A.J. Brown, the Editorial Secretary of the TBS, as found in the *TBS Quarterly Record*, Oct-Dec 1984 entitled “Faith and Textual Scholarship.”

The Reformed Position — The great 16th century Protestant Reformers were under no illusion that their manuscripts were perfect. Both Calvin and Beza, for example, were quite prepared to acknowledge that in matters of smaller details, all of their manuscripts might be wrong at particular passages. This possibility did not greatly trouble them because the doctrines of the Christian faith could all be established from other passages which were not in doubt. The Reformers upheld the general reliability of the text of the Greek and Hebrew manuscripts, but they felt at liberty to debate over the exact wording of individual passages.

Essentially the same view as Calvin’s and Beza’s was reflected in the Westminster Confession and Particular Baptist Confession in the 17th century. In declaring that the Old Testament in Hebrew and the New Testament in Greek were “kept pure in all ages,” these confessional statements noticeably do not here use the word “perfect.” They insisted on the entire perfection of Scripture itself, but they did not speak of the perfection of any or all of the manuscript copies.

Truthfulness — It is right to encourage an overall confidence in the Bible, and a faith in the perfection of the inspired originals, and to give due recognition to the workings of divine providence, but in common with orthodox Christian scholars in every age we should also make a realistic acknowledgement that the manuscript copies and the translations are to some extent subject to the fallibility of human creatures. It is potentially damaging for a minister to pretend to his congregation that there are no differences or difficulties among the manuscripts. Sooner or later the pretence will be found out by those who use the minds which God gave them, and the damage to faith may be far greater than if the existence of difficulties had been candidly admitted. The interests of truth and faith are not well served by suppressing information about the historical evidence.

Faith and Uncertainty — Even some very conservative writers would agree that there are at least some textual details in regard to which we must be content to remain uncertain (for example, Dr E.F. Hills “The King James Version Defended” 1984, p 224). The fact that there are textual difficulties affecting some matters of detail does not destroy any doctrine which is essential to salvation. There is therefore no reason why this limited area of uncertainty should unsettle the saving faith of the believer.

A PLEA FOR A PERFECT BIBLE

WHAT KIND OF BIBLE DO YOU HAVE?

The Perfection of the Bible: Three Views

	NOT PERFECT <i>Not Perfect Then & Now</i>	NOT SO PERFECT <i>Perfect Then Not Now</i>	ALL PERFECT <i>Perfect Then & Now</i>
THEOLOGICAL SCHOOL	Liberism/Modernism, Neo-orthodoxy	Neo-evangelicalism, Neo-fundamentalism	Biblical & Reformed Fundamentalism
DESCRIPTION OF THE BIBLE	Bible is not or becomes the Word of God	Bible contains the Word of God	Bible is the Word of God
VIEW ON BIBLICAL INSPIRATION	Human or Non-miraculous inspiration	Divine inspiration only in Autographs	Divine inspiration in Autographs & faithful Apographs
VIEW ON BIBLICAL PRESERVATION	Denies preservation of words & doctrines	Denies preservation of words / Affirms preservation of doctrines	Affirms preservation of both words & doctrines to the pt & title (VPP; WCF 1-B, Matt 5:18)
AUTHORITY	Science Alone	Science plus Bible	Bible Alone (<i>Sola Scriptura</i>)
EPISTEMOLOGY	Intellect not Faith is supreme (See to believe)	Faith subjected more to the Intellect than to the Bible (See to believe)	Faith and Intellect totally subjected to the Bible (Believe to see)
VIEW OF BIBLICAL INFALLIBILITY & INERRANCY	Denies both infallibility & inerrancy	Denies inerrancy / Affirms infallibility (i.e. limited inerrancy)	Affirms both infallibility & inerrancy to the pt and title (VPI)
ARE THERE MISTAKES / ERRORS IN THE BIBLE?	Full of mistakes, with all kinds of factual discrepancies & actual contradictions	No mistakes only in spiritual matters but not in science, history, geography where discrepancies are actual or factual errors	No mistakes or errors at all, and any discrepancy is only apparent
CHOICE OF ORIGINAL GREEK TEXT	Westcott-Hort Minority & Critical Text Only	Westcott-Hort Minority & Critical Text is Superior	Textus Receptus (Received Text) Only
POSITION ON BIBLE VERSIONS	Only Liberal, Ecumenical, Roman Catholic, Feminist versions acceptable	All versions acceptable whether corrupt or not	Only KJV acceptable since it is the best (most accurate, faithful & reliable)
CHOICE OF BIBLE VERSIONS	RSV, NRSV, TEV/GNB, TNIV	NIV, NASB, NKJV, ESV	KJV Only
TRANSLATION METHOD	Dynamic Equivalence (Contextualisation)	Dynamic Equivalence (Thought for Thought)	Formal Equivalence (Word for Word)
PROponents	Metzger, Aland, Nida, Martini, Wikgren, UBS, WCC, SBL	Lewis, White, Kufiek, Carson, Wallace, Price, Hudson, IBS, NAE, ETS, BJU, CBTS	Burgon, Hills, Otis Fuller, White, Clout, Paisley, Morris, PCC, TBS, DBS, McIntire, ICCB, BPC, FEBC

e. **International Council of Christian Churches (ICCC)**

- (1) In his chart, “What Kind of Bible Do You Have?”, the author claimed that ICCC supports his view of “The Perfect Bible”.
- (2) The author of “A Child of God looks at the Doctrine of VPP, The Burning Bush July 2005, p 77” claimed that the ICCC holds the VPP view.

The Singapore Council of Christian Churches (SCCC) on 29 October 2005, reiterates its stand “On the Scriptures” that they do not hold to the VPP theory. (Refer Appendix E1).

In fact, the SCCC calls upon believers **NOT** to subscribe to the VPP teaching.

V. THE DANGER OF VPP TEACHING

1. The VPP proponents make this new teaching a touchstone of Christian fundamentalism.

Those who disagree with them are branded as Neo-Evangelicals and Neo-Fundamentals.

They accuse them of denying the Bible.

2. They promote this new teaching at all costs without considering its destructive effects on the peace and unity of our church.

We know that they are working hard to get as many members as possible out of our church.

This kind of action cannot come from God as it divides the family of God and causes strife and contention.

VI. SUMMARY OF THE VPP TEACHING

1. The VPP teaching that the Hebrew and Greek texts underlying the KJV are perfect has no specific scriptural support. All the scriptural verses quoted by the VPP proponents simply refer to the Divine Providence of God’s Preservation of His Word. If the TR underlying the KJV is perfect, God will show us clearly and the Holy Spirit will guide us to this so-called truth, but this is not the case.
2. The KJV translators themselves did not claim that their translation is perfect.
 - a. In fact, the KJV has gone through many editions and revisions.
 - b. Likewise, the Hebrew and Greek texts underlying the KJV.
 - c. The Trinitarian Bible Society (TBS) did not claim that the TR or the KJV is perfect.
3. The VPP proponents claimed that G. I. Williamson, Edward Hills, John Owen, TBS and ICCC support their view but this is not so, as shown above.

4. The VPP teaching is based on human reasoning, arguments and assumptions. It should, therefore, be rejected.
 - a. It has no evidence of scriptural support. It is based on personal convictions.
 - b. It is not a doctrine but a new teaching. Charles Spurgeon says: “*There is nothing new in theology save that which is false*”.
 - c. The ICCC (SCCC) calls on all Christians not to accept the VPP teaching.
5. The VPP teaching is regarded as heresy by many Christian leaders.

VII. CONCLUSION

1. Members, what would you do when you know that the new VPP teaching is not true? Would you allow it to flourish in our church?
2. Our main desire is to protect the church from going astray, and to guide our people in the right path.
3. We hope you will examine this new VPP teaching carefully. Find out the truth from the direct source.
4. We welcome VPP believers to worship with us but they **must not teach or promote** the VPP theory.
5. Those who stand strongly for VPP, our Senior Pastor, Dr Tow Siang Hwa, has a message for you in his letter dated 24 October 2005.

24 October 2005

Members,
Calvary BP Church
1 Tao Ching Road
Singapore

Dear beloved in the Lord Jesus,

VPP is not a touchstone of fundamentalism. It is not an essential to the salvation of souls. With or without VPP, we can continue with what we have been doing these past fifty years in our BP Church: preach the Word, save souls, defend the gospel, build up the faith of the believers, and earnestly contend for the faith once delivered (Jude 3).

1. AS I HAVE BEEN “PROVOKING” OUR PEOPLE

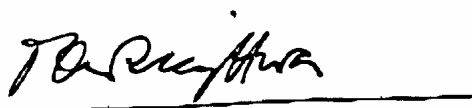
The Lord had blessed our small band, come out of Life Church in early 1970s to evangelize Jurong, and caused us to multiply a hundredfold. Should it not be time for us to branch out again to fulfill the Great Commission?

Those who have difficulty with the Statement issued by the Board of Elders on 2 October, may see this as God’s indication for a new evangelistic outreach. If so, go and start another Gospel work. Ask the Lord’s blessing and the BOE’s also. *“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God”* (1 Cor 10:31).

2. FINALLY, DO WHAT GOD’S WORD SAYS

“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves” (1 Thess 5:12, 13).

Be gentle, gracious, and grateful to Rev & Mrs James Chan and the Elders who have cared so well for you these many years. God bless!



Lovingly in the Lord
Dr SH Tow, Sr Pastor

*All speakers are kindly requested to abide by the following statement of faith of
True Life B-P Church and Far Eastern Bible College*

- 4.1 The doctrine of the Church shall be in accordance with that system commonly called "the Reformed Faith" as expressed in the Confession of Faith as set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms.
- 4.2 In abbreviated form, the chief tenets of the doctrine of the Church, apart from the Apostles' Creed, shall be as follows:
- 4.2.1 We believe in the divine, Verbal Plenary Inspiration (Autographs) and Verbal Plenary Preservation of the Scriptures (Apographs) in the original languages, their consequent inerrancy and infallibility, and as the perfect Word of God, the Supreme and final authority in faith and life (2 Tim 3:16; 2 Pet 1:20-21; Ps 12:6-7; Matt 5:18, 24:35);
- 4.2.1.2 We believe the Hebrew Old Testament and the Greek New Testament underlying the Authorised (King James) Version to be the very Word of God, infallible and inerrant.
- 4.2.1.3 We uphold the Authorised (King James) Version to be the Word of God -- the best, most faithful, most accurate, most beautiful translation of the Bible in the English language, and do employ it alone as our primary scriptural text in the public reading, preaching, and teaching of the English Bible;
- 4.2.2 We believe in one God existing in three co-equal and co-eternal Persons: Father, Son and Holy Spirit (Deut 6:4; 1 John 5:7);
- 4.2.3 We believe that Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit, born of the virgin Mary, and is true God and true man in complete and direct fulfilment of Isaiah 7:14 (Matt 1:20-23; John 1:1,14; Col 2:9);
- 4.2.4 We believe God created the whole universe ex nihilo (out of nothing) by the Word of His mouth, and all very good, in the space of six literal or natural days (Gen 1:1; Exod 20:11; Ps 148:5; John 1:3; Col 1:16; Heb 11:3);
- 4.2.5 We believe that man was created in the image of God, but sinned through the fall of Adam, thereby incurring not only physical death but also spiritual death, which is separation from God and that all human beings are born with a sinful nature and become sinners in thought, word and deed (Gen 1:26-27; Rom 3:19-20, 5:12, 6:23);
- 4.2.6 We believe that the Lord Jesus Christ died a propitiatory and expiatory death as a representative and substitutionary sacrifice, and that all who repent of their sins and believe in Him are justified before God on the grounds of His shed blood (Rom 5:8-11; 1 John 2:2; 1 Pet 1:18-19);
- 4.2.7 We believe in the bodily resurrection of our Lord Jesus Christ, in His ascension into Heaven, and in His exaltation at the right hand of God, where He intercedes for us as our High Priest and Advocate (1 Cor 15:1-4, 15:19; Phil 2:9-11; Heb 3:1, 4:14-16);
- 4.2.8 We believe in the personal, visible and premillennial return of our Lord and Saviour Jesus Christ to judge this world, restore His nation Israel to greatness, and bring peace to the nations as King of kings and Lord of lords (Jer 3:17; Zech 14:9; Acts 1:6; Rev 20:1-7);
- 4.2.9 We believe that salvation is by grace through faith alone, not by works, and that all who repent and receive the Lord Jesus Christ as their personal Saviour are born again by the Holy Spirit and thereby become the children of God (Rom 5:1, 8:14-16; Eph 2:8-10; 1 Tim 2:5; Tit 3:5);
- 4.2.10 We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ and to convict and regenerate the sinner, and indwell, guide, instruct and empower the believer for godly living and service (John 16:7-14; Rom 8:1-2);
- 4.2.11 We believe that Christ instituted the Sacrament of Baptism for believers and their children and the Sacrament of the Lord's Supper, which sacraments shall be observed by His Church till He comes (Matt 28:19, 1 Cor 11:23-26);
- 4.2.12 We believe in the eternal security, bodily resurrection and eternal blessedness of the saved, and in the bodily resurrection and eternal conscious punishment of the lost (1 Cor 15:51-53; 1 Thess 4:13-18; Rev 20:11-15);
- 4.2.13 We believe in the real, spiritual unity in Christ of all redeemed by His precious blood and the necessity of faithfully maintaining the purity of the Church in doctrine and life according to the Word of God, and the principle and practice of biblical separation from the apostasy of the day being spearheaded by the Ecumenical Movement and other false movements that contradict the Holy Scriptures and the Historic Christian Faith (2 Cor 6:14-7:1; Jude 3; Rev 18:4).

Text. Tyndale was a great Bible translator who was martyred because of his Bible translation.

- (23) *The French Version of Oliveton (1535) used the Received Text.*
- (24) *The Coverdale Bible (1535) used the Received Text.*
- (25) *The Matthews Bible (1537) used the Received Text.*
- (26) *The Taverners Bible (1539) used the Received Text.*
- (27) *The Great Bible (1539-41) used the Received Text.*
- (28) *The Stephanus Greek New Testament (1546-51) used the Received Text.*
- (29) *The Geneva Bible (1557-60) used the Received Text.*
- (30) *The Bishops' Bible (1568) used the Received Text.*
- (31) *The Spanish Version (1569) used the Received Text.*
- (32) *The Beza Greek New Testament (1598) used the Received Text. That is the Greek text that the KING JAMES BIBLE was based on, using the 1598, 5th edition of Beza.*
- (33) *The Czech Version (1602) used the Received Text.*
- (34) *The Italian Version of Diodati (1607) used the Received Text.*
- (35) *The KING JAMES BIBLE (1611) used the Received Text.*
- (36) *The Elziver Brothers' Greek New Testament (1624) used the Received Text.*
- (37) *The Received Text in the New Testament is the Received Text--the text that has survived in continuity from the beginning of the New Testament itself. It is the only accurate representation of the originals we have today!*

In fact, it is my own personal conviction and belief, after studying this subject since 1971, that the WORDS of the Received Greek and Masoretic Hebrew texts that underlie the KING JAMES BIBLE are the very WORDS which God has PRESERVED down through the centuries, being the exact WORDS of the ORIGINALS

By Rev DA. Waver

themselves. As such, I believe they are **INSPIRED WORDS**. I believe they are **PRESERVED WORDS**. I believe they are **INER-RANT WORDS**. I believe they are **INFALLIBLE WORDS**. This is why I believe so strongly that any valid translation **MUST** be based upon these original language texts, and these alone!

14. The Radical Text of Westcott and Hort. The *Received Text* was "received by all" until German Rationalism began to doubt it late in the 1700's and early in the 1800's. In 1881, Westcott and Hort came along with a new Greek text for the English Revised Version (ERV) of 1881. The *Received Text* was certainly accepted by the Church down through the corridor of history. But all at once, these two men had a powerful influence by means of Hort's *INTRODUCTION* to the Greek New Testament. This book, though based on pure untested hypothesis, swayed most people of the so-called scholarly world. Everything had to change. **The Received Greek Text was under fire.** At first, all the preachers studied out of this false Greek text, the Westcott-and-Hort-type text, or *Nestle/Aland* text but preached out of **the KING JAMES BIBLE** which was based on a different Greek text. This was a little hypocritical, but it didn't seem to bother those who practiced it. They'll do anything to keep the money and support of the fundamentalists who favor the **KING JAMES BIBLE**, perhaps.

But after a while the publishers began to get itchy palms. They wanted to make a little money, so they had to change that **KING JAMES BIBLE**. Also, some of the ones who were professors, teachers, preachers, and theologians said, in effect,

"Isn't it a little inconsistent to use this Westcott and Hort Greek text and still cling to the KING JAMES BIBLE which is not based on the same Greek text?"

For many years I was told by various teachers at the Dallas Theological Seminary where I attended from 1948-53, to use the **AMERICAN STANDARD VERSION** of 1901 (not the **NEW AMERICAN STANDARD VERSION** of 1960, but the **AMERICAN STANDARD VERSION** of 1901). They pushed it and said it was the best version to use. I never got it through my head why it was better. They said, "Oh, it is better, for the **KING JAMES** is not as good, not as accurate." The reason they told me to use the **AMERICAN STANDARD VERSION** of 1901, was because it was based on the Westcott and Hort text. They were beginning to throw out the *Received Text*, and the **KING JAMES**.

David complains

PSALM XIII.

of his affliction.

liverance for his oppressed people, and shelter them from the malicious designs of their persecutors (v. 5): *Now, will I arise, saith the Lord.* This promise of God, which David here delivered by the spirit of prophecy, is an answer to that petition which he put up to God by the spirit of prayer. "Help, Lord," says he; "I will," says God; "here I am, with seasonable and effectual help." (1.) It is seasonable, in the fittest time. [1.] When the oppressors are in the height of their pride and insolence—when they say, *Who is lord over us?*—then is God's time to let them know, to their cost, that he is above them. [2.] When the oppressed are in the depth of their distress and dependency, when they are sighing like Israel in Egypt by reason of the cruel bondage, then is God's time to appear for them, as for Israel when they were most dejected and Pharaoh was most elevated. *Now will I arise.* Note, There is a time fixed for the rescue of oppressed innocency; that time will come, and we may be sure it is the fittest time, cii. 13. (2.) It is effectual: *I will set him in safety*, or in salvation, not only protect him, but restore him to his former prosperity, will *bring him out into a wealthy place* (lxvi. 12), so that, upon the whole, he shall lose nothing by his sufferings.

4. That, though men are false, God is faithful; though they are not to be trusted, God is. They speak vanity and flattery, but the words of the Lord are pure words (v. 6), not only all true, but all pure, like silver tried in a furnace of earth or a crucible. It denotes, (1.) The sincerity of God's word, every thing is really as it is there represented and not otherwise; it does not jest with us, nor impose upon us, nor has it any other design towards us than our own good. (2.) The preciousness of God's word; it is of great and intrinsic value, like silver refined to the highest degree; it has nothing in it to depreciate it. (3.) The many proofs that have been given of its power and truth; it has been often tried, all the saints in all ages have trusted it and so tried it, and it never deceived them nor frustrated their expectation, but they have all set to their seal that God's word is true, with an *Experfo crede*—*Trust one that has made trial*; they have found it so. Probably this refers especially to these promises of succouring and relieving the poor and oppressed. Their friends put them in hopes that they will do something for them, and yet prove a broken reed; but the words of God are what we may rely upon; and the less confidence is to be put in men's words let us with the more assurance trust in God's word.

5. That God will secure his chosen remnant to himself, how bad soever the times are (v. 7): *Thou shalt preserve them from this generation for ever.* This intimates that as long as the world stands, there will be a generation of proud and wicked men in it, more or less, who will threaten by their wretched

arts to ruin religion, by wearing out the saints of the Most High, Dan. vii. 25. But let God alone to maintain his own interest and to preserve his own people. He will keep them from this generation, (1.) From being debauched by them and drawn away from God, from mingling with them and learning their works. In times of general apostasy the Lord knows those that are his, and they shall be enabled to keep their integrity. (2.) From being destroyed and rooted out by them. The church is built upon a rock, and so well fortified that the gates of hell shall not prevail against it. In the worst of times God has his remnant, and in every age will reserve to himself a holy seed and preserve that to his heavenly kingdom.

In singing this psalm, and praying it over, we must bewail the general corruption of manners, thank God that things are not worse than they are, but pray and hope that they will be better in God's due time.

PSALM XIII.

This psalm is the distressed soul's case and cry. Whether it was penned upon any particular occasion does not appear, but in general, 1. David sadly complains that God had long withdrawn from him and delayed to rescue him, ver. 1, 2. 2. He earnestly prays to God to consider his case and comfort him, ver. 3, 4. 3. He assures himself of an answer of peace, and therefore concludes the psalm with joy and strength, because he concludes his deliverance to be as good as wrought, ver. 5, 6.

To the chief musician. A psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? 2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me? 3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of death*; 4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved. 5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation. 6 I will sing unto the LORD, because he hath dealt bountifully with me.

David, in affliction, is here pouring out his soul before God; his address is short, but the method is very observable, and of use for direction and encouragement.

1. His troubles extort complaints (v. 1, 2); and the afflicted have liberty to *pour out their complaint before the Lord*, cii. title. It is some ease to a troubled spirit to give vent to its griefs, especially to give vent to them at the throne of grace, where we are sure to find one who is afflicted in the afflictions of his people and is troubled with the feeling of their infirmities; thither we have boldness of access by faith, and there we have *ῥαπήναια*—*freedom of speech*. Observe here,

1. What David complains of. (1.) God's unkindness; so he construed it, and it was his infirmity. He thought God had forgot-

PSALM XII.

C2

TITLE. *This Psalm is headed, "To the Chief Musician upon Sheminith, a Psalm of David," which title is identical with that of the sixth Psalm, except that Neginoth is here omitted. We have nothing new to add, and therefore refer the reader to our remarks on the dedication of Psalm VI. As Sheminith signifies the eight, the Arabic version says it is concerning the end of the world, which shall be the eighth day, and refers it to the coming of the Messiah: without accepting so fanciful an interpretation, we may read this song of complaining faith in the light of His coming who shall break in pieces the oppressor. The subject will be the better before the mind's eye if we entitle this Psalm: "GOOD THOUGHTS IN BAD TIMES." It is supposed to have been written while Saul was persecuting David, and those who favoured his cause.*

DIVISION.—*In the first and second verses David spreads his plaint before the Lord concerning the treachery of his age; verses 3 and 4 denounce judgments upon proud traitors; in verse 5, Jehovah himself thunders out his wrath against oppressors; hearing this, the Chief Musician sings sweetly of the faithfulness of God and his care of his people, in verses 6 and 7; but closes on the old key of lament in verse 8, as he observes the abounding wickedness of his times. Those holy souls who dwell in Mesech, and sojourn in the tents of Kedar, may read and sing these sacred stanzas with hearts in full accord with their mingled melody of lowly mourning and lofty confidence.*

EXPOSITION.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips and with a double heart do they speak.

"*Help, Lord.*" A short, but sweet, suggestive, seasonable, and serviceable prayer; a kind of angel's sword, to be turned every way, and to be used on all occasions. Ainsworth says the word rendered "help," is largely used for all manner of saving, helping, delivering, preserving, etc. Thus it seems that the prayer is very full and instructive. The Psalmist sees the extreme danger of his position, for a man had better be among lions than among liars; he feels his own inability to deal with such sons of Belial, for "he who shall touch them must be fenced with iron;" he therefore turns himself to his all-sufficient Helper, the Lord, whose help is never denied to his servants, and whose aid is enough for all their needs. "*Help, Lord,*" is a very useful ejaculation which we may dart up to heaven on occasions of emergency, whether in labour, learning, suffering, fighting, living, or dying. As small ships can sail into harbours which larger vessels, drawing more water, cannot enter, so our brief cries and short petitions may trade with heaven when our soul is wind-bound, and business-bound, as to longer exercises of devotion, and when the stream of grace seems at too low an ebb to float a more laborious supplication. "*For the godly man ceaseth;*" the death, departure, or decline of godly men should be a trumpet-call for more prayer. They say that fish smell first at the head, and when godly men decay, the whole commonwealth will soon go rotten. We must not, however, be rash in our judgment on this point, for Elijah erred in counting himself the only servant of God alive, when there were thousands whom the Lord held in reserve. The present times always appear to be peculiarly dangerous, because they are nearest to our anxious gaze, and whatever evils are rife are sure to be observed, while the faults of past ages are further off, and are more easily overlooked. Yet we expect that in the latter days, "because iniquity shall abound, the love of many shall wax cold," and then we must the more thoroughly turn from man, and address ourselves to the Churches' Lord, by whose help the gates of hell shall be kept from prevailing against us. "*The faithful fail from among the children of men;*" when godliness goes, faithfulness inevitably follows; without fear of God, men have no love of truth. Common honesty is no longer common, when common irreligion leads to universal godlessness. David

Charles Spurgeon, The Treasury of David, Vol. 1, ps. 141

Psalmes. on the wicked.

God
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PSAL. XII.

1 David destitute of humane comfort, craveth
helpe of God. 3 Hee comforteth himselfe
with Gods iudgements on the wicked, and
confidence in Gods tried promises.

¶ To the chiefē Musiciari vpon
Sheminith. A Psalm of
David.

¶ Or, vpon
the eighth.



|| Elpe LORD, for the
godly man ceaseth; for the
faitfull faile from among
the children of men.

¶ Or, saue.

2 They speake vani-
tie every one with his neighbour: with
flattering lips, and with † a double heart
do they speake.

† Hebr. an
heart, and
an heart.

3 The LORD shall cut off all flat-
tering lips, and the tongue that speaketh
† proud things.

† Hebr. great
things.

4 Who haue said, With our tongue
wil we preuaile, our lips † are our owne:
who is Lord ouer vs?

† Hebr. are
with vs.

5 For the oppression of the poore, for
the sighing of the needy, now will I a-
rise (saith the LORD,) I will set him
in safetie from him that || puffeth at him.

|| Or, would
ensnare him.

6 The wordes of the LORD are
pure wordes: * as siluer tried in a for-
nace of earth purified seuen times.

* 2. Sam. 23.
31. psal. 12.
29. & 119.
vet. 149.
prov. 30. 5.

7 Thou shalt keepe them, (O
LORD,) thou shalt preserue † them,
from this generation for euer.

† Hebr. him, i.
every one of
them.

8 The wicked walke on euery side,
when the † vilest men are exalted.

† Hebr. the
vilest of the
sonnes of men
are exalted.

PSAL. XIII.

That which he speaks of is προφητεία γραφῆς, the "prophecy of Scripture," or written prophecy.

There were then traditions among the Jews to whom Peter wrote, exalting themselves into competition with the written Word, and which not long after got the title of an oral law, pretending to have its original from God. These the apostle tacitly condemns; and also shows under what formality he considered that which (verse 19) he termed λόγος προφητικός, the "word of prophecy;" viz., as *written*. The written Word, as such, is that whereof he speaks. Above fifty times is ἡ γραφή, or αἱ γραφαί, in the New Testament, put absolutely for the Word of God. And כִּתְּבֵיב is so used in the Old for the word of prophecy. (¹³⁸2 Chronicles 21:12.) It is the ἡ γραφή that is ζεόπνευστος, (¹³⁹2 Timothy 3:16,) "the writing, or word written, is by inspiration from God." Not only the doctrine in it, but the γραφή itself, or the "doctrine as written," is so from him.

Hence, the providence of God hath manifested itself no less concerned in the preservation of the writings than of the doctrine contained in them; the writing itself being the product of his own eternal counsel for the preservation of the doctrine, after a sufficient discovery of the insufficiency of all other means for that end and purpose. And hence the malice of Satan hath raged no less against the book than against the truth contained in it. The dealings of Antiochus under the Old Testament, and of sundry persecuting emperors under the New, evince no less. And it was no less crime of old to be *traditor libri* than to be *abnegator fidei*. The reproach of *chartacea scripta*, and *membranae*, (Coster. Enchirid., cap. 1.), reflects on its author. ¹³⁸ It is true, we have not the Αὐτόγραφα of Moses and the prophets, of the apostles and evangelists; but the ἀπόγραφα or "copies" which we have contain every iota that was in them.

quoted

omitted

There is no doubt but that in the copies we now enjoy of the Old Testament there are some diverse readings, or various lections. The כְּתִיבֵיב ¹³⁹ the סִפְרֵיב, ¹⁴⁰ the סִפְרֵיב, ¹⁴¹ (for the כְּתִיבֵיב are of another nature,) the various lections of Ben Asher, or Rabbi Aaron the son of Rabbi Moses of the tribe of Asher, and Ben Naphtali, or Rabbi Moses the son of David of the tribe of Naphtali — the lections also of the eastern and western Jews, which we have collected at the end of the great

omitted

Bible with the Masora — evince it. But yet we affirm, that the whole Word of God, in every letter and tittle, as given from him by inspiration, is preserved without corruption. Where there is any variety it is always in things of less, indeed of no, importance.¹⁴² God by his providence preserving the whole entire, suffered this lesser variety to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search into his Word.

It was an unhappy attempt, (which must afterward be spoken unto,) that a learned man¹⁴³ hath of late put himself upon, viz., to prove variations in all the present Ἀπόγραφα the Old Testament in the Hebrew tongue from the copies used of old, merely upon *uncertain conjectures* and the credit of *corrupt translations*. Whether that plea of his be more unreasonable in itself and devoid of any real ground of truth, or injurious to the love and care of God over his Word and church, I know not; sure I am, it is both in a high degree. The translation especially insisted on by him is that of the LXX. That this translation either from the mistakes of its first authors, (if it be theirs whose name and number it bears,) or the carelessness, or ignorance, or worse, of its transcribers — is corrupted and gone off from the original in a thousand places twice told, is acknowledged by all who know ought of these things. Strange that so corrupt a stream should be judged a fit means to cleanse the fountain; that such a Lesbian rule should be thought a fit measure to correct the original by; and yet on the account hereof, with some others not one whit better, (or scarce so good,) we have one thousand eight hundred and twenty-six various lections exhibited unto us, with frequent insinuations of an infinite number more yet to be collected. It were desirable that men would be content to show their learning, reading, and diligence, about things where there is less danger in adventures.

Nor is the relief Cappellus provides against the charge of bringing things to an uncertainty in the Scripture, (which he found himself obnoxious unto,) less pernicious than the opinion he seeks to palliate thereby; although it be since taken up and approved by others.¹⁴⁴ "The saving doctrine of the Scripture," he tells us,¹⁴⁵ "as to the matter and substance of it, in all things of moment, is preserved in the copies of the original and translations that do remain"

SINGAPORE COUNCIL OF CHRISTIAN CHURCHES E1

新加坡基督教联合会

Registered Address : 5 Tavistock Avenue, Singapore 555108
R of S 259/56 - Charity Reg No. 48-000293311
Tel: 62884786/62841987/62875466 Fax: 62834864/62883664/62843567
E-mail: khsc@iccc.org.sg

INSPIRATION AND TRANSLATIONS OF THE HOLY SCRIPTURES

The Singapore Council of Christian Churches (SCCC), at its Reformation Rally 2005 and 49th AGM on 29th October 2005, reiterates its stand "On the Scriptures".

2 As the national affiliate in Singapore of the International Council of Christian Churches (ICCC), SCCC identifies itself with ICCC on the stand on the Scriptures in the following three broad ways:

- i) **The inerrancy and infallibility of the Scriptures in the original languages**, as stated at ICCC Constitution, Article 2a and SCCC Constitution, Article 4(1) which reads in full as follows: "Among other equally biblical truths, we believe and maintain the plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the supreme and final authority in faith and life"
- ii) **The established practice, as far as the Bible in the English language is concerned, of using the King James Version**, which the ICCC and all its affiliated bodies believe to have been faithfully translated from the God-preserved manuscripts of the Hebrew-language traditional Masoretic Text for the Old Testament and the Greek language accepted Textus Receptus for the New Testament. (ICCC 16th World Congress Statement "ON THE HOLY SCRIPTURES AND BIBLE TRANSLATIONS, November 2000, Jerusalem).
- iii) **On other translations of the Bible** : SCCC and ICCC are grateful to those who have laboured or are labouring to produce other translations that present the Word of God as accurately as possible, but view with sorrow that in recent years there have been translations produced by men who do not believe in the inerrancy of the Scriptures, or by committees that have included individuals who even deny such basic doctrines as the deity of Christ, His miraculous birth and bodily resurrection, and the Messianic Prophecies (ICCC 17th World Congress Statement No. 1 "ON THE SCRIPTURES", Korea, June 8 - 14, 2005)).

3 Recently some brethren in Singapore have been advocating that apart from the verbal plenary inspiration (VPI) and consequent inerrancy and infallibility of The Scriptures in the original languages, the Hebrew Masoretic Text and the Greek Textus Receptus manuscripts immediately underlying the King James Version are also verbally and plenary preserved being an exact replica of the Original Autographs. This Verbal Plenary Preservation (VPP) theory for the KJV's underlying texts thus claiming "100% perfection" for the KJV, is without Biblical foundation. This has not been, and is not the position of the ICCC or SCCC or other ICCC-affiliated organizations. The SCCC therefore calls upon its members and all other Bible-believing brethren not to subscribe to this new, Biblically unfounded and unproven theory.

The national body in Singapore of the International Council
of Christian Churches "for the Word of God and for the testimony of Jesus Christ"

OUR STAND ON THE BIBLE

*(A statement issued by the Board of Elders of Calvary Jurong B-P Church
to its members on Sunday, 2nd October 2005)*

Dear members,

This meeting is a declaration of our stand on the Bible from the Board of Elders. It is not a debate or Q & A session.

Our Church is facing a problem concerning a new teaching of the Bible, namely Verbal Plenary Preservation (VPP). This teaching has caused confusion among our members. They have requested to know our church stand.

Initially, the Elders and Rev Chan did not want to engage in the VPP issue, but the proponents of this new teaching have not kept quiet. They continue to promote the VPP as a doctrine in our church.

They misquote our Constitution doctrinal statement Article 4.2.1 as support for VPP. By so doing, they undermine the authority of the Board of Elders and the pastor.

The Board of Elders is concerned for the welfare of the Church and has decided to take a stand for our Constitution 4.2.1, and to speak against the teaching of VPP which has caused strife and brought confusion into our Church.

I. WHAT WE BELIEVE

1. Our doctrinal statement in Article 4.2.1:

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

a. We hold to the inerrancy and infallibility of the Bible in the **original writings (autographs)**.

They are without error and perfect in every way.

They are the true Word of God to mankind.

b. In other words, we believe only the **original** texts of the Bible are inspired and perfect.

c. The doctrinal statement in our Constitution 4.2.1 has been taught in the Basic Bible Knowledge class.

2. We believe that God, by His singular care and providence, kept His inspired Word **pure in all ages**, and are therefore authentic (Matt 5:18, 24:35; Ps 117:2) as stated in the Westminster Confession of Faith, *“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”* (WCF, chap.1.8).

a. God has fully preserved His Word in the **body of manuscripts** (or texts or copies) after the original autographs were lost.

Of course, this includes the Hebrew and Greek texts that were used for the King James Version of our English Bible.

They were **providentially preserved** by God, and are the **closest** to the original autographs.

- b. It does not mean that all of the Word of God is uniquely, miraculously and perfectly preserved in **one single copy** of the Greek text, namely the Received Text, known as T.R.
3. We believe that the King James Version (KJV) is the **most faithful and accurate translation** of the English Bible. We believe that the KJV is the work of godly translators, using the best Hebrew and Greek texts. We believe that the texts are **closest** to the original.
 - a. We will continue to use the KJV Bible in all our ministries.
 - b. This is the position we hold from the beginning of the Bible-Presbyterian Church in Singapore.
 - c. This is also the position held by the Westminster divines, the Reformers, the KJV translators and many fundamental Christians all over the world.

II. WHAT WE DO NOT BELIEVE

1. We do not believe that copies of the Hebrew (OT) and the Greek (NT) texts underlying the KJV are perfect.

We do not believe that they are exact photocopies of the original.

If they were perfect, then our Constitution 4.2.1 is wrong, for the Constitution says that only the **original texts** of the Bible are inspired and perfect.

2. We do not believe that the VPP is a doctrine.

The VPP is a **new** teaching.

It is based on **human** reasoning or assumption, **trying to elevate** the Hebrew (OT) and Greek (NT) texts underlying the KJV, to the level of the original autographs.

III. WHY WE DISAGREE WITH VPP

1. The VPP proponents make this new teaching a touchstone of Christian fundamentalism. Those who disagree with them are branded as Neo-Evangelicals, Neo-Fundamentals, etc.
2. They promote this new teaching at all costs without considering its destructive effects on the peace and unity of our church.
3. They undermine the authority of the Board of Elders and the pastor.

CONCLUSION

1. The BOE has studied and examined the VPP issue very carefully.

- a. The BOE urges all members to abide by the doctrinal statement of our Constitution 4.2.1, and to remember the membership vows they have taken during baptism or transfer.
- b. The BOE urges all who serve in leadership positions and in the teaching ministry, not to promote or teach the VPP to our members. We take this matter very seriously.
- c. Beloved, let us press on and devote our energy toward advancing God's kingdom with a united heart, for the Lord's coming is very near.

May God help us to preserve the church! Amen.

The Board of Elders
Calvary B-P Church

2 October, 2005