

## Biblical Witness Against The Verbal Plenary Preservation (The New Pharisees) Philip Tang

The apostle Paul in appealing to strong Christians to bear with the failings of their weaker brothers gave the reason why God gave us the Scriptures. It was

*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*  
(Romans 15:4)

Put simply, Scriptures is for our learning and edification (Romans 15:2) in the Lord. However, there are those who would turn the very Scriptures given by God into a bone of contention. These ‘Christians’ would like to think of themselves as being more faithful and zealous for God. They espoused what is called the verbal plenary preservation (VPP) of the King James Version. To them, VPP is a cardinal ‘doctrine’ of the Christian faith; should Christians choose not to subscribe to the hypothesis of VPP, they are called derogatory names implying that they are not true Christians.

### VPP DEFINED

The **verbal plenary preservation** (of the King James Version) theory can be succinctly summed up by the two statements published by the FEBC (Far Eastern Bible College)

1. “God has supernaturally preserved each and every one of His inspired Hebrew/Aramaic OT words and Greek NT words to the last jot and tittle<sup>1</sup>,...”
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<sup>2</sup>.”

George Skariah, a graduate of the FEBC, in his dissertation on VPP<sup>3</sup>, wrote, “If this premise [VPP] is true, then the preservation of an actual text is required.” He then went on to identify it as “...**not spread out in thousands of manuscripts**, but in the Masoretic Text of the Old Testament and the *Textus Receptus* of the New Testament.”

VPP proponents assert that the Hebrew and Greek texts used for translating the KJV is identical to the **Original writings** (*autographa*) of the Bible. God has preserved **each-and-every physical letter** of these Hebrew and Greek texts. Any Bible that is not translated from these texts is corrupt and Christians who used these ‘corrupt’ Bibles may not be saved.

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<sup>1</sup> The Verbal Plenary Preservation (VPP) of the Sacred Scriptures. (Jeffrey Khoo)

<sup>2</sup> FEBC amended constitution 4.2.1.1

<sup>3</sup> *The Biblical Doctrine of The Perfect Preservation of The Holy Scriptures*. p.5 and p.332 (G.Skariah)

## THE ISSUE AT HAND

The issue at hand is that VPP-KJVOnlyists claim that God has preserved one hundred percent the **physical words** of the Original texts (*autographa*) of the Bible in the KJV underlying texts. If God had not done this, then according to them, “**what is at risk is the very authority of God’s Words and the foundation of the Christian faith**”<sup>4</sup>

The conservative evangelicals and fundamentalists have always believed that God’s Word (i.e. the physical Words) are fully preserved in the totality of the manuscripts.

The truth, veracity, authority and pureness of God’s Word, and the attributes that make Him, God does not depend on any conditions set by men. His Word’s are forever settled in Heaven and, His being the perfect God (Matt. 5:48) is not contingent upon His preserving the dead physical letters of the KJV underlying texts.

## THE RATIONAL OF VPP

The thrust of the VPP proponents argument is that God must preserve the **physical words** of the Original texts of the Bible (*autographa*) to the ‘jot and tittle’ to prove His veracity, omnipotence, etc., otherwise God is not the all-powerful God of the Bible, and His ability to save to the uttermost is called into question.

Never mind what the Bible said repeatedly about God’s sovereignty, truthfulness, holiness, justice, and all the qualities that makes Him, God. All these are set aside by the VPPites, “unless God has kept the *autographa* intact in the KJV underlying texts, he is a lesser God, i.e. not God at all.”

Here is how some VPP proponents turn the Word of God **on its head**.

- “... if we subscribe to the fact that God inspired His Word in the original writings but does not ensure a 100% preservation of it, how can we then even trust in God for our salvation?<sup>5</sup>” (Boaz Boon)

Boon claimed that the death and resurrection of Jesus Christ on the cross is **not** enough to secure a Christian’s salvation, he/she has also to believe that God preserved His physical words 100% in the KJV underlying texts.

- “...then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; ... If in this life only we have hope in Christ, we are of all men most miserable<sup>6</sup>”.(Jeffrey Khoo)

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<sup>4</sup> *The Biblical Doctrine of The Perfect Preservation of The Holy Scriptures.* p.272(G.Skariah)

<sup>5</sup> *VPI and VPP: Does it concern me?* (Boaz Boon)

<sup>6</sup> *The Emergence Of Neo-Fundamentalism: One Bible Only? Or "Yea Hath God Said?"* (Jeffrey Khoo)

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Jeffrey Khoo made nonsense of St. Paul's preaching in that if a person does not subscribe to VPP-KJV, gospel preaching is vain, essentially it means there is no Gospel without VPP-KJV.

- ... *HIS VOICE IS HIS WORDS... the textus receptus is the voice of the Lord and that the variants in the modern versions are the voice of strangers.*<sup>7</sup>(Thomas Strouse.)

Strouse blasphemed Christ by equating His words with the *textus receptus* (TR). Those Christians who use non-TR based Bibles hears the voice of strangers, i.e. Satan. By his reckoning, there were no Christians for a long period until the 1600's because the TR only existed after about 1600.

### THE NEW PHARISEES

The Lord Jesus Christ had the greatest respect for Scriptures. The Pharisees too held the Scriptures in high regard. However, the Pharisees treated the Scriptures as an **end** in itself. The Jewish religious leaders thought that they could find eternal life in the physical words of the Scriptures.

*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not:... For had ye believed Moses, ye would have believed me: for he wrote of me... (John 5:39-43,46)*

The Pharisees thought that they could obtain eternal life by studying the Scriptures very hard. However, the Scriptures testified of Jesus Christ as the Messiah. Jesus the Messiah, spoken of by the prophet Moses was standing right in front of the Pharisees but they did not realize that He was Him.

The Pharisees knew the Scriptures very well, and the exact number of words and letters of a particular book of Scripture. They often focused on the minor, and often, unimportant matters of the law. They could not identify Jesus as the Messiah because they sought salvation in their knowledge of the Scriptures. They had the complete word of God, not one word or letter was missing. Every physical word was accounted for. The Pharisees thought that their meticulous keeping of the Sabbath and observance of ceremonial laws could save them.

**Like the Pharisees, the VPP proponents do not read the Bible in search of God but to support their own ideas. They do not make use of Scripture to find God and know Him better, instead they make use of it to defend the doctrine [VPP] they created. They do not love God, but rather love their own ideas about Him. They do not worship the true God, but the physical letters of the Bible.**

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<sup>7</sup> The Biblical Defense For The Verbal, Plenary Preservation Of God's Word. (Thomas Strouse.)

## SCRIPTURE TEACHING ABOUT INSPIRATION.

The Bible teaches the **verbal plenary inspiration** of Holy Scripture (2 Timothy 3:16; 2 Peter 1:21), which is to say that it is not the ‘inspiration of thoughts or ideas’, neither is it the inspiration of the person but inspiration goes right down to the very words, the God-breathed words.

Each time the prophets write, “...saith the Lord..”, it is recorded as God speaking to His people when in fact it is the prophet speaking, for example, “...*Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee,...*” (Ezekiel 20:47). The prophets of Israel spoke exactly the words given to them by God. They were aware that God spoke to them (Exodus 3:1, Isaiah 6, Jeremiah 1, Ezekiel 1-3) and also differentiated what they thought and what was spoken to them (Isaiah 16:13, 14; Jeremiah 1.9; 5:14)

Similarly, when Apostle Paul says in 1 Corinthians 2:13 “*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth...*” Here Paul is claiming that

- (i) the apostles were themselves under the direction of the Holy Spirit.
- (ii) this divine inspiration extends to the words he used. The logic of the argument being that if God designed that His truth should be accurately expressed in human language, there must have been a supervision over the words used.

In all these verses (and more) the verbal plenary inspiration is clearly affirmed; for words are the means whereby thoughts and concepts are conveyed. It therefore follows that in the very nature of inspiration, the very words are supplied to the writers of the Bible.

## SCRIPTURE TEACHING ABOUT PRESERVATION

In replying a letter (AD 405) to St. Jerome of Stridonium (the translator of the Bible from Greek and Hebrew into Latin), Augustine of Hippo wrote<sup>8</sup>

*For I confess to your Charity that I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone do I most firmly believe that **the authors were completely free from error**. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the **manuscript is faulty**, or the translator has not caught the meaning of what was said, or I myself have failed to understand it. As to all other writings, in reading them, however great the superiority of the authors to myself in sanctity and learning, I do not accept their teaching as true on the mere ground of the opinion being held by them; but only because they have succeeded in*

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<sup>8</sup> <http://www.newadvent.org/fathers/1102082.htm> (Church Fathers, Augustine, Letter 82)

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*convincing my judgment of its truth either by means of these canonical writings themselves, or by arguments addressed to my reason.*

Augustine knew full well that the Original writings (*autographs*) were infallible and inerrant but these qualities do not carry over to the copies of manuscripts (*apographs*), because in the copying process errors are made.

Interestingly, Skariah (student of the FEBC, 2005) in his DTh dissertation<sup>9</sup> parroted Christopher B. Raper in accusing B.B. Warfield of championing the **fact** that apographs are not guaranteed to be error-free and do (usually) contain insignificant errors of sorts. **From the letter of Augustine, we can see that this view was not something that was invented during the time of B. B. Warfield (1851 to 1921).**

### **Biblical data concerning the preservation of *autograph's* physical letters.**

It is important to see how the word, “*Word*<sup>10</sup>”, acquires different meanings depending on how it is used within the context of a passage. Confusion easily arises because by ‘*Word*’ the VPP-KJV proponents are referring to the **physical letters** of the *autographa*. When VPP proponents use it to mean only ‘**physical letters**’ and, there are about eight different meanings of ‘*Word*’, you can understand how they confuse themselves and their congregation.

There is **not** a single verse in the Bible that says that **all** the physical letters of the *autographa* would be preserved (much less preserved in the KJV underlying texts) but rather speaks about **the enduring quality of God’s Word**. His Word is completely pure, perfect and is absolutely truthful (Psa 12:6; Psa 18:30, 19:7; Num 23:19). Because the Word expresses God’s will and possesses God’s authority, it has **eternal validity** (Psa. 119:89 ; Is. 40:8; Pro 22:12, Mar 13:31).

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<sup>9</sup> *The Biblical Doctrine of The Perfect Preservation of The Holy Scriptures.* p.21, G. Skariah

<sup>10</sup> The commonest term in the Old Testament for “word” is דָּבָר, *daḇḇar* (also “matter” “thing”); in the New Testament λόγος, *lógos* (“reason,” “discourse,” “speech”); but also frequently ῥῆμα, *rhēma*. *Rhēma* is a “word” in itself considered; *logos* is a *spoken word*, with reference generally to that which is in the speaker's mind. Some of the chief applications of the terms may thus be exhibited:

(1) We have the word of Yahweh (or God; see below) (*a*) as the revelation *to* the patriarch, prophet, or inspired person (Gen 15:1; Exo 20:1; Num 22:38, etc.); (*b*) as spoken forth *by* the prophet (Exo 4:30; Exo 34:1; 2Ki 7:1; Isa 1:10, etc.). (2) The word is often a commandment, sometimes equivalent to “the Law” (Exo 32:28; Num 20:24). (3) As a promise and ground of hope (Psa 119:25, Psa 119:28). (4) As creative, upholding, and preserving (Psa 33:6; compare Gen 1:3 ff; Psa 147:15). (5) (a) As personal (Joh 1:1). (b) As incarnated in Jesus Christ (Joh 1:14; 1Joh 1:1) (6) Cannot be broken, endureth forever (2Ki 10:10; Psa 119:89; Isa 40:8, etc.). (7) A designation of the gospel of Christ: sometimes simply “the word”; with Jesus “the word of the Kingdom” (Mat 13:19; Mar 2:2; Act 4:4, etc.). In John's Gospel Jesus frequently speaks of His “word” and “works” as containing the divine revelation and requirements made through Him, which men are asked to believe in, cherish and obey (Joh 5:24; Joh 6:63, Joh 6:68, etc.); “the words of God” (Joh 3:34; Joh 8:47; Joh 14:10; etc.); His “word” (*logos* and *rhēma*) is to be distinguished from *laliá*, speech (compare Mat 26:73; Mar 14:70), translated “saying,” e.g. (Joh 8:43) Jesus uses it to distinguish the outward expression from the inner meaning, “Why do ye not understand my speech?” (*laliá*), “Even because ye cannot hear my word” (*logos*). (8) “Words” are distinguished from “power” (1Cor 4:20; 1Th 1:5); are contrasted with “deed” (Mal 2:17; 1Cor 4:20; 1Joh 3:18).

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The Bible verses are given below:

- *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. (Psa 12:6)*
- *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. (Psa 18:30)*
- *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. (Psa 19:7 )*
- *Forever, O LORD, thy word is settled in heaven. (Psa 119:89)*
- *The grass withereth, the flower fadeth: but the word of our God shall stand forever. (Isa 40:8)*
- *The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor. (Pro 22:12)*
- *Heaven and earth shall pass away: but my words shall not pass away. (Mar 13:31)*

### **Preservation: Biblical and historical data**

From the foregoing, it is clear that God's Word shall stand forever, fully preserved (Pro 22:12) and be written in the hearts of the believers.<sup>11</sup> What is preserved is not the physical letters that make up the *autographa* but the **knowledge** [of God] as it is stated in Proverbs 22:12

*The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor. (Pro 22:12)*

Hosea the prophet charged that the Israelites are perishing for the lack of knowledge of God (4:6) which comes from hearing God's Word (4:1). It is the spiritual understanding of truths contained in the Word of God that becomes saving knowledge. **This knowledge is preserved by God.** Through this knowledge, believers know the only true God and have eternal life through Christ (John 17:3). The physical letters of the Bible, though very important, do not constitute knowledge.

History is full of factual events that speak of how God has **providentially preserved** His people and His Word as implied in Proverbs 22:12.

When Josiah ascended the throne, Judah had been ruled by two generations of kings, Manasseh and Amon, who turned against God to worshipping idols. About 75 years had gone by without any true worship of Jehovah and the knowledge of the true God was almost lost. Yet as if by accident a single copy of the Scriptures was found and the true worship of God restored (2 Kings 22-23; 2 Chronicles 34; 35:8); the knowledge of God was thus preserved. For successive generations the Book was in the custody of faithful librarians, handed down in substantial integrity. (Rom 3:2). When the Church herself was on the side of the Arian heresy, the same watchful **eyes** raised up a champion, Athanasius, to **preserve** the testimony<sup>12</sup>.

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<sup>11</sup> *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. (Heb 10:16)*

<sup>12</sup> adapted from Charles Bridges.

## Biblical witness against the verbal plenary preservation of the KJV

When Jesus told His eleven disciples that all power in heaven and on earth were given to Him, and to preach the Gospel throughout the world (Mat 28: 18-20), who in the world would have thought that it would come true? The eleven men were lowly educated and lacked resources, yet against all odds and 300 years later the mighty Roman Empire adopted Christianity as its official religion. Today, about 1.5 to 2.1 billion people call themselves Christians. This historical event shows the truth of what Jesus said in Mat 28:18-20

In spite of the variant readings, however, the texts that we currently have contain the Word of God both in its original purity and its original entirety. This we know from Jesus' direct promise (John 17:20; John 8:31-32; Mat 28:20; John 10:35; Matt 24:35; Luke 21:33; Luke 16:17). Thorough examination of the Biblical texts available shows that God who gave us His Word has graciously preserved it to the present day and will preserve it to the end of time.

### **Absolute Integrity of Biblical Texts.**

The Apostle Paul is proven correct when in Romans 3:2 he said, "... unto them [Jews] were committed the oracles of God", because the Old Testament text has come down to us intact and almost without variants.<sup>13</sup>

The New Testament has over 5000 Greek manuscripts and scholars have studied the texts carefully. Although there are 200,000 variants among the New Testament manuscripts, and they appear in about 10,000 places, only one sixtieth of these are considered non-trivial. This means that the New Testament text is over 99 percent pure and its integrity is beyond question.<sup>14</sup>

The fact that Biblical manuscripts are the **best** preserved of all ancient manuscripts does not make the Bible infallible and inerrant; it is infallible and inerrant because God is the author. The historical data only affirms the truth of God's Word that it stands forever and that His *eyes* [omniscience] preserve it.

### **JESUS' WITNESS AGAINST VPP-KJV**

VPP proponents in insisting that they must have in hand a physical copy of Biblical text identical to the *autograph* in order to have complete faith in God misses completely the teachings of Jesus Christ. VPPites, like the Pharisees, think that the physical letters of the Scriptures are proof of God's salvation. But Jesus Christ teaches otherwise when he in addressing the people said,

***It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.(Joh 6:63)***

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<sup>13</sup> (1) the scrupulous rules of the scribes who copied the manuscripts;(2) few variants exist between the Masoretic manuscripts;(3) the phenomenal confirmation of the Hebrew text by the Dead Sea Scrolls discoveries; (4) archaeological confirmation of historical details of the text;(5) the similarity of parallel OT passages;(6) the almost literal agreement between the Septuagint and the Masoretic manuscripts; (7) the agreement, by and large, of the Samaritan Pentateuch; (8) the thousands of Cairo Geneva manuscripts. From God to Us, p.175, N.L. Geisler, W.E. Nix

<sup>14</sup> From God to Us, p.180, N.L. Geisler, W.E. Nix.

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The fact that the Holy Spirit works in and through the Word of God in salvation can also be found in

*So then faith cometh by hearing, and hearing by the word of God. (Rom 10:17)  
Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. (1 Pet 1:23)*

As noted earlier, Jesus told the Pharisees in John 5:39-40 that eternal life cannot be obtained in the physical words of Scripture.

Prof John Murray in commenting in 1 Thessalonians 1:5, “*For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; ...*” wrote<sup>15</sup>,

“...he[Paul] is surely making a distinction between the actual content of the gospel and the attendant power with which it was conveyed to them and in virtue of which it was carried home with conviction to the hearts of the Thessalonians. In like manner in 1 Corinthians 2:4,5 the content of Paul’s word and preaching will surely have to be distinguished from the demonstration of the Spirit and of power by which Paul’s message was effectual in the begetting of faith in the Corinthian believers.”

The doctrine here is that it is the Holy Spirit who brings understanding and acceptance of the gospel when it is read or preached because the Word of God has been described as ‘the sword of the Spirit and sharper than any two edged sword’ (Eph 6:17; Heb 4:12).

### EXAMINATION OF SOME KEY VERSES OF THE VPP ADVOCATES.

VPP advocates contend that the Bible speaks of the ‘preservation’ of God’s word to the ‘jot and tittle’ in the verses **Matthew 5:18** and **Psalms 12:7**. From these verses they conclude that

- (i) God is obliged to preserve every physical word of the Original manuscripts.
- (ii) That the ‘preserved’ texts (identical to the Original manuscripts) are found in the Masoretic Text of the Old Testament and the *Textus Receptus* of the New Testament.

#### **Matthew 5:18**

Matthew 5:18 has to be read together with 5:17 to get the correct meaning.

*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. (Matthew 5:17-18).*

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<sup>15</sup> The Attestation of Scripture, J. Murray



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The teaching of these verses are

- (i) Jesus came to fulfill the Law.
- (ii) The importance of the Law and its perpetual relevance.

Many of the Jews imagined and suspected that Jesus' teaching would set aside, as useless, the Law of Moses or the prophets; that He was teaching a new doctrine. Instead, Christ came to complete the design of the Law; to fulfill what was predicted and to accomplish what was intended in them. The Law of Moses contained many religious rites and animal sacrifices which were given by God as a shadow of the coming Messiah. These were fulfilled when Christ came and offered Himself a sacrifice to God

Our Lord Himself bear testimony to the fact that He came to fulfill what was in the Law and prophets,

*And he said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled**, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures( Luke 24:44-45)*

The apostle Paul teaches the same doctrine regarding Christ and His fulfillment of the Law when in Romans 10:4, he writes '*For Christ is the end of the law for righteousness to every one that believeth.*'

However, the moral law has not changed. These include such duties as loving God and fellow human-beings; they cannot be abolished, as it can never be made right to hate God, or to hate our fellow-men. (Matthew 22:37-39; 23:23; Luke 10:27; Romans 13:9).

Matthew 5:18 therefore, is a metaphorical way of stressing the importance and permanence of God's law and does not teach that the **physical** letters that forms God's Word is preserved.

### **Psalm 12:7**

*Thou shalt keep them, O LORD, thou shalt preserve **them** from this generation for ever.(Psalm12:7)*

VPP proponents claim that the word 'them' refers to God's words, so they argue that the verse teaches that God preserves His words. But in the Hebrew the word 'them' refers to the poor and needy. Also, in the context of Psalm 12, the psalmist is writing about the plight of the poor and needy, and how God would come to their help. So if read in context, the verse is talking about the preserving of 'people' and **not** the preservation of 'words'.

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Finally, the following fact proves conclusively that Psalm 12:7 refers to ‘people’ preservation and not ‘words’ preservation. The KJV translators in the 1611 edition of the Bible refer to the word “them” in the margin. The margin note reads:

**Heb. *him, i. every one of them.***

Since the KJV translators adopted a word-for-word English translation, they knew that the word “them” would be misconstrued and therefore they clarified the actual meaning. **If not, why would they include it in the margin?**

### APOSTLES WITNESS AGAINST VPP-KJV

*So they read in the book in the law of God distinctly, and gave the **sense**, and caused them to understand the reading.* (Nehemiah 8:8)

The Bible is abundantly clear that the sense and understanding of God’s Word leading to knowledge is the primary objective whenever we read Scripture.

“Let us not think that the Gospel is in the words of scripture, but in the sense; not on the surface, but in the marrow; not in the leaves of speech but in the root of reason<sup>16</sup>.” Since Scripture therefore is not concerned merely with the words, but the true sense of the words which may rightly call the very life and soul of scripture; it is plain that this precept of Christ, wherein he bids us “search the scriptures”, is to be understood as the sense and meaning of scriptures, and not the bare words alone<sup>17</sup>.

It has been said that the Apostles’ Bible was the Septuagint (LXX), the Old Testament written in Greek. This might have been an overstatement but there is plenty of truth in that statement because **many of the OT quotations in the New Testament were taken from the LXX.**

This fact alone demolishes the argument of VPP-KJV proponents that since God is pure and perfect He would never allow the Apostles to use the LXX which is not so accurate in some parts of the translation. But the truth is that the Apostles used the LXX. The **KJV translators** acknowledged this fact in their 1611 edition, “The Translators to the Readers”

*The translation of the Seventy dissenteth from the original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? **Nay, they used it**, (as it is apparent, and as Saint Hierome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the **Word of God**. { in old English }*

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<sup>16</sup> William Whitaker quoting Jerome. Post-Reformation Reformed Dogmatics by R.A. Muller, p. 461

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*The translation of the Seventy departs from the Original Hebrew in many places, neither does it come near it for clearness, dignity and majesty; yet who among the Apostles did condemn it? Condemn it? **No, they used it** (as it is apparent, and as Jerome and most scholarly men do confess). This is something which they would not have done, nor by their example of using it so respect and commend it to the Church, if it had been unworthy of the title and name of the **Word of God**. { in modern English}*

### **An example of a NT quotation from the OT taken from the Septuagint.**

*Rom 10:18 ... their **sound** went into all the earth, and their words unto the ends of the world.*

*Psa 19:4 Their **line** is gone out through all the earth, and their words to the end of the world...*

Comments from some biblical scholars:

This passage found in Ps. 19:4 is here quoted literally according to the LXX text..(William Hendrickson, New Testament Commentary on Romans)

Literally, the sound or tone which is made by a stringed instrument (φθόγγος phthongos)... The Septuagint translation is the same as that of the apostle - their voice ὁ φθόγγος αὐτῶν ho phthoggos autōn. The Hebrew word may denote the string of an instrument, of a harp, etc. and then the tone or sound produced by it; and thus was understood by the Septuagint.(Albert Barnes: Notes on the New Testament)

### **VPP:A MAN-INSPIRED DOCTRINE ON INSPIRATION AND PRESERVATION OF THE BIBLE**

1. Dr. Jeffrey Khoo in one of his articles<sup>18</sup> and sermons<sup>19</sup> borrowed a doctrine, the “VPP of the Koran”, from the Islamists scholars, and attacked Christians by claiming that “many Christians are ashamed of the Word of God.” Not surprisingly, this was highlighted by Prof. E. J. Young in his book about the inspiration of the Bible.

The late Dr. Henry Preserved Smith once wrote ‘The natural theory concerning an inspired book is illustrated by the Mohammedans.’ Concerning the Koran, according to Dr. Smith, the Arabs maintain belief in the following:

(1) The Koran is...

(5) **Its text is incorruptible, ‘and preserved from error and variety of reading by the miraculous interposition of God Himself’...**

...Dr. Smith made the following observation, **‘This is the kind of Bible we should like to have God give us, and when we construct for ourselves a theory of revelation we do it along these lines.’**<sup>20</sup>

<sup>18</sup> *The Emergence Of Neo-Fundamentalism: One bible only? Or "yea hath god said?"* Jeffrey Khoo

<sup>19</sup> *His Word Above His Name*, preached on 1st Oct.2006 in True-Life BP Church.

<sup>20</sup> *Thy Word is Truth*. p.114, E. J. Young.

## Biblical witness against the verbal plenary preservation of the KJV

2. Dr. Thomas Strouse believed that the God used the **Baptists** to preserve the Bible!

“And yet the Bible is profoundly clear on the teaching that the Lord used His people, the Jews of the OT (Rom. 3:1-2), and the Baptist churches of the NT, to preserve His Words”<sup>21</sup>

3. Dr. Prabhudas Koshy asserted that the Apostles never used the Septuagint against all scholarly opinion and incontrovertible evidences. (*Did Jesus and the Apostles rely on the corrupt Septuagint?* by P. Koshy).

4. Dr. Quek Suan Yew, biblical scholar from the FEBC, made the most absurd claim ever,

“Without the doctrine of VPP there is no BIBLE!”<sup>22</sup>”

By VPP, the VPPites mean that the Word of God is preserved in the KJV underlying texts. It is common knowledge that the KJV underlying texts for the New Testament is produced by F.H.A Scrivener<sup>23</sup> in 1895. Therefore according to Dr. Quek there was no Bible until 1895!

5. Dr. Skariah, in his dissertation<sup>4</sup> placed the KJV and the texts identical to the autograph on an equal footing<sup>24</sup>. This slip in his dissertation is evident that VPP advocates and Ruckmanites are essentially the same--two sides of the same coin.

## CONCLUSION

God has given us His infallible and inerrant Word. We are assured that His Word is truth and it shall stand forever and never fails. It is not the physical letters of the Word that are important but the meaning they convey, the precepts, the sense of it that matters. God’s Word brings knowledge to men, it is a knowledge unto salvation (Isa 33:60). The Bible declares that this knowledge would be preserved and cannot never be overthrown (Psa 22:12).

The Word attains full expression in the person of Jesus Christ who also taught that eternal life is not to be sought after in the physical letters of God’s Words but rather it is the Spirit that gives life. ‘The words that I speak unto you, *they* are spirit, and *they* are life’, declares our Lord.

Verbal plenary preservation of the KJV is an attempt by men to safe-guard the KJV. It is an attempt that has no biblical warrant. Their proponents approach the Bible with preconceived ideas on what preservation should be. They contradict historical evidence, misinterpret biblical passages and use convoluted reasoning and frequently wrench passages out of context to ‘prove’ their doctrines.

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<sup>21</sup> “A Critique of Schnaiter and Tagliapietra’s”, Thomas Strouse

<sup>22</sup> NO VPP, NO KJV! NO CUV!, Elder’s page of Calvary Pandan Weekly of 2<sup>nd</sup> Sept2007, Quek Suan Yew

<sup>23</sup> “...[Scrivener] examined eighteen editions of the Textus Receptus to find the correct Greek rendering, and made the changes to his Greek text. When he finished he had produced an edition of the Greek New Testament which more closely underlies the text of the AV[KJV] than any one edition of the Textus Receptus”. The Received Text, A Brief Look at the Textus Receptus, by G. W. and D. E. Anderson

<sup>24</sup> ‘...those that are faithfully translated from the King James Version or directly from the Masoretic text and the Textus Receptus, transmit God’s preserved words.’ ibid G.Skariah p.326