



The Burning Bush

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THE BURNING BUSH

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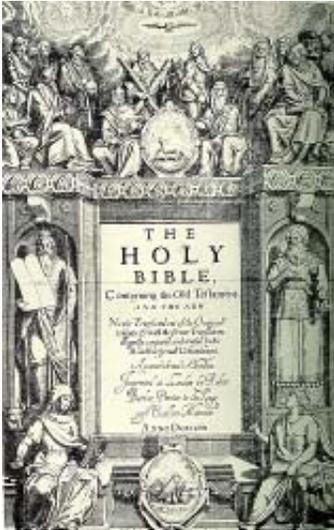
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COMMEMORATING 400 YEARS OF THE KING JAMES BIBLE

Jeffrey Khoo



The year 2011 is the 400th anniversary of the Authorised Version or King James Version (KJV) of the Bible. It is no accident that the KJV should outlast and outstrip all other English versions to be the bestselling and best loved Bible of all time. The challenge of the many modern English versions notwithstanding, the KJV remains popular and highly ranked on the Bible bestsellers' list. The KJV is especially well loved by those who sincerely believe in the preservation of the inspired Scriptures by extraordinary providence. It is defended particularly by those who earnestly contend for the faith, especially the old-time faith of our

Reformation fathers. While many mainline denominations have departed from the historic Christian Faith, there are still remnant Baptist, Episcopal, Lutheran, Methodist, Presbyterian and Reformed churches which continue to stand firm on the good old Protestant Faith, uphold the Traditional Hebrew and Greek Texts underlying the Reformation Bibles best represented by the KJV, and practise separation from all forms of unbelief and apostasy.

The Far Eastern Bible College (FEBC) stoutly affirms the twin doctrines of the Verbal Plenary Inspiration (VPI) and Verbal Plenary Preservation (VPP) of the Holy Scriptures in the original languages. In keeping with the Reformation Faith and Reformed Theology, we uphold the traditional Hebrew Masoretic Text and the Greek Textus Receptus on which the KJV is based. The battle for the divine inspiration of the Bible

against the modernists and neo-evangelicals was fought and won in the 20th Century. The battle for the Bible continues into the 21st Century, this time for its jot-and-tittle preservation against the textual critics and neo-deists. We cannot but “earnestly contend for the faith which was once delivered unto the saints” (Jude 3), and for the *present infallibility and inerrancy* of the Holy Scriptures as the *sole, supreme, and final authority* of Christian faith and life (Matt 5:18, 2 Tim 3:16, 17).

What does VPP mean? “Verbal” means “every word to the jot and tittle” (Ps 12:6-7, Matt 5:18). “Plenary” means “the Scripture as a whole with all the words intact” (Matt 24:35, 1 Pet 1:25). So VPP means **the whole of Scripture with all its words even to the jot and tittle is perfectly preserved by God without any loss of the original words, prophecies, promises, commandments, doctrines, and truths, not only in the words of salvation, but also the words of history, geography and science. Every book, every chapter, every verse, every word, every syllable, every letter is infallibly preserved by God Himself to the last iota.**

What and where are the preserved words of God today? They are the inspired OT Hebrew words and NT Greek words the prophets, the apostles, the church fathers, the reformers used which are today found in the long and continuously abiding and preserved words underlying the Reformation Bibles best represented by the time-tested and time-honoured KJV, and **not** in the corrupt Alexandrian manuscripts and critical Westcott-Hort texts underlying most of the modern English versions which share the corruptions found in those manuscripts.

Historically speaking, VPP is:

(1) **As old as the Bible itself** since God had promised to preserve His inspired words in Psalm 12:6-7, Matthew 5:18, 24:35 etc “by His singular care and providence.” The Lord is true and faithful to His promises and cannot fail.

(2) **As old as the Westminster Confession of Faith (WCF)** and its Catechisms (1643-8) which is subscribed to by all Bible-Presbyterian Churches and also the Far Eastern Bible College. The original language Scriptures that the WCF upheld as authoritative and authentic (1.8) must necessarily be the traditional Hebrew Masoretic Text and Greek Textus Receptus, ie the very Scriptures underlying the KJV (1611) which they used and quoted from, and not the corrupt Westcott and Hort Text (1881)

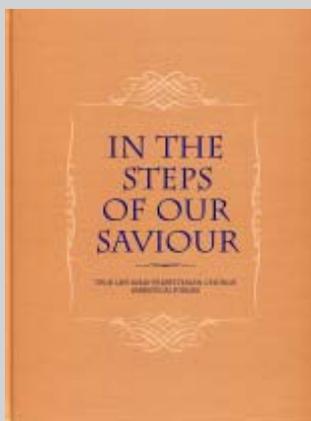
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which became the underlying Text of the new and modern English versions today.

(3) **As old as the Bible-Presbyterian (BP) Church and the Far Eastern Bible College (FEBC)** since the KJV was the English Bible of both institutions from the beginning (1950/1962). The KJV was upheld as the Word of God. VPP simply underscores the infallibility and inerrancy of the original language Scriptures underlying the KJV. VPP is both logical and consistent with the KJV as used and highly regarded by the BP denomination and FEBC.

FEBC was founded to defend the Bible. The Three-Man Committee comprising Rev Dr Timothy Tow, Dr Tow Siang Hwa and Rev Quek Kiok Chiang in a 1960 statement said, **“A Bible College that is to be called a Bible College is called to defend the Bible! May the proposed Far Eastern Bible College neglect not this part of the holy ministry that is committed to her charge.”** May the Lord use FEBC to defend the good old Book and the good old Faith. **“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein”** (Jer 6:16). May FEBC not become like the many today who attack VPI and/or VPP, spurning the good old Book and the good old Faith, and say without shame, **“We will not walk therein.”**

The Rev Dr Jeffrey Khoo is Principal of Far Eastern Bible College, and an Elder of True Life Bible-Presbyterian Church.



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A BRIEF HISTORY, PURPOSES, AND GOALS OF THE DEAN BURGON SOCIETY

D A Waite

The Beginning of the Dean Burgon Society (DBS)

The Burden for the King James Bible (KJB)

In 1977 and 1978, I could see the need to have a group of people in the United States of America (USA) who would stand strongly both for the KJB and for the Hebrew, Aramaic, and Greek Words that underlie it.

Trying to Work with the Trinitarian Bible Society (TBS)

At first, a few of us tried to work with the TBS in England by beginning a branch in the USA with their permission. Soon, we found out that we could not be free to carry on this work on our own, as the Lord might lead us, but had to have everything first approved by TBS in England before we could speak or write it. We understood that, after a few months of attempting to work in this way, it was not the way we should proceed. We finally disassociated ourselves from the TBS and sought to work on our own in this country.

A Beginning Committee of Three

Early in 1978, as I recall, three of us met together to seek to form an independent group in the USA. Dr David Otis Fuller of Grand Rapids, Michigan, Pastor E L Bynum of Lubbock, Texas, and I of Collingswood, New Jersey, met together in a central place. At that meeting, it was decided to form an organization in the USA which would defend the KJB and its underlying Hebrew, Aramaic, and Greek Words.

Composing the First Draft of the Articles of Faith

I volunteered to compose a first draft of the “Articles of Faith, Operation & Organization” of the DBS. Since I was familiar with the TBS, I used it as the basis for our “Articles of Faith, Operation & Organization”, changing it as needed to meet our needs.

THE DEAN BURGON SOCIETY

The Theological Doctrine of the DBS

Though it is without any particular specified church denomination, the DBS has a strong conservative biblical base. Speaking of the Hebrew, Aramaic, and Greek Words of the Bible, the preface of the twelve divisions of the Articles of Faith states: “Acknowledging the Bible to be the inerrant, infallible, plenary and verbally inspired Word of God, among other equally biblical truths, we believe and maintain the following: ...”. This allows for DBS leaders and members to hold different beliefs in some areas, yet they must hold to the DBS doctrinal statement as written.

The Name of the Society

Although different names were mentioned, we chose “The Dean Burgon Society” because of the stand taken by Dean John William Burgon in his battle against the scandalously corrupt Greek Text of Bishop Westcott and Professor Hort that came out in 1881. We did not choose this name because Dean Burgon was a member of the Church of England or because we held to all of his theological doctrines. We chose it for the following reason which we have placed in the issues of our *Dean Burgon News*: “**The Dean Burgon Society Inc.**, proudly takes its name in honor of John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek New Testament Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible; we believe, have all been unsurpassed either before or since his time.”

Amending the “Articles of Faith, Operation & Organization”

On Friday and Saturday, November 3 and 4, 1978, in Philadelphia, Pennsylvania, the DBS was organized. Fifteen pastors and five laymen were present at the meeting. The first draft of the “Articles of Faith, Operation & Organization” was taken up in detail and amended as needed. This 16-page pamphlet is available upon request by writing the DBS at P O Box 354, Collingswood, New Jersey 08108, or you can E-mail DBS@DeanBurgonSociety.org. The specific internet link for these “Articles” is as follows: http://www.deanburgonsociety.org/DBS_Society/articles.htm.

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Of the 20 men present at this organizing meeting, I am the only one still with the DBS after 32 years. Some of these organizers have left the DBS for various reasons and some have died. New men have taken their place in the leadership of the DBS.

The Dean Burgon News

At the organizing meeting of the DBS on November 3-4, 1978, plans were laid for *The Dean Burgon News*. This newsletter was to further all thirteen stated purposes of the DBS (“Articles of Faith, Operation & Organization”, pp 6-9).

In the first years of the DBS, *The Dean Burgon News* (DBSN) was printed monthly by Pastor E L Bynum of Lubbock, Texas. When he retired from the DBS, the DBSN was published less frequently, sometimes only once or twice a year. Beginning with issue #82 in August 2008 to the present, the DBSN has been published in electronic format as the *DBS eNEWS*. This is sent all over the world on the computer rather than through the mail. One of our DBS Vice Presidents, Dr H D Williams, is the Managing Editor of the *DBS eNEWS*. He has done an excellent job in producing this with color and attractiveness. It is now back to a monthly frequency letting its readers know of the position, purposes, and plans of our DBS today. You can get a free subscription to the *DBS eNEWS* by writing DBS@DeanBurgonSociety.org.

Annual Meetings of the DBS

Past Annual Meetings

The DBS presently holds one annual meeting for two days each year, on a Wednesday and Thursday, usually in July. The location of the meeting varies from year to year, based on who invites us. An Executive Committee meeting is held on Wednesday morning. At the same time, the DBS Women meet. Wednesday afternoon and evening and all day Thursday, DBS speakers present their messages. There are usually 15 to 18 speakers, speaking for either 25 or 40 minutes. The speakers are usually either from the DBS Executive Committee or the DBS Advisory Council, but on occasion, there are other speakers. The main object of these messages is **“In Defense of the Traditional Bible Texts.”** In recent years, the meetings have been live-streamed around the world by connecting to BibleForToday.org at the time of the meetings. Ample time

is reserved for questions and answers. Usually, we receive many E-mails from those listening from the USA and some foreign countries.

The KJB's 400th Anniversary Special Annual Meeting in 2011

On July 27-28, 2011, the DBS will commemorate the 400th anniversary of the publication of the KJB in 1611 AD. All of the messages will specifically relate to some aspect of the KJB. It will be held at the Bible Presbyterian Church in Collingswood, New Jersey, where DBS Advisory Council Member, Dr Christian Spencer, is pastor. The meeting will be sponsored by the Bible For Today Baptist Church in Collingswood, New Jersey, where DBS President, Dr D A Waite, is pastor. Make plans to attend this meeting.

The partial topics and speakers for the KJB's 400th Anniversary are as follows:

- (1) English Translations Leading to the KJB (Dr David Brown)
- (2) Translation Methods and Principles of the KJB and Problems of Language Translation from the KJB (Dr Stephen Zeinner)
- (3) Translators of the KJB and English History, Royalty and King James (Dr Kirk DiVietro)
- (4) History of Revivals, Missions, etc from KJB Influence (Dr Robert Doom)
- (5) Problems of Language Translations from the KJB and Ten Reasons Why the KJB Is Not "Inspired" (Pastor Paul Reno)
- (6) International Standards of Excellence Set by the KJB (Dr Robert Barnett)
- (7) The Superiority of the KJB over Other English Versions and Doctrinal and Practical Results of the KJB versus Other Versions (Mark Reno)
- (8) The Flawlessness of the KJB (Dr Don Jasmin)
- (9) Is the KJB under Copyright? Why? (Dr Spencer Christian)
- (10) Gradual Acceptance of the KJB as Supreme (Rob Winograd)
- (11) Enemies of the KJB (James Grumblatt)
- (12) 400 Years of KJB Influence (Dr Phil Stringer)
- (13) Dangers of the Inspired KJB Position (Daniel Waite)

(14) Should We Discard the Original Language Foundation of the KJB? (Dr D A Waite)

(15) The KJB in 2011 (Dr H D Williams)

The Position of the DBS on the Bible

It is important to know that there is a specific doctrinal position strongly held by the DBS. There are 12 doctrinal topics that are specified in our “Articles of Faith, Operation & Organization.” The 12 doctrinal topics of the DBS are: (1) The Bible, (2) The Trinity, (3) The Person of Christ, (4) The Birth of Christ, (5) The Death of Christ, (6) The Resurrection of Christ, (7) Salvation, (8) Heaven and Hell, (9) Spiritual Unity, (10) Purity of the Church, (11) Separation, and (12) Creation. These 12 topics are recorded in full on our DBS website at http://www.deanburgonsociety.org/DBS_Society/articles.htm.

Our special emphasis is our position on the Bible. For 32 years now, the following statement, in just four paragraphs, has been the position of the DBS on the Bible. Read it over carefully.

We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The books known as the Apocrypha, however, are not the inspired Word of God in any sense whatsoever. As the Bible uses it, the term “inspiration” refers to the **writings**, not the **writers** (2 Timothy 3:16-17); the **writers** are spoken of as being “holy men of God” who were “moved,” “carried” or “borne” along by the Holy Spirit (2 Peter 1:21) in such a definite way that their **writings** were supernaturally, plenary, and verbally inspired, free from any error, infallible, and inerrant, as no other **writings** have ever been or ever will be inspired.

We believe that the Texts which are the closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version (as found in “The Greek Text Underlying The English Authorized Version of 1611”).

We believe that the King James Version (or Authorized Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts, which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorized Version

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of 1611 and say “This is the WORD OF GOD!” while at the same time realizing that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture.

We believe that all the verses in the King James Version belong in the Old and the New Testaments because they represent words we believe were in the original texts, although there might be other renderings from the original languages which could also be acceptable to us today. For an exhaustive study of any of the words or verses in the Bible, we urge the student to return directly to the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather than to any other translation for help.

Permit me to make some observations on it:

Observation #1: Divine Inspiration Defined. The “plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments” is restricted to the “original languages” of Hebrew, Aramaic, and Greek. It does not apply to translations made from those “original languages” into other languages.

Observation #2: Infallibility And Inerrancy Defined. The technical terms, “infallibility and inerrancy” must be restricted to the “original languages.” These “original language” Words and only such Words can be accurately described as 100% perfect and pure. As such, these two descriptive nouns can apply only to God Himself and to His Words. These terms do not refer to translations made from those “original languages” into other languages.

Observation #3: The Application of the Terms “Infallibility and Inerrancy.” The terms of “infallibility and inerrancy” of the Bible are reserved for the “original languages.” The “infallibility and inerrancy” of the Scriptures extends to “all matters of which they speak.”

Observation #4: The Apocrypha Not “Inspired.” These books are “not the inspired Word of God in any sense whatsoever.” I believe it was a mistake for the Authorized Version to have included the Apocrypha in their 1611 first edition. I wish they had not done this.

Observation #5: To What Does “Inspiration” Refer? “‘Inspiration’ refers to the writings, not the writers.” Some have misapplied this term to refer to the “writers.” The DBS Articles are very clear on this subject.

Observation #6: The Process of Inspiration Ceased with the Bible’s Original Writings. “Their writings were supernaturally, plenary,

and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be inspired.” We have the “product” of that “process” of once-for-all inspiration in the accurate copies of those inspired Words. The use of “given by inspiration of God,” “God-breathed,” “inspired of God,” “verbally inspired,” or “inspired” when referring to the KJB or other translations has caused untold confusion in understanding.

Observation #7: The Verbal Plenary Preservation of the Original Words. The verbal, plenary, preserved Words which are “closest to the original autographs” are “the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version.” These two texts have been “providentially preserved.”

Observation #8: The Description of the KJB. The “King James Version (or Authorized Version) of the English Bible” is called “a true, faithful, and accurate translation of these two providentially preserved Texts, which in our time has no equal among all of the other English Translations.” Because “the translators did such a fine job in their translation task,” we can say “This is the WORD OF GOD” in English.

Observation #9: The Value of the Underlying Original Language Texts. Rather than discarding, or failing to use the “underlying original language Texts” of Hebrew, Aramaic, and Greek, as some are teaching, we believe in using these Texts “for complete clarity” as well as to “compare Scripture with Scripture.”

Observation #10: All the Verses Belong in the KJB. The verses belong because “they represent words we believe were in the original texts” of Hebrew, Aramaic, and Greek. No verses should be left out as the modern versions have done.

Observation #11: Other Renderings Could Be Acceptable. Without changing the words of the KJB in any way, “there might be other renderings from the original languages which could also be acceptable to us today.” Honesty demands such a position since there are three, four, five or more possible meanings for each Hebrew, Aramaic, and Greek Word in the Bible. The KJB translators selected at least one of those meanings, but there are others they could have selected as well.

Observation #12: For Exhaustive Study, Go to the Hebrew, Aramaic, and Greek Words Rather Than to Other Translations. In view of many

practices today either to consult other translations or to turn people away from consulting the Hebrew, Aramaic, and Greek Words, “We urge the student to return directly to the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather than to any other translation for help.”

Various Attacks against the Proper Bible Position

The DBS is in our 33rd year of existence. In these 33 years, we have seen many changes in this Bible battle. It is important to keep in mind at least three different groups that hold erroneous positions either on the KJB, on its underlying Hebrew, Aramaic, and Greek Words, or on Bible translations generally. In effect, all three of these groups pose an attack on the proper understanding of the Bible taken by the DBS’s position and on other groups who take a similar position.

The Gnostic Critical Text Position

This position accepts the Gnostic Critical Greek Text of the New Testament by whatever name it might be called: (1) The Westcott and Hort Text, (2) the Nestle/Aland Text (NA), (3) the United Bible Societies Text (UBS) or (4) the Vatican (B) and Sinai (Aleph) manuscripts Text.

These New Testament texts differ from the Words underlying the KJB’s New Testament in over 8,000 places. These places are enumerated in Dr Jack Moorman’s book, *8,000 Differences Between the Critical Greek Text and the Textus Receptus Greek Text* (BFT #3084)

Although many of these differences are minor and though some do not even affect the English translation, there are at least 356 doctrinal passages where there are serious differences. These passages are listed in Dr Jack Moorman’s book, *Early Manuscripts, Church Fathers, and the Authorized Version* (BFT #3230).

This view of the underlying Hebrew, Aramaic, and Greek Words sanctions the use of modern versions which are based on these faulty foundations, including the ASV, the RSV, the NRSV, the NASV, the NIV, the TEV, and many, many others. This position uses as many as 19 different Old Testament sources to “correct” the Hebrew Words underlying the KJB, none of which should be accepted.

The modernists in this group deny the Verbal Plenary Inspiration (VPI) of the Hebrew, Aramaic, and Greek Words of the Autographs. All of them deny the Verbal Plenary Preservation (VPP) of the Hebrew,

Aramaic, and Greek Words of the Apographs underlying the KJB. This textual and translational position has many other serious errors and should be rejected. The DBS strongly disagrees with this position.

The So-Called “Majority Text” Position

This position changes the New Testament Words underlying the KJB in anywhere from 1,500 to 1,800 places. This text is based on the faulty research of a Gnostic Critical Greek Text advocate, Herman Von Soden. He referred to only approximately 414 Greek manuscripts. It is difficult to see how it could be called a “majority” Greek text since in 1967 there were 5,255 Greek manuscripts. Presently there are over 5,500 Greek manuscripts. 414 is not a “majority” of either number.

This position has been refuted soundly by Dr Jack Moorman in his book *Hodges and Farstad’s Majority Text Refuted* (BFT #1617). There is a second so-called “majority” text which is called the Robinson and Pierpoint Greek Text. It changes the New Testament Words underlying the KJB in about as many places as the Hodges and Farstad edition.

The evangelicals in this group affirm the Verbal Plenary Inspiration (VPI) of the Hebrew, Aramaic, and Greek Words of the Autographs. However, most deny the Verbal Plenary Preservation (VPP) of the Hebrew, Aramaic, and Greek Words of the Apographs underlying the KJB. This textual position is more moderate than the previous position, but has serious shortcomings and should be avoided.

The Extreme “Inspired KJB” Position

The chief proponents of this position are Gail Riplinger and Peter Ruckman.

Mrs Gail Ludwig Latessa Kaleda Riplinger uses, defends, and recommends the KJB but believes several erroneous things concerning it. She teaches an extremist, overstated, perverted, and false view of the KJB that should not be followed. She boasts of 25,000 on her mailing list. Though she has a large following, her position should be condemned by everyone in the world.

(1) *Her Belief in the Verbal Inspiration of the KJB.* She wrongly believes the KJB was given by the inspiration of God the Holy Spirit in the same manner as the process whereby He gave the original Words of Hebrew, Aramaic, and Greek to the writers in the Old and New Testaments.

(2) *Her Belief in the Verbal Inspiration of Other Bibles Since Acts 2.* She wrongly believes there were many “*inspired*” Bibles produced by the Holy Spirit after the Day of Pentecost. There is no authority for this to be found anywhere in the Bible. It is her own false teaching.

(3) *Her Belief in the Disuse of All Hebrew and Greek Lexicons.* In her 1,200-page book, *Hazardous Materials*, she wrongly concludes that nobody should use any Hebrew or Greek lexicon or dictionary in studying the Bible. She alleges various failures in the writers of these lexicons rather than assessing their ability and understanding of the languages they are defining.

(4) *Her Belief in the Inferiority of the Hebrew, Aramaic, and Greek Words Underlying the KJB.* She wrongly exalts man’s English words in the translation of the KJB above God’s original Hebrew, Aramaic, and Greek Words. As a result, she wrongly throws out the study of the Hebrew, Aramaic, and Greek Words underlying the KJB. This is blasphemy against the God of the Bible! She has reported that some Christian colleges are now suspending the teaching of the Greek language used in the New Testament. Her view against the Greek New Testament and replacing it with the English KJB is in agreement with such suspension.

Peter Ruckman uses, defends, and recommends the KJB but believes several erroneous things concerning it. He teaches an extremist, overstated, perverted, and false view of the KJB that should not be followed.

(1) *His Belief in the Verbal Inspiration of the KJB.* He wrongly believes the KJB was given by the inspiration of God the Holy Spirit in the same manner as the process whereby He gave the original Words of Hebrew, Aramaic, and Greek to the writers in the Old and New Testaments.

(2) *His Belief in the Superiority of the KJB over the Hebrew, Aramaic, and Greek Words Underlying the KJB.* I know he calls many parts of the KJB to be “*advanced revelation.*” In effect, he teaches that, since the KJB was a special revelation, he really believes it is superior to the Hebrew, Aramaic, and Greek from which it comes. He sides with Gail Riplinger on this point, though I do not know if he believes in totally doing away with the Hebrew, Aramaic, and Greek Words as she does. It would

not surprise me if he followed the erroneous position of Gail Riplinger on this point, though he has in the past ordered books from us by Dean Burgon.

There are those who believe in the inspiration of the KJB and other translations in some sense. Though some of these people might deny they are followers either of Peter Ruckman or Gail Riplinger, there are many pastors, Christian leaders, and Christians generally who use, defend, and recommend the KJB but refer to it as being “inspired” or “inspired of God.” Do they mean *theopneustos* (“God-breathed”) as the original Hebrew, Aramaic, and Greek Words were given (2 Tim 3:16)? Or are they using it in some lesser sense than either Gail Riplinger or Peter Ruckman use it? In any event, it is very confusing to use the same term for two different positions. It appears to make these two positions equal to each other. This is an unscriptural position on the use of “inspired” or “inspired of God” and should be avoided.

There is no indication that any of those in this lesser position want to reject the Hebrew, Aramaic, and Greek Words underlying the KJB or that they forbid people to check the Hebrew or Greek lexicons and grammars for more details. If this is true, it is an important difference between these people and those who follow the positions either of Gail Riplinger or of Peter Ruckman.

The DBS Leaders’ Position on the KJB and Other Translations

At the beginning of the DBS, we sought to rally around us those who stood for and defended the KJB as opposed to the modern versions. It seemed to us that this was the main battle in the 1970’s. However, in the intervening years to the present, important divisions and distinctions have arisen among those who stand for and defend the KJB. For this reason, the DBS leaders formulated and signed their adherence to a clear-cut policy that would distinguish them from all others who also use, defend, and hold to the KJB. Though our position is misunderstood by some, and even despised by others, we believe it to be sound and biblical.

Because of the confusion of understanding caused by using the same terms of “inspire,” “inspired,” or “inspiration” for both the original Hebrew, Aramaic, and Greek Words and for translations such as the KJB, as of 2010, all of the DBS leaders on both the Executive Committee and the Advisory Council decided to make a clear position on this subject. In

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our Annual DBS Questionnaire, all of the Executive Committee members and all of the Advisory Council members state in writing that they will use the following five terms: “given by inspiration of God,” “God-breathed,” “inspired of God,” “verbally inspired,” or “inspired,” *exclusively* for the original Hebrew, Aramaic, and Greek Words and the verbal, plenary, preserved Hebrew, Aramaic, and Greek Words that underlie the KJB.

Each of our DBS leaders has affirmed that they “will *not* use any of these preceding five terms to anyone, at any time, in any way, at any place to refer to the words of the KJB or any other translation, because they are in full agreement that to do so is not biblical. They believe this position is consistent with our DBS Articles and other DBS documents.” As I have said above, these words are part of the “DBS Annual Questionnaire” that all of the DBS leaders must sign each year.

The present officers of the DBS are as follows: Dr D A Waite (President), Dr Robert J Barnett (Vice President), Dr H D Williams (Vice President), Dr Kirk DiVietro (Secretary), Mr Daniel S Waite (Treasurer).

The members of the DBS Executive Committee are as follows: Dr Robert J Barnett, Dr David C Bennett, Dr Clinton Branine, Dr David Brown, Dr Edwin E DeWitt, Dr Kirk DiVietro, Dr Bob Doom, Pastor Denis Gibson, Mr Ted Grasser, Pastor J David Hollowood, Dr Michael Monte, Dr Jack A Moorman, Mr Douglas O Nielsen, Mr Mark T Reno, Mr Paul Ramnarine, Mr Daniel Waite, Dr D A Waite, Dr H D Williams.

The members of the DBS Advisory Council are as follows: Col Jose Pedro Almeida, Pastor Ralph W Brown, Mr James Grumblatt, Mr Stephen Hollowood, Dr Don Jasmin, Dr Jeffrey Khoo, Missionary Shane Rice, Dr Edward R Smith, Dr Phil Stringer, Pastor Kenneth Rainey, Mr Rob Winograd, Dr Stephen Zeinner.

The Important Role of the DBS in Future Days

With God’s help, direction, and blessings, the DBS will seek to continue in its 33rd year in an even better manner than it has done in its previous 32 years. Because of its firm position on the KJB and the Hebrew, Aramaic, and Greek Words that underlie it, and its position on Bible translations generally, I am certain that it will continue to be attacked by those who differ with us in these areas.

It is also true that many who are uninformed about these areas and who have open minds as to the truth will change their minds from what they have been wrongly taught and join us in our biblical position in these important matters that concern the Bible. Here are some of the ways that the DBS can get out its message in the present and future.

Future Role of the DBS's Many Books That Are Available

I am one of those who was wrongly taught, as a student for five years at the Dallas Theological Seminary, to follow the false Gnostic Critical Greek Text of Westcott and Hort. I held that position for 20 years because I knew none other position. I finally changed this false position based on the facts that I read in various books. For the last 40 years, I have stood for the KJB and the Hebrew, Aramaic, and Greek Words that underlie it. One of the reasons why I came to the truth about the Bible was the reading of some of Dean Burgon's books. I went to the Princeton University library in Princeton, New Jersey, took out copies of all five of Dean Burgon's books mentioned below. I then copied each of them. After that, the DBS has been able to publish these books and make them available for all to read.

The DBS has published five books by Dean John William Burgon: (1) *The Revision Revised* (BFT #611), (2) *The Last Twelve Verses of Mark* (BFT #1139), (3) *The Traditional Text* (BFT #1159), (4) *The Causes of Corruption* (BFT #1160), (5) *Inspiration and Interpretation* (BFT #1220).

There are more than 1,000 other titles available in defense of the KJB and its underlying Hebrew, Aramaic, and Greek Words. These titles are available upon request by writing to the DBS through its website at DeanBurgonSociety.org.

Future Role of the DBS's Monthly *DBS eNEWS*

This monthly tool is being greatly used by the Lord. It is sent through the E-mail around the world. It is prepared each month by the skilled Managing Editor, Dr H D Williams, one of our DBS Vice Presidents. If you believe in our cause and want to help us spread these truths, please send us an E-mail with your E-mail address and regular address and tell us that you would like to receive this *DBS eNEWS* every time it is published. We must get our message out all around the world, and this excellent *DBS eNEWS* is one of the best ways of doing this.

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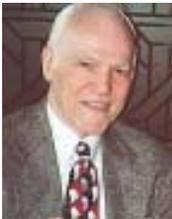
Future Role of the DBS's Internet Audio and Video Outreach

Through the skill and help of Daniel Waite, our DBS treasurer, we have been able to video record, stream, and post many of our audio and video messages on the Internet for others to hear and see. This phase of the DBS outreach is growing rapidly. The messages are put on SermonAudio.com which is heard all over the world. Though this is just a rather recent program, for example, for the month of July 2010, the DBS had the following statistics: (1) Audio Messages: As of July, 2010, there were 1,089 MP3 messages downloaded. There have been a total of 45,036 MP3 messages downloaded in all. (2) Video Messages: As of July, 2010, there were 2,780 videos downloaded. There have been a total of 27,395 videos downloaded in all. (3) Internet Messages. As of July, 2010, there were a total of 411 different messages on the Internet that can be listened to 24 hours a day and seven days a week.

Future Role and Outreach of the DBS Ministry in the USA and Around the World

During July, 2010, at least one of our messages was downloaded in all 50 states of the United States. In the same month, at least one of our messages was downloaded in a total of 47 foreign countries. Please continue to pray for God's leading in the entire ministry of the DBS around the world!

Make plans to come to Collingswood, New Jersey, July 27-28, 2011 for the meeting. If you cannot attend in person, be sure to listen to it on the Internet at BibleForToday.org when the time comes. Please tell your friends about it.



Dr D A Waite is Founder and Re-elected President of the Dean Burgon Society for 32 consecutive years. He holds a ThD from Dallas Theological Seminary and a PhD from Purdue University.

NON-RUCKMANITE ANSWERS TO ANTI-KJV QUESTIONS

Jeffrey Khoo

Preamble

Gary Hudson had a set of questions published in the internet against the King James Bible (<http://members.aol.com/pilgrimpub/questkjb.htm>). His questionnaire entitled, “Questions for the KJV-Only Cult,” was actually directed at Ruckmanites. Unfortunately, Hudson did not care to clarify that the majority of KJV advocates are not of the Ruckmanite origin or stripe. Many readers do go away confused, thinking that all defenders of the King James Bible are “Ruckmanites” and “heretics.” Such misinformation and misrepresentations continue unabated today by the writings of Doug Kutilek and James D Price and those of their ilk.

It must be underscored that Bible believers and KJV defenders like Edward F Hills, David Otis Fuller, D A Waite, Ian Paisley, David Cloud, Timothy Tow, the Trinitarian Bible Society, the Dean Burgon Society, and the Far Eastern Bible College do **NOT** espouse at all the beliefs of Ruckman that:

- (1) the KJV is doubly inspired;
- (2) the KJV is advanced revelation;
- (3) the English KJV is as or more inspired than the original language Scriptures;
- (4) the KJV can be used to correct the original language Scriptures;
- (5) there is no need whatsoever to study the Biblical languages of Hebrew, Aramaic and Greek due to an “inspired” English translation;
- (6) the KJV cannot be improved on (*The Defined King James Bible* edited by D A Waite and S H Tow and published by Bible For Today is certainly an improvement on the KJV);
- (7) the KJV is the only Bible that has gospel or salvific content;

(8) those who do not use the KJV are condemned to hell; and

(9) all non-English speaking believers must learn English to know the Truth.

Nevertheless, Hudson's questions have created enough misinformation on and misrepresentation of the King James Bible and the majority of its advocates that a response is necessary. Below are Hudson's questions followed by my answers from a KJV-superiority perspective.

Answers to Questions

(1) 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?

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

Every Bible translation can be legitimately called “the Word of God” if it is true and faithful to the original and traditional text. We refuse to consider heretical Bibles like the New World Translation of the Jehovah's Witnesses as “the Word of God.” We also reject as unreliable all Bible versions (eg NIV, TEV, TLB, CEV ...) that are a result of the dynamic equivalence method of translation, and those (eg RSV, NASB, ESV ...) that cast doubt and/or omit verses based on corrupted readings of the Alexandrian or Westcott-Hort Text, and consider them unsafe for use.

Where was the Word of God prior to 1611? Well, the Word of God is found in the divinely inspired and perfectly preserved Traditional Text of

Old Testament and New Testament Scriptures used and recognised by the Church down through the ages, and in all the faithful and reliable translations that were based on those Texts, viz, Martin Luther's German Bible (1522), William Tyndale's Bible (1525), Myles Coverdale's Bible (1535), The Matthew's Bible (1537), The Great Bible (1539-41), and The Geneva Bible (1557-60).

It is significant to note that prior to the KJV, the English translations were largely individual efforts. The KJV on the other hand is a corporate work. In the words of the translators, the KJV was not produced "to make a bad one a good one; but to make a good one better, or out of many good ones one principal good one." For this purpose and with such devotion the KJV translation committee was formed, and they were careful to "assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them."

The King James Bible is a product of the 16th Century Protestant Reformation. The special providential hand of God was clearly at work at the time of the Reformation not only in the separation of the true church from the false church, but also in the invention of the printing press, the renewed interest in the study of the original languages, the identification of the purest Greek Text (Textus Receptus) which became the source text for the KJV. These products of the Protestant Reformation bear the divine imprimatur.

God holds His people in every age responsible for using the divinely inspired and preserved original texts and only the faithful and accurate translations of His Word. The KJV-superiority position does not limit the Word of God to only one 17th Century English Translation, but advocates that the KJV, being still the most accurate English translation based on the purest texts, should be the only Bible used by English-speaking Christians today. To use other Bibles when the best is clearly available would be to neglect our responsibility.

(2) Were the KJV translators "liars" for saying that "the meanest translation" is still "the word of God"?

The 1611 Preface of the KJV is often used by anti-KJVists to support the corrupt modern versions. They argue that in that Preface the KJV translators themselves viewed even the worst English versions as the Word of God. Did the KJV translators really say that every translation of the Bible even if filled with grammatical, translational, or doctrinal

errors could be rightly called the Word of God? They certainly did not. The context in which they wrote those words clearly reveals this: “Now to the latter we answer, that we do not deny, nay, we affirm and avow, that the very *meanest* translation of the Bible in English set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King’s speech which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the King’s speech, though it be not interpreted by every translator *with the like grace.*”

It is clear that by the word “meanest” they do not mean “worst” (ie “evil in the highest degree”). Who would dare mistranslate the king’s speech? Clearly they were not talking about sense but *style*. By “meanest” they meant *poor in literary grace*. When beginning Greek students translate their Greek Bible into English, it may be rough and wooden; but if literal and precise, it is the Word of God. The KJV translators, some of whom were Puritans, certainly did not humour wicked or corrupt versions. It is utterly ridiculous and absurd to suggest that they did.

The KJV translators were certainly not “liars,” but anti-KJVists have put words into their mouths to make them mean what they did not mean by “meanest” in a mean attempt to demean the pro-KJV position.

(3) Do you believe that the Hebrew and Greek used for the KJV are the word of God?

Yes, we believe in the divine, Verbal Plenary Inspiration and Verbal Plenary Preservation of the Scriptures 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). 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) Do you believe that the Hebrew and Greek underlying the KJV can “correct” the English?

Yes, we believe that the inspired, infallible and inerrant Hebrew and Greek words underlying the KJV can correct the mistranslations of the modern English Bibles which use the corrupt Westcott-Hort Text, and use the dynamic equivalence method of translation.

We do *not* believe that the King James translators have been at all careless in their translation of their Bible, but do recognise that when interpreting difficult verses, we need to consult the underlying Hebrew and Greek texts in order to shed light on the full or complete meaning of a word, verse or passage. We affirm with the Dean Burgon Society that “the King James Version (or Authorised Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts [Traditional Masoretic Hebrew Text and Traditional Greek Text underlying the KJV], which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorised Version of 1611 and say ‘This is the Word of God!’ while at the same time realising that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture.” (*The Dean Burgon Society, “Articles of Faith,” section II.A*).

(5) Do you believe that the English of the KJV “corrects” its own Hebrew and Greek texts from which it was translated?

No, we do not believe that the English of the KJV corrects its own Hebrew and Greek Text. How can it do so, since it is derived from its very own original language text? The original Scriptures in Hebrew and Greek can and should never be corrected by any translation whether English, Chinese, Korean, Indonesian, or any other language. We categorically reject Ruckman’s heretical view that the English KJV is “more inspired” than the original Hebrew and Greek Scriptures that underlie it.

(6) Is any translation “inspired”? Is the KJV an “inspired translation”?

God “inspired” or “breathed out” (*theopneustos*, 2 Tim 3:16) His words in Hebrew, Aramaic, and Greek. Strictly speaking, the divinely inspired words were the Hebrew, Aramaic, and Greek words God gave to His Prophets and Apostles to pen the Holy Scriptures.

What is the relation between the inspired text and its derived translation? By way of illustration, the original language Scripture underlying the KJV is like the perfect platinum yardstick of the Smithsonian Institute, infallible, inerrant, authoritative. The KJV and other accurate and reliable translations are like the common yardstick, though

not 100% are good and safe enough for use. Although there may be a need to consult the underlying Hebrew and Greek texts especially when interpreting difficult verses, we do not believe that the King James translators were in any way careless in translating their Bible. The same however cannot be said of the modern versions—they are definitely shorter by many inches and far too unreliable.

(7) Is the KJV “scripture?” Is it “given by inspiration of God” (2 Tim 3:16)?

The KJV as a translation was not “given by inspiration of God.” “All Scripture” (*pasa graphe*) of 2 Timothy 3:16 refers to the original Hebrew, Aramaic Old Testament and Greek New Testament words that God had “breathed out” without any error or mistake. These divinely inspired words in the original languages are infallible and inerrant and cannot be corrected, improved upon or changed in any way.

The English words of the KJV are *translated* words. But since the English words in the KJV are so accurately and faithfully translated from the original Hebrew, Aramaic and Greek words, we can confidently declare the KJV to be “the Word of God,” and “Holy Scripture,” and thus “profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim 3:16-17).

(8) When was the KJV “given by inspiration of God”?—1611 ... or any of the KJV major/minor revisions in 1613, 1629, 1638, 1644, 1701, 1744, 1762, 1769, and the last one in 1850?

The KJV was first published in 1611. However, there were revisions that followed soon after; all of which were completed by 1629. The revisions that occurred between 1611 and 1638 were due to printing errors. The KJV translators themselves, namely, Samuel Ward and John Bois, corrected these errors. In the course of typesetting, the printers had inadvertently left out words or phrases; all such manifest typographical errors had been corrected. For example, Psalm 69:32 of the 1611 edition read “good” instead of “God.” This was clearly a printer’s error, and was corrected in 1617.

Apart from a slight revision in 1638, there followed several facetious attempts to revise the KJV between 1638-1762 but none were successful.

The final revision of the KJV was done between 1762 and 1769. The 1762 revision had to do with spelling. For example, old forms that had

an “e” after verbs, and “u” instead of “v,” and “f” for “s” were all standardised to conform to modern spelling. For example, “feare” is “fear,” “mooued” is “moved,” and “euill” is “evil,” and “alfo,” is “also.” All these Gothic and German spelling peculiarities have been Romanised. 1769 saw an updating of weights, measures, and coins. This 1769 edition of the KJV is the one popularly in print today. It is important to note that the 1769 edition is essentially the same as the 1611.

1850? Is this Hudson’s typo? There was an 1805 (not 50) edition which accidentally printed a proofreader’s note “to remain” in the text of Galatians 4:29 that made the verse to read “him that was born after the Spirit to remain” The only significant revision in the 1800s was in 1873 when Scrivener worked on the KJV’s marginal notes, orthography, and cross references.

There are not two or more KJVs but only one, and the one that is used today is basically the 1769 edition.

(9) In what language did Jesus Christ (not Peter Ruckman and others) teach that the Old Testament would be preserved forever according to Matthew 5:18?

Jesus taught that the Old Testament would be preserved forever in the Hebrew language. This preservation must logically apply to the New Testament as well which was written in Greek. The jot and tittle of the divinely inspired Hebrew, Aramaic and Greek words were the words Jesus promised would be preserved for all time in Matthew 5:18.

(10) Where does the Bible teach that God will perfectly preserve His Word in the form of one 17th Century English translation?

Nowhere specifically. Nevertheless, it must be said that the Bible does teach explicitly that God will preserve perfectly His divinely inspired words in the original languages as promised in Psalm 12:6-7, Matthew 5:18, Matthew 24:35 and many other passages. By the logic of faith we identify the perfect Word of God to be the inspired and preserved Hebrew and Aramaic words of the Masoretic Text and the Greek words of the Textus Receptus underlying the KJV.

(11) Did God lose the words of the originals when the “autographs” were destroyed?

Although we do not have the autographs (the very first scripts) today, we have the apographs (copies) which reflect the autographs. All

the divinely inspired words of the autographs have been providentially preserved in the apographs underlying the KJV. We affirm with the Westminster divines that the autographs “being immediately inspired by God [are] by His singular care and providence kept pure in all ages” (Westminster Confession of Faith, I:VIII).

Providentially speaking, the autographs were neither “lost” nor “destroyed.” The purity of God’s Word has been faithfully maintained throughout the whole transmission of the Byzantine/Majority/Received Text, and finally attained in the apographs of the Hebrew Masoretic Text for the Old Testament and the Greek Textus Receptus for the New Testament underlying the KJV.

By faith, we believe in God’s promise that He will allow none of His words to be lost. Psalm 12:6-7 says, “The *words* of the LORD are pure *words*: as silver tried in a furnace of earth, purified seven times. Thou shalt *keep them*, O LORD, thou shalt *preserve them* from this generation for ever.” Jesus declared in Matthew 24:35, “Heaven and earth shall pass away, but my *words* shall not pass away.” In Matthew 5:18, Jesus promised, “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.”

(12) Did the KJV translators mislead their readers by saying that their New Testament was “translated out of the original Greek?” Were they “liars” for claiming to have “the original Greek” to translate from?

No, they were not liars, because the term “original Greek” indeed refers to the inspired and preserved Greek New Testament Text they had. The term “original” only means that the New Testament was originally written in Greek.

(13) Was the “original Greek” lost after 1611?

No, the “original Greek” continues to exist to this day, and we call it the Textus Receptus Greek New Testament.

(14) Did the great Protestant Reformation (1517-1603) take place without “the word of God”?

Of course not! The Protestant Reformation arose because of the Bible. *Sola Scriptura* (Scriptures Alone) was one of the Reformation pillars. What were the pre-1611 Bibles that were “the Word of God”?

They were the Wycliffe Bible (1382), the Tyndale Bible (1525), the Coverdale Bible (1535), the Matthew Bible (1537), the Taverner Bible (1539), the Great Bible (1539), the Geneva Bible (1560), and the Bishops' Bible (1568), all of which facilitated the Reformation cause, and were faithful precursors to the King James Bible.

(15) What translation of “the word of God,” used by the Reformers, was absolutely infallible and inerrant?

Every translation of the Word of God used by the Reformers that was faithfully translated and based on the pure and preserved Old Testament Masoretic Text and New Testament Received Text may rightly be considered the Word of God, infallible and inerrant insofar as they accurately reflect the original text.

(16) If the KJV is “God’s infallible and preserved word to the English-speaking people,” did the “English-speaking people” have “the word of God” from 1525-1604?

Yes, they did, because they were using faithful translations that were based on the pure and preserved Old Testament Masoretic Text and New Testament Received Text. They were also using the most accurate versions of their time, and that is the main thing that God expects of His people.

(17) Was Tyndale’s (1525), or Coverdale’s (1535), or Matthew’s (1537), or the Great (1539), or Geneva (1560) ... English Bibles absolutely infallible?

Answered in Questions 14, 15, and 16.

(18) If neither the KJV nor any other one version were absolutely inerrant, could a lost sinner still be “born again” by the “incorruptible word of God” (1 Pet 1:23)?

A lost sinner can be and must be born again by the “incorruptible word of God” (1 Pet 1:23). God’s Word has been purely preserved in the Hebrew Masoretic Text and Greek Textus Receptus. Any accurate translation based on this can be used of God to save sinners.

Can the NIV, for instance, lead someone to salvation? Here is an answer from the Trinitarian Bible Society: “The NIV contains enough truth to be used of the Holy Spirit to draw a man to the Saviour. But although it contains truth, is it the very Word of God? If not, Christians must be urged to return to the truth.”

NON-RUCKMANITE ANSWERS TO ANTI-KJV QUESTIONS

There is no denial that sinners may be saved through the modern versions if such versions contain enough of the gospel (1 Cor 15:1-4), just like a person may be saved by hearing a sermon or reading a tract. This however does not mean that God sanctions such versions or that the Church should continue using them. Remember, God still holds His people responsible to use the most faithful translation, based on the purest text.

(19) If the KJV can “correct” the inspired originals, did the Hebrew and Greek originally “breathed out by God” need correction or improvement?

Answered in Question 5.

(20) Since most “KJV-Onlyites” believe the KJV is the inerrant and inspired “scripture” (2 Pet 1:20), and 2 Peter 1:21 says that “the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost,” would you not therefore reason thus—“For the King James Version came not in 1611 by the will of man: but holy men of God translated as they were moved by the Holy Ghost”?

This question assumes all KJV-Only advocates to be Ruckmanites who believe that the KJV was given by divine inspiration. This is a very unfair and untrue representation of the facts. It would be absurd to ascribe to a translation the same degree of perfection that the Holy Spirit gave in the inspiration of the original language Scriptures. The divine inspiration of the original language Scriptures is quite different from the translation of the Scriptures for no translators can claim divine inspiration for their translation work. Nonetheless, the KJV pastors and scholars faithfully and accurately translated their English Bible from the inspired and inerrant Hebrew, Aramaic and Greek words that God has providentially and infallibly preserved.

(21) Which reading is the verbally (word-for-word) inerrant scripture—“whom ye” (Cambridge KJV’s) or “whom he” (Oxford KJV’s) at Jeremiah 34:16?

The reading “whom ye” in the Cambridge KJV is correct. In Jeremiah 34:16, the Hebrew *shillachthem* is the piel perfect form of the root *shalach* with a 2nd masculine plural suffix. The verbally inerrant reading is thus “whom ye.” The Oxford “whom he” has to be a spelling/typing/printing error.

(22) Which reading is the verbally (word-for-word) inerrant scripture—“sin” (Cambridge KJV’s) or “sins” (Oxford KJV’s) at 2 Chronicles 33:19?

The Hebrew word used in 2 Chronicles 33:19 is *chattatho*, a feminine *singular* noun with a 3rd masculine singular suffix (see BDB, 308). Again the Cambridge KJV, “his sin,” is correct (see Question 21 above).

(23) Who publishes the infallible “inerrant KJV”?

The British Crown owns the copyright to the KJV, and hence the right to grant permission to publish it to whomever she wishes. Her Majesty Queen Elizabeth II licensed only William Collins Sons and Company Limited to print and publish the KJV in 1958. However, it does seem that the Crown does not care too much to enforce her copyright. The KJV is published today by not a few University Presses, Bible Societies, publishing houses, and software companies in Britain and America and elsewhere. As regards the “inerrant KJV” see Question 24 below.

(24) Since the revisions of the KJV from 1613-1850 [sic] made ... many hundreds of changes [sic] ... would you say the KJV was “verbally inerrant” in 1611 ... or 1629, 1638, 1644, 1664, 1701, 1744, 1762, 1769, or 1850 [sic]?

When we talk about infallibility, inerrancy, and inspiration, we are primarily referring to the Hebrew, Aramaic, and Greek words of the Holy Scriptures. A Bible translation is “infallible,” and “inerrant” only to the extent that it is faithful and accurate to the Hebrew and Greek Scriptures, and even then its “inerrancy,” and “infallibility” is not direct but *derived*.

It must be noted that the changes to the KJV were not due to any change in the Hebrew and Greek Text, but to the refinements that have been made to the English language itself, and to the typographical or typesetting mistakes that arose out of the printing process. The original language text itself is verbally inerrant. Translations made from that text would share in the verbal inerrancy of the text insofar as they are accurate word-for-word translations of the text. Thus, refinement and improvement in translation was not only possible, but also needful (see answer to Question 8).

(25) Would you contend that God waited until a king named “James” sat on the throne of England before perfectly preserving His

Word in English, and would you think well ... if the historical fact was revealed to you that King James was a practicing homosexual all his life?

There are those who say that King James was a homosexual, and there are those who think not (recently, a scholarly 392-page book by Stephen A Coston Sr, *King James the VI of Scotland and the I of England: Unjustly Accused?* [St Petersburg: KoenigsWort Incorporated, 1996], takes the latter view). But for argument's sake, let us say King James was homosexual. Being homosexual he would surely alter scriptural texts that speak against the sin of homosexuality. We do not find such alterations in the KJV. On the contrary, we find intact such passages as Romans 1:26-27 speaking out against "*vile affections; for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*" If King James were truly homosexual, he would be expected to change or dilute this passage. There was no such tampering. In any case, even if King James was homosexual, he was not among the translators, and had no part in the translating work.

(26) Would you contend that the KJV translator, Richard Thomson, who worked on Genesis-Kings in the Westminster group, was "led by God in translating" even though he was an alcoholic that "drank his fill daily" throughout the work? (Gustavus Paine, *The Men Behind the KJV*, 40, 69).

No one can ever claim that the men who translated the KJV were perfectly sinless. If they were alive, they would probably be the first to admit their sins, and confess the grace of God that allowed them the privilege of being involved in the Bible translation work. Even the original Old Testament and New Testament writers of the Scriptures were not perfect men. For example, David committed adultery and yet God used him to write the Psalms. Peter denied Christ three times and yet wrote First and Second Peter. Generally speaking, there is no reason to doubt that the men who translated the KJV, like the biblical writers, were regenerate men of piety, godliness and erudite scholarship, their weaknesses and failings of the flesh notwithstanding.

Now, what about Richard Thomson? Richard Montague called him “a most admirable philologist,” and no doubt for this reason he was inducted into the translation committee. Paine says that he was among the “younger men.” What about his drinking? McClure would have us know that Thomson’s alcoholism occurred in his later years, and not necessarily during the time he worked on the KJV. At any rate, even if Thomson did drink, Paine tells us that “he arose in the morning with his head clear enough to go forward competently with the day’s work.”

The Bible teaches the divine inspiration of the *words* and not the men whether apostles, prophets, scribes or translators. The men were spiritually guided (2 Pet 1:21), but the words were divinely inspired and absolutely inerrant not only in matters of salvation, but also in matters of history, geography and science (2 Tim 3:16).

(27) Is it possible that the rendition “gay clothing,” in the KJV at James 2:3, could give the wrong impression to the modern-English KJV reader?

It is unfortunate that the word “gay” today has acquired a negative connotation. The modern English KJV reader however would not be misled, when he reads the context of James 2:3—“*And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ...*” It is easy to see here that the word “gay” has nothing to do with homosexual attire, but with wealthy, ostentatious dressing.

(28) Did dead people “wake up” in the morning according to Isaiah 37:36 in the KJV?

In Isaiah 37:36, the KJV renders a literal and accurate translation of the Hebrew text: “*Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*” It is quite plain that “they” who arose were not the same as “they” who were dead corpses.

(29) Was “Baptist” John’s last name according to Matthew 14:8 and Luke 7:20 in the KJV?

In Bible times, as well as in KJV English, it was not uncommon to find a person surnamed with his title or official designation. Eg Antiochus Epiphanes, Julius Caesar, Judas Maccabeus. The word “Baptist” was therefore not John’s last name, but his well-known designation.

(30) Does 2 Corinthians 6:11-13 in the KJV make any sense to the modern English KJV reader as compared to the NIV?

Although modern English versions may make certain verses easier to understand to the modern reader, they may not be accurate to the true meaning or intent of the text. As a matter of fact, present-day English versions like the NIV, by using the loose “dynamic equivalence” method of translation, have gone too far in giving a modern and strange voice in an attempt to replace the KJV.

The NIV rendering of 2 Corinthians 6:11-13 is a case in point. It shows how the NIV is an interpretation of or a commentary on the original text, and not a word-for-word translation. For example, the KJV practically translates word-for-word the meaning of the original text in verse 11, “*to stoma hemon* (our mouth) *aneoge* (is opened) *pros* (unto) *humas* (you),” but the NIV interprets the words as “We have spoken freely to you” which do not give the actual or precise meaning of the verbally (not conceptually) inspired Scripture. In fact the original words mean much more than “free speech.” As such, the NIV should not be taken as “Holy Bible” since it does not translate the inspired words of God accurately word for word. At best, it is only a commentary on the Bible like any other commentary written by men and thus prone to human fallibility and subjectivity.

Hence, we *strongly discourage* the use of the modern versions disguised as “Holy Bible” for personal study because of the many omissions, distortions, inaccuracies and misinterpretations found in them due to their corrupt source text and wrong method of translation. Instead, we recommend *The Defined King James Bible* published by The Bible For Today Press, 1998, where all the archaic words have their respective modern meanings footnoted for convenient reference. For example, the archaic word “straitened” in 2 Corinthians 6:12 is footnoted as “closely restricted, hemmed in.” Readers today can thus easily read and understand the faithful and reliable KJV.

(31) Does the singular “oath’s” occurring in every KJV at Matthew 14:9 and Mark 6:26 “correct” every Textus Receptus Greek which has the plural “oaths”?

Although *horkous* is in the Greek plural, there are times when it is legitimate to render the plural in the singular especially when it is a plural of *majesty*. At times the plural speaks not of *multiplicity* but of *majesty*. It

seeks to highlight the grandiose nature of the meaning contained in the noun. This is probably the case with Matthew 14:9 and Mark 6:26 especially when we notice that the oath was *given by a king*. In other words, it was no ordinary oath, but a *royal oath*, and must thus be *doubly honoured* by the king who made it. That was why Herod, though extremely reluctant to kill John, could not retract the promise he had already made. The KJV translation, “for the *oath’s* sake,” is thus perfectly legitimate.

(32) Did Jesus teach a way for men to be “worshipped” according to Luke 14:10 in the KJV, contradicting the first commandment and what He said in Luke 4:8? (Remember—you may not go to the Greek for any “light” if you are a KJV-Onlyite!)

The word *doxa* here is to be distinguished from the usual “worship” (*latreuo* and *proskuneo*) that is accorded to God. The context clearly shows that the word “worship” in Luke 14:10 has nothing to do with religious worship, but has the connotation of respect or honour given to men in high office or dignitaries. The KJV is thus not self-contradictory in Luke 4:8 and 14:10.

Although we strongly recommend the laity to use the KJV as their scriptural text in their study of the Bible, we reject the fallacious view that the Greek Bible cannot be used to shed light on the English text.

(33) Is the Holy Spirit an “it” according to John 1:32; Romans 8:16, 26; and 1 Peter 1:11 in the KJV? (Again—you may not go to the Greek for any “light” if you are a KJV-Onlyite!)

The word “it” here, with reference to the Holy Spirit, is the direct result of the literal translation of the neuter gender of the pronouns and participles in the Greek text that stand in agreement with the neuter gender for the Greek word for “spirit” (*pneuma*). This does not mean that the KJV teaches that the Holy Spirit is an impersonal force. The cited verses themselves show that this is not the case, as a force cannot bear witness with our spirit that we are the children of God (Rom 8:16), make intercession for us (Rom 8:26) or testify beforehand of the sufferings of Christ (1 Pet 1:11). Only a person can do such things, and the Holy Spirit is a person—the third person of the Holy Trinity.

Again—although we hold to a KJV-superiority position, we categorically reject the false view that says the inspired Greek Text may not be used to shed light on the KJV.

(34) Does Luke 23:56 support a “Friday” crucifixion in the KJV (no “day” here in Greek)?

Luke 23:56 supports a “Friday” crucifixion in the light of verses 54 and 55. Luke clearly recorded that the day of the crucifixion was the day of “the preparation, and the sabbath drew on (near)” (Luke 23:54). The “preparation” was the preparation for the sabbath of the passover week (2 Chron 30:21-22, ie, the feast of the unleavened bread which lasts for seven days). The passover that Jesus observed was held on a Thursday evening, while “the preparation of the passover” was held on a Friday (Mark 15:42). Jesus was thus crucified and buried on Friday before the “sabbath day” (ie, Saturday) which was a day of rest. The women returned to the tomb on Sunday with their spices and ointments only to discover that Jesus is risen from the dead (Luke 24:1-6).

(35) Did Jesus command for a girl to be given “meat” to eat according to Luke 8:55 in the KJV? (or, “of them that sit at meat with thee” at Luke 14:10).

It is most reasonable to translate Luke 8:55 the way the KJV has done, because what else could have been given to the girl to eat than something that is edible? In KJV English, “meat” refers to “food.” As for Luke 14:10, the context of the wedding feast makes it obvious that there must have been “meat” or “food” on the table, since they were obviously reclining down “to eat.”

(36) Was Charles Haddon Spurgeon a “Bible-corrector” for saying that Romans 8:24 should be rendered “saved in hope,” instead of the KJV’s “saved by hope”?

There is no mistranslation in the KJV of Romans 8:24 since the word “hope” (*elpidi*) in this verse is in the dative case, which can be translated in several ways. Spurgeon’s interpretation is only one possible way to translate the dative case. Not all interpreters will agree with Spurgeon that it should be rendered “saved in hope” instead of the KJV’s “saved by hope.” Neither do we think it good for anyone to cause a believer to doubt God’s Word as accurately translated in the KJV from the inspired and preserved text.

(37) Was J Frank Norris a “Bible-corrector” for saying that the correct rendering of John 3:5 should be “born of water and the spirit,” and for saying that “repent and turn” in Acts 26:20 should be “repent, even turn”? (Norris-Wallace Debate, 1934, pp108, 116).

Also, is Norman Pickering an “Alexandrian Apostate” for stating, “The nature of language does not permit a ‘perfect’ translation—the semantic area of words differs between languages so that there is seldom complete overlap”?

The KJV has the second “of” in John 3:5 in italics, which means that it is supplied by the translators and not found in the Greek text. This allows the reader to decide for himself whether to interpret it with or without the preposition. Actually the word “spirit” here is in the genitive case, the same as the word “water.” The genitive has the idea of “out of” especially when used with the Greek preposition *ek*. It is reasonable for the translators to conclude that the preposition applies to both the words and not only to the first one.

As for Acts 26:20, the Greek conjunction *kai* can be translated as “and,” “also,” or “even.” The rendering, “*repent, even turn*” though permissible, does not detract from the KJV’s “*repent and turn*” which is perfectly accurate.

It is not wrong to state that the nature of languages does not permit a “perfect” translation, but surely a translation ought to be as “perfect” as can be in terms of its accuracy and faithfulness to the original text. What is required of God’s people is to use the most accurate translation available, one that is closest to the original text. The KJV is such a translation for the English language.

(38) Was R A Torrey “lying” when he said the following in 1907—“No one, so far as I know, holds that the English translation of the Bible is absolutely infallible and inerrant. The doctrine held by many is that the Scriptures as originally given were absolutely infallible and inerrant, and that our English translation is a substantially accurate rendering of the Scriptures as originally given”? (*Difficulties in the Bible*, p17).

It is correct to believe that the Scriptures “as originally given” meaning the Scriptures in the original languages—Hebrew, Aramaic, and Greek—are the absolutely infallible and inerrant Word of God. All the originally inspired Hebrew, Aramaic, and Greek words have been perfectly preserved by God and we have them today.

Our English translation is a “substantially accurate rendering of the Scriptures as originally given.” In other words, the KJV, even though it is

the best, most accurate, most faithful translation, is still a translation of the Scriptures as originally given.

(39) Is Don Edwards correct in agreeing “in favor of canonizing our KJV,” thus replacing the inspired canon in Hebrew and Greek? (*The Flaming Torch*, June 1989, p6).

It is not correct to favour the “canonizing” of the KJV, as that would elevate it to a status even higher than the inspired and preserved texts from which it was translated. Read the answers to Questions 5-6.

(40) Did God supernaturally “move His Word from the original languages to English” in 1611?

No, we do not believe that God supernaturally moved His Word from the original languages to English (see answers to Questions 1, 3-7). We categorically reject the Ruckmanite view of “double inspiration” and “advanced revelation” for the KJV.

More Answers to Questions

(41) If the KJV translators were inspired of God in their work, how is it that they humbly acknowledge their own shortcomings and imperfections as Bible translators?

The KJV translators rightly did not claim to be “inspired” by God in their translation work, because they were not. Inspiration is applicable only to the *words* that God had “breathed out” in the beginning and inscripturated by Spirit-moved Prophets and Apostles who were specially commissioned by the Lord to preach and write the Holy Scriptures (2 Pet 1:21, 2 Tim 3:16, 1 Thess 2:13).

Nevertheless, it must be observed that the King James translators recognised with deep reverence that the sacred texts from which they were translating were the inspired words of God. This is why they ardently desired to make their translation as accurate as possible despite their own shortcomings and imperfections. In contrast to this, not all who are involved in modern Bible translation work today have such a high regard for the texts they translate, as evidenced from the bold liberties they are willing to take with the text.

(42) When there is a difference between the Textus Receptus and the Majority Text, why do you prefer the Textus Receptus?

The “Majority Text” or “Byzantine Text” refers to most of the extant Greek New Testament manuscripts we have today. The majority of faithfully transmitted manuscripts bear remarkable uniformity. There are some differences, but God’s special providential preservation of His words ensured that “the text found in the vast majority of the Greek New Testament manuscripts is a trustworthy reproduction of the divinely inspired Original Text” (E F Hills, *The King James Version Defended*, 106).

The special providential preservation of the New Testament saw the eventual printing of the Textus Receptus in the time of the Reformation. The Textus Receptus was an edition of the Majority Text that was the traditional text, received and used extensively by the Church throughout the centuries, and by the Reformers and Protestants for their translation work in various languages.

The Textus Receptus and Majority Text belong to the same family of traditional and preserved texts. However in a few places, the Textus Receptus is preferred over the Majority Text because the Protestant Reformation was used by God to recognise and identify all the pure words of the original Scriptures. One example is 1 John 5:7 (see my paper, “A Preliminary Examination of the Antiquity and Authenticity of the Johannine Comma: Does a Clear, Biblical Proof Text Exist for the Doctrine of the Trinity?” in <http://logosresourcepages.org/Versions/johannine.htm>).

(43) Did the Lord Jesus and the Apostles make use of and quote from the Septuagint (ancient Greek translation of the OT), even though the Septuagint differed from the original Hebrew in places and was certainly not a perfect translation?

We doubt that Jesus made use of and quoted from the Septuagint (a Greek translation of the inspired Hebrew Old Testament). There is not one instance in the Scriptures where we find Jesus or the Apostles saying that they have quoted from the Septuagint. Many of the Greek quotations of the Old Testament do not agree with the Septuagint. The few quotations that do agree are probably due to the Septuagint copying from the inspired Greek New Testament rather than the other way round. It is also reasonable to assume that Jesus and the Apostles did their own direct translation of the Hebrew text into Greek. See Prabhudas Koshy, “Did

Jesus and the Apostles Rely on ‘The Corrupt Septuagint’?” *Bible Witness* (July-September 2002): 25-26.

(44) Since no two manuscripts of the Greek New Testament have been found to be exactly alike, which manuscript is it that has been perfectly preserved and perfectly mirrors the original?

It is fallacious to dogmatically assume that “no two Greek New Testament manuscripts are exactly the same.” There are over 5000 extant Greek New Testament manuscripts, and not all of them have been thoroughly examined and compared yet. What we do know for a fact is that the majority of the manuscripts reflect remarkably uniform readings, and this must necessarily mean that they are the providentially preserved copies (see J W Burgon’s *The Traditional Text* published by the Dean Burgon Society; see also E F Hills, *The King James Version Defended*, 139-68). Burgon proved that the Traditional Text on which the KJV is based is the trustworthy and providentially preserved text over against Westcott and Hort’s corrupt Alexandrian or Minority Text which is from a very small number (1%) of the extant manuscripts.

The two chief representatives of the Alexandrian or Minority Text are the Codex Vaticanus (B) and Codex Sinaiticus (Aleph). According to Burgon, these two Alexandrian manuscripts are absolutely unreliable. Burgon wrote, “B and Aleph, have ... established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even *from one another*. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that *in different degrees* they all exhibit a fabricated text. Between the first two (B and Aleph) there subsists an amount of sinister resemblance, which proves that they must have been derived at no very remote period from the same corrupt original. ... And be it remembered that the omissions, additions, substitutions, transpositions, and modifications, *are by no means the same* in both. It is in fact *easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree.*” [J W Burgon, *The Revision Revised* (Collingswood NJ: Dean Burgon Society Press, 1883), 12].

We have every reason to believe the pure text of God's Word is found in the Byzantine/Majority/Received Text that underlies the KJV as opposed to the host of modern versions that are based on the grossly corrupt Alexandrian/Minority/Rejected Text of Westcott and Hort and the modern versions.

(45) Why does the KJV differ from the Textus Receptus in certain places like Acts 19:20 where the Greek has "Lord" and the KJV has "God"?

There is no significant difference between the Textus Receptus and the KJV in Acts 19:20. The Greek word *kurios* can be translated in a number of ways depending on the context. It can be rendered "Lord," "master," "sir," "God," or "owner" (see *The Complete Word Study Dictionary: New Testament*, 900-1). Acts 19:20 certainly allows for "God" instead of "Lord" since the context is speaking of the Word of God as a whole. If it is rendered as "word of the Lord" it might be construed as some specific word from Jesus instead of God's Word or the Holy Scriptures in general. In any case, whether it is "the word of God," or "the word of the Lord," both are perfectly acceptable translations of the original.

(46) Has any Bible to date proved to be that hoped for improvement of the KJV?

Some say the NKJV is the answer. We doubt that it is, since it has done away with the "ye's," "thee's," "thou's," "thy's," and "thine's." These not only serve to distinguish between the 2nd person singular and plural, but they also heighten the reverence of the language of God's Holy Word. There are also many other unnecessary changes to the old KJV. The NKJV is not recommended because it (1) shows sympathy to the corrupt Westcott and Hort Text; (2) departs from the Traditional Hebrew Masoretic Text and the Greek Textus Receptus at certain places; (3) incorrectly translates certain verses (eg, Heb 2:16 where its mistranslation undermines the doctrine of the incarnation of Christ); (4) unnecessarily changes perfectly understandable and accurate words from the old KJV; (5) adds words without italicising them, thereby giving the false impression that they are from the original; and (6) changes nouns to pronouns and pronouns to nouns (see also Malcom Watts, *The New King James Version: A Critique*, Trinitarian Bible Society, 2008; and D A Waite, *The New King James Version Compared to the King James*

Version and the Underlying Hebrew and Greek Texts, Bible For Today, 1990).

Today, an improved edition of the KJV can be found in *The Defined King James Bible* which supplies the modern meanings of the archaic words of the KJV in its footnotes.

(47) Why did the KJV translators translate the Apocrypha and include these books in the original 1611 edition?

It must be stated that the KJV translators in no wise considered the Apocrypha to be inspired Scripture. The Westminster Confession of Faith (1643-8) which was written not long after the KJV was translated states that the Apocrypha was clearly not recognised by God's people to be part of the Word of God. It is significant to note that when it came to translating the Apocrypha, the KJV translators did not care very much for it. Scrivener wrote, "It is well known to Biblical scholars that the Apocrypha received very inadequate attention from the revisers of 1611 and their predecessors, so that whole passages remain unaltered from the racy, spirited, rhythmical, but hasty, loose and most inaccurate version ... made by Coverdale for the Bible of 1536."

It is also important to note that it was not only the KJV that contained the Apocrypha but also other Reformation Bibles like the Wycliffe and Geneva Bibles. It was only in 1640 that the Geneva Bible omitted the Apocrypha, and it was not until the 19th century that the removal of the Apocrypha from all Protestant Bibles became the norm.

(48) Why were italics employed by the KJV translators in 1 John 2:23?

The words "he that acknowledgeth the Son hath the Father also" in 1 John 2:23 were italicised because the King James translators initially did not find them in the Majority Text and in earlier editions of the Textus Receptus. The common faith however restrained them from omitting those words since they were found in the Great Bible and the Bishops' Bible. Later research produced evidence that they should be part of inspired Scripture because of the testimony of a good number of Greek manuscripts including Aleph and B. The italics should have been removed in the reprints of the KJV but unfortunately escaped the attention of the printers.

(49) Why are there 35 textual notes given in the margin of the King James Bible? (Examples: Matthew 26:26, "Many Greek

copies have ...,” Luke 10:22, “Many ancient copies add these words ...,” Luke 17:36, “These verse is wanting in most of the Greek copies,” Acts 25:6, “Or as some copies read, ...”.

These marginal notes compared the differences among the various editions of the Textus Receptus. Dr E F Hills observed that “this comparison indicates that the differences which distinguish the various editions of the Textus Receptus from each other are very minor. They are also very few. ... the 3rd edition of Stephanus and the first edition of Elzevir differ from one another in the Gospel of Mark only 19 times. On the other hand, the corrupt Alexandrian codices like Aleph, B and D differ in so many places and could not agree among themselves: *Codex B* disagrees with *Codex Aleph* in Mark 652 times and with *Codex D* 1,944 times.” What a contrast!

Hills went on to say, “The texts of the several editions of the Textus Receptus were God guided. They were set up under the leading of God’s special providence. Hence the differences between them were kept down to a minimum.”

“But what do we do in these few places in which the several editions of the Textus Receptus disagree with one another? Which text do we follow? The answer to this question is easy. We are guided by the common faith. Hence we favor that form of the Textus Receptus upon which more than any other God, working providentially, has placed the stamp of His approval, namely, the King James Version, or, more precisely, the Greek text underlying the King James Version” [E F Hills, *The King James Version Defended* (Des Moines: Christian Research Press, 1984), 222-3].

(50) Blayney’s edition of the KJV (1769) became the standard form of the version and is unto this day, but his edition differs from the 1611 edition in about 75,000 minor details. Which edition of the KJV (Blayney’s or the original) is the perfect Bible?

An analysis of the 75,000 minor details will reveal that the changes were for the most part in updating the spelling of English words that had changed over time. It would be therefore quite unfair and untrue to say that our present KJV edition is flawed, not being identical with the 1611 edition in 75,000 details. If a modern English reader were to read the 1611 edition, he may find it very difficult to read, because of all the different spelling of certain words. We must thank the Lord for the

NON-RUCKMANITE ANSWERS TO ANTI-KJV QUESTIONS

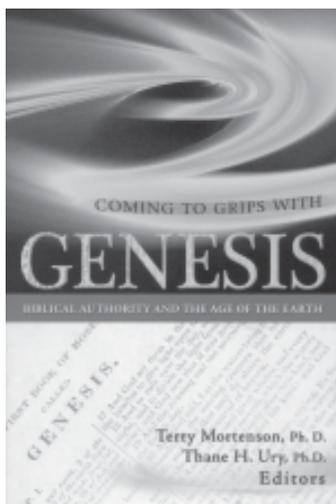
subsequent editions of the KJV which made the KJV more accurate and readable. According to Dr D A Waite, there were not 75,000 but only 285 minor changes not of substance but of form such as “towards” for “toward”, “burnt” for “burned,” “amongst” for “among” (D A Waite, *Defending the King James Bible*, 238; see also answer to Question 8).

Once again we say that the KJV-superiority position does not mean that the KJV cannot be improved on or that the original language texts may not be used to shed further light on God’s truth found in the English Bible. The KJV-superiority position is merely the logical result of applying the principle that God holds His people in the English-speaking world (just as He holds those in other languages) responsible to use the best translation of the Bible that is presently available and done by the best translators (spiritually and academically qualified) from the best Hebrew and Greek texts (**NOT** the Westcott and Hort text **BUT** the traditional Masoretic Hebrew and Received Greek texts) which possess all the qualities of infallibility and inerrancy since they possess *all* the originally inspired words that God has continuously preserved without the loss of any word to the jot and tittle (Ps 12:6-7, Matt 5:18).

The article above is an updated edition of what was originally published in the Dean Burgon Society website. The Rev Dr Jeffrey Khoo is Principal of the Far Eastern Bible College (FEBC). For further study, read his booklet, KJV Questions and Answers (Singapore: Bible Witness Literature, 2003) and other articles defending the Verbal Plenary Preservation of the Holy Scriptures downloadable freely from the FEBC website (www.febc.edu.sg).

COMING TO GRIPS WITH GENESIS: BIBLICAL AUTHORITY AND THE AGE OF THE EARTH: A REVIEW ARTICLE

Paul Ferguson



The case for six-day creation, a global flood, and a young earth based on a literal interpretation of Genesis 1-11 is greatly under attack. Terry Mortenson and Thane H Ury assembled 14 theological scholars to defend the historic position, whilst critiquing the contemporary old-earth interpretations of Genesis in their book, *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*.¹ The primary focus of the book is to delineate the “key historical, exegetical, and theological arguments demonstrating that the Bible teaches a recent and literal six-day creation and global catastrophic

Flood.” The book is also a *festschrift* to the life and ministry of early earth advocate and pioneer, Dr John C Whitcomb. In addition, the book contains a short biography of Whitcomb, as well as a bibliography of his writings along with a personal tribute describing his impact on each contributor opening almost every chapter.

In general, this is one of the best defences of the literal, historical, biblical account of Genesis 1-11 that has been published in recent years. It is certainly refreshing to read an unapologetic defence of the literal, historical, confessional view. As the editors themselves declare, “The authors of this book are convinced that no properly interpreted scientific facts will ultimately contradict a straightforward reading of Genesis.” They are to be commended for presupposing that the Word of God is

inerrant and infallible and defending the authority and perspicuity of Scripture. In the prologue, Mortenson and Ury write, "Creationists are saying that a firm commitment to an infallible and inerrant Bible should be just that; firm, and not tossed to and fro by the latest in a long series of ever-evolving edicts from scientism."

The book's defence of biblical creationism is not primarily focused from a technical or purely scientific analysis, but from an exegetical and theological standpoint. It is a detailed, intense, and scholarly work with copious footnotes. As the chapters unfold, the diverse errors of theistic evolution are described and refuted such as the gap theory, theistic evolution proper, the day-age theory, progressive creationism, and the framework hypothesis.

Historical Background

Until two or three hundred years ago, virtually everyone belonging to the church believed that the Scriptures are the Word of God. Even the Roman Catholic Church which burned those who sought to translate it into the language of the people never questioned that the Scriptures were the Word of God. The ubiquitous absolute belief in the sole, supreme and final authority of the Bible produced the Reformation and gave birth to Protestantism. Indeed, before the late 17th and early 18th century, no one who declared himself a Christian doubted that the Bible is true. Liberalism, however, as a theological system of belief did not arise in a vacuum. The formative forces of the Higher Critical movement were rationalistic forces seeking to realise the essence of Christianity from the ashes of the fire of what is known as the *Enlightenment* (so named because of its belief that other ages were dominated by ignorance).

In the late 17th and early 18th century, the educated elite began to drift away from Christianity toward alternative worldviews conceived by speculative philosophy. It was an age characterised by a restless spirit of inquiry, when truths and traditions which had been long venerated became the objects of searching investigation and criticism. This initiated a process of secularisation which began in Western Civilization during the *Age of Reason* (so called because there was an insistent demand for the free play of the individual judgment based upon the supposed light of reason). Amidst the attacks of rationalism and Deism, evolution brought another dimension to the process to dethrone the Creator. Some

evolutionist theories between 1650 and 1800 openly postulated that the universe, including life on Earth, had developed mechanically, entirely without divine guidance.

The theory of uniformitarianism was formulated by Scottish naturalists in the late 18th century, starting with the work of the geologist, James Hutton (1726–1797). This began the era of major changes in views of man and the universe. In 1778, Georges-Louis Comte de Buffon (1708–1788) postulated that the earth was the result of a collision between a comet and the sun and had gradually cooled from a molten lava state over at least 75,000 years.² The atheist, Pierre Laplace (1749–1827) published his nebular hypothesis in 1796 arguing that the solar system had gradually condensed from a gas cloud during a very long period of time.³ In the early 19th century, Jean-Baptiste Lamarck proposed his theory of the transmutation of species. Then Charles Lyell in 1830, published his influential work *Principles of Geology* which rejected a literal reading of Genesis in favour of uniformitarianism.

By the 1840s Lyell's views became the ruling paradigm in geology. This pressure inevitably led to attempts to accommodate the Genesis narrative with geology. Previously, men like the Westminster Divine, John Lightfoot (1602–1675) and Archbishop Ussher (1581–1656) had maintained that creation was just over 4,000 years before Christ's birth. A Scottish preacher, Thomas Chalmers (1780–1847) first posited the gap theory in 1804.⁴ In 1823 the Anglican clergyman, George Stanley Faber (1773–1854), began advocating the day-age theory.⁵ This soon led to others such as the Congregationalist theologian, John Pye Smith (1774–1851), positing a local creation and a local flood.⁶ In 1856, the reference to a global flood was quietly omitted from the new edition of Home's *Introduction to the Scriptures*, which was the standard text-book of orthodoxy. In 1897, Joseph McCabe, writing about the Genesis Flood, proudly claimed that, "no theologian now lends his support to it."⁷ This is the historic backdrop to the attack on the literal interpretation of Genesis within the Church in the 20th century.

Forewords and Prologue

There are two excellent forewords in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* supporting the stands of the writers: one by the late Henry Morris and the other by John

MacArthur. In his remarks, Morris (a longstanding defender of the KJV) argues that his presupposition is that “evangelical theology ought to be governed by the Word of God.” He pointed out,

The evolutionary worldview will almost certainly continue to dominate the world as a whole; in fact, biblical prophecy would indicate that this will be the case. But that does not justify evangelical compromise. We should “let God be true, but every man a liar” if it comes to that (Rom. 3:4; KJV). It is His Word that will govern at the judgment seat of Christ, not that of “science.”

MacArthur takes a similar position and candidly observes, “Until Darwinian evolution undertook a campaign to co-opt the story of creation and bring it into the realm of naturalistic “science”—and especially before modern skepticism began to seep into the Church—no one who claimed to be a Christian was the least bit confused by the Genesis account.” He also points out the fallacy of those seeking to find an answer to the origins of the universe independent of Scripture, “The act of creation cannot be repeated; it cannot be tested; and therefore naturalistic theories purporting to explain the origin and age of the universe are unverifiable.”

The prologue by the two editors, Mortenson and Ury, is also particularly to be commended. They boldly identify the root cause of the rejection of creationism by many in Christianity as a compromise with the prevailing views in “modern science.” They pose the rhetorical question, “If God’s Word is sufficiently clear on the age of the earth and universe, can a devoted follower of Christ really be expected to adopt the evolutionary timescale created by unbelieving scientists?” They also pointedly ask, “when scientific theories stem from anti-biblical philosophical presuppositions ... should they be given any credence in adjudicating our interpretation of scripture?” Mortenson and Ury reject the *argumentum ad populum* (Latin: “appeal to the people”) that theistic evolutionists use to intimidate creationists in respect of numbers. This approach the editors show is not only logically fallacious but historically inept as, “nearly all scientific breakthroughs have come from the minority who have been willing to challenge convention.” A focus of their ire is men like astronomer and theistic evolutionist, Hugh Ross, who argues that the young earth view, “makes a mockery of all the sciences and infuriates scientists.”

Book Chapters 1-3

The chapters follow a carefully ordered sequence. The first three chapters are particularly useful and focus on the historical development of the interpretation of the early chapters of Genesis. James R Mook of Capital Bible Seminary begins by reviewing in the first chapter the historical approaches to biblical creationism by the early church fathers. He argues, using numerous citations from the writings of the fathers, that most of them clearly believed in literal six-day creation, a young earth, and a worldwide cataclysm flood. This is followed by two chapters by David W Hall of Midway Presbyterian Church reviewing the Reformers to the rise of uniformitarian naturalism and Terry Mortensen of *Answers in Genesis* who critiques the topic of deep time in Genesis. Hall delineates unambiguously that the literal view of Genesis is the historic view of the Reformers and the Westminster divines. Archbishop Ussher's dating of the creation event to around 4004 BC was almost universally believed to be accurate. For instance, John Calvin wrote in the Institutes, "the duration of the world, now declining to its ultimate end, has not yet attained six thousand years."⁸ Hall pointedly concludes that "the Church did not change her views on creation, the Flood, and the age of the earth because more careful exegesis demanded it, but because old-earth geological theories were taken as proven fact and imposed on the text of Genesis." Commendably, Hall also does not avoid naming some of the leading culprits from the orthodox fold who aided this shift,

By the late 19th century, the theological landscape had thus shifted, allowing Warfield, Shedd, and others to pretend that Calvin and the ancients had actually anticipated much of modern evolutionary thought. With such stalwarts boarding the modernist train in this area—oddity though it was, in view of their persistent rejection of certain areas of progressive thought—cover was provided for the weakening evangelical tradition of the 20th century. Rather quickly that tradition moved toward a hermeneutic siding with the claims of the skeptical scientific establishment.

Mortensen in the next chapter shows how the topic of deep time in Genesis became almost so pervasive in Protestantism. He delineates how the non-literal view of Genesis became prevailing dogma, and accuses the likes of Charles Hodge and B B Warfield of adopting compromising positions. He even condemns Charles Spurgeon for weakening on this area for having "uncritically accepted the old-age geological theory."

Book Chapters 4-5

In the fourth chapter titled, “Is Nature the 67th Book of the Bible?”, Richard L Mayhue of The Master’s Seminary rejects the erroneous view that special revelation is interpreted by general revelation or is indeed equivalent to it. In his critique, Mayhue rejects evidentialism as it is predicated on the forlorn assumption that a depraved sinner can reason truth and ignores the effects of depravity.

The next chapter by Todd Beall of Capital Bible Seminary critiques the various contemporary hermeneutical approaches to Genesis such as the myth approach, largely figurative approach, partly figurative approach, and the literal approach. Beall argues that although there is a uniqueness in the content of Genesis 1, this does not apply to its form and concludes, “there is no justification for applying a different hermeneutic to Genesis 1-11 or to Genesis 1 than to the rest of Genesis.”

Book Chapters 6-10

In the next chapter, Steven Boyd of The Master’s College starts another major section of the book examining the exegetical evidence for young earth creationism. Boyd deals particularly with the genre of Genesis 1:1-2:3. He concludes that grammatically it is not “defensible to read Genesis 1:1-2:3 as poetry.” He argues that it must be read as six literal days of creation as the only “tenable view of its plain sense.”

In chapter 7, Trevor Craigen also of The Master’s Seminary pens a rather complex and at times difficult to follow chapter. His main argument is that deep time by “elasticizing the text” is incongruous with Genesis. He marshals a number of arguments to bolster his position such as the order of events in Genesis contrasted with that of evolution and the exegetical grammar of the word *yôm*.

Robert McCabe of the fundamentalist Detroit Baptist Theological Seminary in the next chapter gives a critique of the Framework Interpretation of the Creation week, which argues that the creation account is figurative. McCabe somewhat exhaustively details that the *waw* consecutive as a “sequential narrative verbal form” evidences the creation account as a “genuine historical narrative.” This coupled with the sequential numerical adjectives McCabe deems overwhelming evidence for the historic position. McCabe also touches on the argument that the seventh day does not have the evening-morning formula

supposedly indicating it signifying an unending period. He argues that this omission does not justify such a conclusion by contextual analysis, coupled with a “legitimate interpretation of Hebrews 4.” McCabe roundly condemns those with a “presumed commitment to modern scientific opinion” over the “traditional interpretations of the creation account.”

In chapter 9, William Barrick of The Master’s Seminary examines the geological implications of Noah’s flood. He takes an absolute presuppositional approach that scientific evidence must always be subordinate to the exegetical evidence of Scripture in this area. Barrick correctly states,

All study of the Flood needs to begin with the biblical record itself. Careful analysis of the record in Genesis 6-8 should be the only basis upon which anyone considers potential geologic implications.... Far too many evangelicals have allowed the *a priori* nature of the biblical text to slip away by making it subject to external confirmation.

He builds his case by focusing on the exegetical arguments to show that the universal flood position is coherent and necessary. Although Barrick deliberately avoids interacting with geological research, he concedes his biblical paradigm is just a “beginning” from which others may build upon.

Travis R Freeman of the Baptist College of Florida then in the next chapter reviews the issue of genealogical gaps in Genesis 5 and 11. Although the contributors do not have a universal agreement on this issue, Freeman adopts the position that they are strict chronogenealogies giving us an earth of around 6,000 years as he argues, “the main arguments for gaps due to fluidity in the genealogies of Genesis 5 and 11 suffer from a lack of evidence.” It should also be noted that consistent preservationists reject Freeman’s argument against the inclusion of Cainan in Luke 3:36 by the *Textus Receptus* on the flimsy basis that it is omitted in Genesis 10:24, 11:12 and in 1 Chronicles 1:18, 24. The various genealogies throughout Scripture do sometimes contain gaps, which those who are presuppositionally committed to inerrancy, inspiration, and preservation must recognise as intentional and legitimate. There are biblical precedents for additional information about the specific names of individuals revealed by the Holy Spirit in the New Testament which are not found in the Old Testament narrative such as Jannes and Jambres in 2 Timothy 3:8. The same arguments Freeman marshals against the inclusion of Cainan in Luke 3:36 could be used to claim 2 Timothy 3:8 is a scribal interpolation.

Book Chapters 11-14

This last section of the book focuses primarily on the theological arguments for a literal creationistic interpretation of Genesis. In chapter 11, Terry Mortenson reviews Jesus' view of the age of the earth. Speaking of Christ, he argues, "We have strong grounds to conclude that He believed in a literal six-day creation week which occurred only a few thousand years ago." This is a useful chapter and edifying to read. The author points out, for instance, in passages such as Mark 13:19 that Christ taught "human suffering commenced essentially at the beginning of creation, not billions of years after the beginning." Another interesting argument that Mortenson uses is to point out how Christ placed Abel's life in Luke 11:50-51 close to the foundation of the world. Mortenson pointedly observes that

we cannot consistently follow the teachings of our Lord Jesus Christ and at the same time follow the teachings of the evolutionary geologists and astrophysicists. ... If we call Him Lord, can we have a different view of Genesis and the age of the earth than He had and in addition say that the age of the earth does not matter?

In the next chapter, Ron Minton a missionary to Ukraine reviews what the apostolic witness states regarding creation and the flood. A critical argument that he posits is how the curse by God on creation in passages such as Romans 8 and Acts 3:21 are linked to the fact that human death came through the Fall in passages such as Romans 5 and 1 Corinthians 15.

Another good argument is found in chapter 13 by Jim Stambaugh of Baptist Bible Seminary who discusses "Whence Cometh Death? A Biblical Theology of Physical Death and Natural Evil." In this chapter, Stambaugh refutes, using the Scriptures, that theologically death could not have begun in Genesis 1 but with the curse in Genesis 3. He helpfully shows that suffering and death as a consequence of the Fall is established not from a single proof text, but rather from an entire corpus of biblical data. In the final chapter, Thane Ury of the United Wesleyan Graduate Institute in Hong Kong builds upon the chapter by Stambaugh. He argues that our forefathers such as Luther, Calvin, and Wesley argued that a consistent theodicy needs to accept that God's declaration that the finished creation was "very good" cannot be diluted to accommodate deep time premises. Ury cleverly delineates the folly of the theistic evolutionist concept of God as being "very good" yet including pre-Fall

evil in His original creation and goodness. He concludes by questioning what else will have to go if believers compromise the clear literal biblical teaching on Genesis,

What will these believers do when science says they cannot believe that an ax head floated, or the Red Sea parted, or the sun stood still, or that Jesus actually walked on water? When we stroll along with any scientific discipline as more authoritative than Scripture, then what consistent rationale can be given for not going the second mile as well?

Creation and Preservation

Coming to Grips with Genesis: Biblical Authority and the Age of the Earth gives an excellent example of a biblical presentation of presupposing the Scriptures in all thinking and practice as the ultimate criterion of truth. In this volume, the writers consistently apply this presuppositional approach in respect of inerrancy, infallibility, and creationism. In doing so, they forcefully reject allowing unbelieving scientific opinions to have an absolute *a priori* veto over how we interpret Scripture and how the church has historically interpreted Genesis 1-11. However, unlike the late Henry Morris, many creationists today reject such an approach when dealing with the preservation of the text they base their exegetical arguments on. They are paradoxically comfortable with embracing a text based upon rationalistic textual critical presupposition that violates what Scripture teaches and what the Church has always believed. In doing so, they carelessly surrender the biblical promises on preservation and the historical doctrinal statements of our Reformation forefathers. Just as God promised He inspired every Word so He also promised He would preserve every Word and make it available. God's inspired and preserved Words are not in some nebulous, non-existent "originals" that no one has ever seen or ever will see.

The Bible promises that God would make His Words generally available to every generation of believers (Deut 30:11-14; Isa 34:16; Isa 59:21; Matt 4:4; 2 Pet 3:2; Jude 1:17); that God will preserve every one of His Words forever down to the very jot and tittle of the smallest letter (Ps 12:6, 7; Ps 33:11; Ps 119:152, 160; Isa 30:8; 40:8; 1 Pet 1:23-25; Matt 5:18; 24:35); that there will be certainty as to the Words of God (2 Pet 1:19; Luke 1:4; Prov 1:23; Prov 22:20-21; Dan 12:9-10; 1 John 2:20); and that God would lead His saints into all truth, that the Word, all of His Words, are truth (John 16:13; 17:8, 17). The Holy Spirit who moved

believers to write the inspired Books and Words of God would also lead believers to receive the very same Canon and Words preserved “by His singular care and providence”. The true Church recognised and settled upon the OT Hebrew Masoretic and NT *Textus Receptus*. There is no biblical qualification that the autographs alone would be perfect and only one generation would have all the Words of God available to them.

The Reformers and the Great Confessions of the Church adopted this biblical presuppositional position for the text. For instance the Westminster Confession of Faith (I:8) states,

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; so as, in all controversies of religion, the Church is finally to appeal unto them.

Even leading contemporary textual critic and denier of the verbal and plenary preservation of Scripture, Dan Wallace, admits that the Westminster divines based their doctrine of perfect preservation on the *Textus Receptus*,

The response by Protestants was swift, though perhaps not particularly well thought out. In 1646, the first doctrinal statement about God preserving his text was formulated as part of the Westminster Confession. The problem is that what the Westminster divines were thinking of when they penned that confession was the TR.⁹

Richard A Muller, professor of historical theology at Calvin Theological Seminary, attests that perfect preservation is not a-historical, “It ought be clear that the Reformers assumed a divine power at work in the writing and preservation of Scripture that, in concert with the efforts of the human authors and with scribal preservers of the text, had assured the availability of an authoritative Word of God in and for the life of the church.”¹⁰ He also points out the inconsistency of the historic approach with modern textual criticism, “All too much discussion of the Reformers’ methods has attempted to turn them into precursors of the modern critical method, when in fact, the developments of exegesis and hermeneutics in the sixteenth and seventeenth centuries both precede and, frequently conflict with (as well as occasionally adumbrate) the methods of the modern era.”¹¹

Biblical creationists would do well not to ignore the explicit biblical promises of God concerning preservation. They would do well to reject the prevailing views of unregenerate textual critics in determining the latest edition of the evolutionary Greek Text. A lesser authority cannot authenticate a greater authority. An inconsistent approach invariably opens the door to all forms of pernicious naturalistic reasoning. The writers rightly accuse the theistic evolutionists of promulgating *vis à vis* creationism. For, if anyone adopts naturalistic premises to guide him on the doctrine of preservation that trumps the promises of Scripture then it is wholly consistent not to let it guide him on other doctrines such as creationism, inspiration, inerrancy etc. There must be a faithful and consistent exegesis of the Bible's promises of the doctrine of preservation based on the presuppositional method employed and conclusions of creationism in Genesis. Is the doctrine of the preservation truly an anomalous exception to 2 Timothy 3:16-17 and the doctrine of the sufficiency of Scripture? Is our faith in God's Words predicated on an evolving and mutating text leading to confusion, doubt, and uncertainty? Cornelius Van Til rejected casuistry in theology by observing, "We cannot choose epistemologies [theories of knowledge] as we choose hats... [as if] a matter of taste."¹²

David W Hall of Midway Presbyterian Church in chapter two makes an incisive observation,

As one differs with the ancient consensus on this issue, one is called on to defend that aberration. As we do so, we discover that we are forced to adopt or embrace methodological principles that we would quickly jettison on other biblical teachings. We certainly would not sit back and wait upon science to give us permission to believe in Jesus' incarnation or Resurrection, would we? Then why do we do so with the doctrine of creation? Just where would we stop if we started to subject our theology and creeds to modernity's seal of approval?

He pointedly questions men like Warfield and Shedd,

But *why is Jerusalem so eager to relinquish* its rich grammatical-historical heritage to gain the respect of Athens? Is it not the wiser course of action simply to retain a consistent theological method and continue to abide by the time-tested exegesis of our predecessors?

Hall could not be more right. However, creationists need to be consistent and deal similarly with the pernicious textual critical ideas of rationalistic textual criticism introduced by Warfield, Metzger, Wallace *et al* to usurp

the historic Reformed views of the doctrine of biblical preservation.¹³ For every Charles Templeton who rejected his faith after being taught evolutionary principles at Princeton, there is a Bart Ehrman who apostatised after embracing rationalistic textual criticism at Princeton also.¹⁴ Mortenson's comment on Templeton is equally apposite for Ehrman, "false ideas have terrible consequences". Satan questioned God's promises and there is a long chain of his theological descendants out there.

Biblical creationists who embrace the Critical Text position have canonised perennial uncertainty of their infallible, inerrant, and authoritative source for creationism. Using a Neo-orthodox methodology, they have outsourced the canonicity of the Words of God to the educated guess of the reader at any single moment in time. This "guess" will always be provisional as they believe it is legitimate to change this "guess" to a "new Word of God" in any subsequent analysis of the variants. This is a novel and radical development in Bibliology. It is axiomatic that uncertainty about the Words of God always yields uncertainty about the infallibility, inerrancy, and authority of Scripture. They are willing to sacrifice this certainty for some unbelievers' conjecture built upon the flimsy foundation of a handful of divergent and contradictory manuscripts that have emerged from corrupted sources. The doctrine of preservation is not a non-essential or merely secondary matter for creationists as creationism is predicated on a presuppositional commitment to the Words of an inspired and preserved Scripture. William D Barrick rightly observed, "Far too many evangelicals have allowed the *a priori* nature of the biblical text to slip away by making it subject to external confirmation." Biblical creationists should thus seek consistency by doing the same when it comes to subjecting the clear propositional statements of Scripture on preservation to the external evidence of apostate textual criticism. They would do well to heed the editors' warnings of the dangers of unbiblical presuppositions in the epilogue,

Today's liberal Protestant denominations were once orthodox, believing in the inspiration and inerrancy of the Scripture, the miracles of the Bible, Jesus atoning death, and His bodily resurrection. But history shows that the slippery slope started with the absorption of anti-biblical naturalistic (deistic and atheistic) philosophical assumptions through the one-two punch of higher criticism and old earth geology.

The fragmented textual evidence and divergent unverifiable theories of apostate textual critics must not be used to understand the doctrine and process of preservation. Scripture is the only authoritative source of truth on this issue, because God through special providence is the only One who knows how He exactly preserved His Words. There are no biblical promises that teach that God's Words would be lost for thousands of years and potentially discoverable through rationalistic textual critical methods. Like the dispute over the doctrine of creationism, the argument concerning preservation is not over the evidence itself, but it is over the interpretation of the evidence according to one's worldview. Textual observations cannot be interpreted "neutrally" independent of Scripture and then submitted to biblical authority. All factual observations are interpretations that think God's thoughts after Him by being "biblically committed."

Despite the academic credentials of anti-perfect preservationists and their consonance with current textual scientific ideology, believers should not surrender scriptural promises by making a truce with rationalistic textual criticism. Scripture will always triumph as the ultimate authority over evolutionary geology and rationalistic textual criticism. Believers should not be content to rest their faith on human authority but must find refuge in the authority of God alone speaking in His Word. Our biblical doctrine of preservation does not require us to explain away text after text saying it does not mean what it clearly appears to mean. The unbelief of men does not make the faith of God of none effect. Perfect preservationists are content to be marginalised and labelled in pejorative terms for simply taking God's promises literally. They also reject any puerile attempt to ignore or undermine the role of historical theology and the great theologians of the Church in this vital area.

Biblically creationists do well to defend Genesis deductively and exegetically but if they doubt the exact Words of what they say they are defending, then their whole authoritative premise is undermined. In doing so, they are not protecting the integrity of the faith; they are badly compromising it. Do they think they can restrict the hegemony of science over Scripture to the realm of preservation issues? The idea of a doctrine of preservation which leaves people in a state of doubt and confusion is contrary to the very nature of a doctrine. A traveller lost in a foreign city seeking directions to a specific location would be confused and dismayed

to be told there were numerous theories how to find this location but no one can ever be sure. Likewise, those seeking the Words of God today need the assurance they have the absolute authority of God speaking in His sure and certain, infallible and inerrant Words. To cite A W Pink,

Man craves for certainty. Speculations and hypotheses are insufficient where eternal issues are at stake. When I come to lay my head upon my dying pillow, I want something surer than a “perhaps” to rest it upon.¹⁵

The tragic result of such dichotomous thinking is that the true Church is today divided over the issue of origins and preservation and critically cannot speak with one voice to a sceptical world. If the anti-preservationists simply ignore, distort or interpret superficially the biblical presuppositions on the textual question, then they cannot expect preservationists to be charitable on their provisional claims. How can the Bible’s theology be true if the historical events on which the theology is based are false? Perfect preservationists point to those who reject perfect preservation of the testimony of God, “This is my beloved Son: hear him” (Luke 9:35) for this Son said, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matt 5:18).

Notwithstanding some reservations I have expressed above, it is encouraging to note that such a book is widely available. It certainly lives up to the values and exegetical approach of Dr John Whitcomb in a time when most seminary professors submit their understanding of the Word of God to the prevailing scientific views of a majority of secular and religious scientists. This is a critical issue as one of the editors observed in a report on this book,

This book will show any Christian who is serious about his faith in the Bible as the inspired, inerrant Word of God that Scripture indeed is clear on this issue and that it really does matter enormously what we believe about the age of the creation. ...the idea of millions of years strikes at the very heart of the issue of the authority of the Word of God. What the Bible teaches about creation, death, the character of God, the Flood, and the genealogies of Genesis 5 and 11 are foundational to the gospel that we are all proclaiming to a lost world that has been thoroughly indoctrinated in the ideas of evolution and millions of years.¹⁶

Despite the belligerence of the predicted scoffers who will arrive in the last days against creationism (2 Pet 3:3-7), this book is an invaluable and scholarly riposte on what the Bible really says about creation origins. Let

us say with Spurgeon, “We shall not adjust our Bible to the age; but before we have done with it, by God’s grace, we shall adjust the age to the Bible.” There are many aspects of this volume that are particularly illuminating and edifying. All believers would benefit from reading *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, particularly those who doubt the literal understanding of Genesis.

Notes

¹ Terry Mortenson and Thane H Ury, eds, *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* (Green Forest: Master Books, 2008), 486 pp.

² Georges Comte de Buffon, *Les époques de la nature* (Paris: np, 1778).

³ Pierre Laplace, *Exposition du système du monde*, 2 vols (Paris: Cercle Social, 1796).

⁴ Thomas Chalmers, “Remarks on Curvier’s Theory of the Earth,” in *The Works of Thomas Chalmers* (Glasgow: np, 1836–42), 12:347–72.

⁵ George S Faber, *Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations* (London: np, 1823), 1:3.

⁶ John Pye Smith, *Relation between the Holy Scriptures and Some Parts of Geological Science* (London: Jackson and Walford, 1839).

⁷ Joseph McCabe, *Modern Rationalism: Being a Sketch of the Progress of the Rationalistic Spirit in the Nineteenth Century* (London: Watts, 1897), 128.

⁸ J McNeil, ed, *Calvin: Institutes of the Christian Religion* (Louisville: Westminster Press, 1960), 1:160–161, 182.

⁹ Dan Wallace, “Is the Bible a ‘Paper Pope’ for Protestants?” online at <http://www.reclaimingthemind.org/blog/2007/08/is-the-bible-a-paper-pope-for-protestants/> and some parts of *Geological Science*.

¹⁰ Richard Muller, *Post-Reformation Reformed Dogmatics* (Grand Rapids: Baker Books, 1993), 2:224.

¹¹ *Ibid*, 2:521.

¹² Cornelius Van Til, *A Survey of Christian Epistemology*, vol 2 (Phillipsburg: Presbyterian and Reformed, 1932), Introduction.

¹³ D G Hart and John R Muether wrote, “For a variety of historical reasons American Presbyterians throughout the nineteenth century were fully committed to the Enlightenment and scientific methods as the surest means for arriving at truth. Though still believing in the authority of Scripture, the best—or at least the most widely accepted—way of demonstrating the truth of the Bible was by appealing to reason and Scripture’s harmony with nature and the self-evident truths of human experience. Even though the Presbyterian theologians who taught at Princeton Seminary, such as Charles Hodge and Benjamin B. Warfield, believed in and defended the sinfulness of man, including human reason, their

COMING TO GRIPS WITH GENESIS: A REVIEW ARTICLE

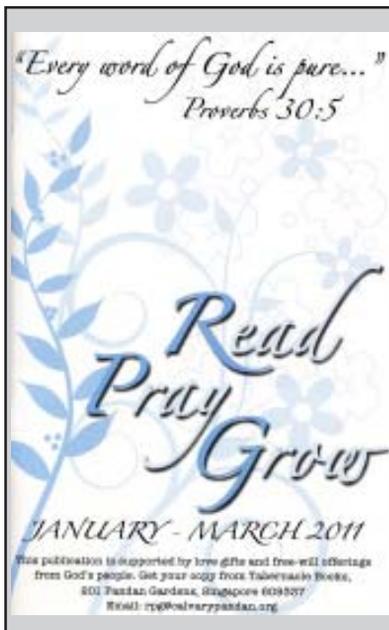
fundamental acceptance of the Enlightenment also produced apologetics that in many cases deemed the mind to be a reliable and authoritative guide to truth, including the truths of the Bible.” Cited from “Why Machen Hired Van Til”, online at <http://www.opc.org/OS/MachenVanTil.html>.

¹⁴ See Bart Ehrman, *God's Problem* (New York: HarperCollins, 2008), and *Misquoting Jesus* (New York: HarperCollins, 2005).

¹⁵ A W Pink, *The Divine Inspiration of the Bible* (Grand Rapids: Baker, 1961), 65.

¹⁶ Terry Mortenson, “New Book to Challenge the Church”, online at <http://blogs.answersingenesis.org/blogs/ken-ham/2008/11/16/new-book-to-challenge-the-church>.

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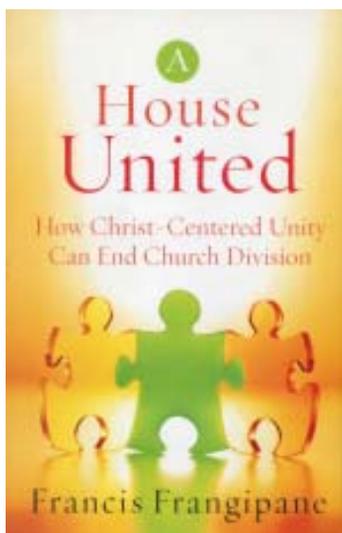
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JESUS IS DIVISIVE: A RESPONSE TO FRANCIS FRANGIPANE'S *A HOUSE UNITED: HOW CHRIST-CENTERED UNITY CAN END CHURCH DIVISION*

Jeffrey Khoo



A House United: How Christ-Centered Unity Can End Church Division (Grand Rapids: Chosen Books, 2005, 171pp) is authored by Francis Frangipane, an American charismatic minister. The book title is a biblical one, and I am all for Christ-centred unity. The author makes many good observations about church splits with which I agree, but the book does have a blind spot. The book fails to see that Christ-centred unity is also a call to Christlike division. The author claims that there is no New Testament passage that teaches that Christians should divide from each other. But there is! If only he will read 2

Thessalonians 3:6, 14. The author's undoing is his assumption that division in the church is always bad.

Truth versus Love

Liberal and neo-evangelical pastors often spout this slogan, "Truth divides, love unites." This is to cast biblical doctrines in a bad light. To them, love is something we need, not doctrine. Doctrine makes trouble, but love brings people together.

Many a time, those who believe that Jesus Christ is the only Saviour of the world and only way to heaven have been called fanatics or

extremists by the liberals and the ecumenists. Those who by faith affirm the Bible today to be 100% perfect without any mistake are labeled heretics by neo-evangelicals and neo-fundamentalists. Many feel such strict and exclusive views on Christ and the Bible have no place in the Church. But what does Christ and the Bible say?

Is it true that love and unity are always good, and truth and division always bad? It is not uncommon to hear the liberals and neo-evangelicals say, “Doctrine is not good, love is the best.” “We do not like doctrine because it makes us confused.” “Don’t give us doctrines because it creates strife and is unedifying.”

Is doctrine so bad? Not at all! Actually doctrine is very good. The Bible repeatedly tells us to pay attention to doctrine: “Take heed unto thyself, and unto the *doctrine*; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim 4:16). “All scripture is given by inspiration of God, and is profitable for *doctrine*, ...” (2 Tim 3:16). “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and *doctrine*” (2 Tim 4:2). “Holding fast the faithful word as he hath been taught, that he may be able by sound *doctrine* both to exhort and to convince the gainsayers” (Tit 1:9).

Why then do these “Christians” say doctrine is no good? It is because the good doctrines of the Holy Scriptures contradict their way of thinking and their way of life. Their ways are not God’s ways, and so to get their way, they need to get God’s Word out of the way. They pick and choose what they want to believe in the Bible. The Bible to them is like a menu. What I like I order, what I abhor I ignore. The Church is likened to a restaurant. The pastor is the cook, and deacons are the waiters. The deacons take my order, and the pastor better cook what I like to eat and make sure the food suits my taste. If his cooking is not to my liking, not “edifying” to me, I sack him. Such “Christians” expect to be treated like “customers” when they come to church, and as they say in the business world, “the customer is king!” It ought to be underscored that the church of Jesus Christ is no restaurant, no supermarket, no department store! And for the sake of true Christianity, believers ought to stay clear of such “Christians” and “churches.”

Not Peace but Division

We often write off the slogan “doctrine divides, love unites” because it comes from the liberals and neo-evangelicals, but I want to submit to you that such a slogan in and of itself is not erroneous. In fact, it is quite biblical.

What has Jesus got to say to this? In Luke 12:51-53, Jesus knowing the difficult and trying times His children would face already warned ahead of time that they should expect to be despised and attacked by the unbelieving world, and worldly believers.

In Luke 12:51, Jesus said, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather *division*.” Why did Jesus say this? Did not Jesus contradict what the angels said when they announced His birth, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14)? Those who do not believe the Bible is inerrant are quick to say the Bible is contradictory here.

There is no contradiction. It is true that Jesus came so that there might be peace on earth as the angels said in Luke 2:14. What is this peace? This peace is the peace that comes from God when one receives the Gospel of Jesus Christ. Romans 10:15 blesses those who preach “the gospel of peace, and bring glad tidings of good things!” Why is it called the gospel of peace? It is so called because it is the only way whereby a sinner can make peace with God. That is why Romans 5:1 says, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

All true believers of the Lord Jesus Christ enjoy this peace. This peace comes with the knowledge that all our sins are forgiven, we are now children of God, and will live with Him forever.

Love Christ above All

So, what is the division that Jesus spoke of in Luke 12:51? The division that Jesus spoke of is the division that arises due to the hatred the world has for Christ and His Word. We should not be surprised if the opposition comes from one’s own immediate family (Luke 12:52-53). For Jesus said in Matthew 10:35, 36, “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household.” There are those in our midst who have come from

heathen or idolatrous homes, who have been persecuted by their parents because they have come to confess faith in the Lord Jesus Christ, and would no longer bow down to idols or eat food offered to idols. They have been scolded, beaten, and even disowned because they would not renounce their faith. “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim 3:12).

There are those who will renounce their faith and deny the Lord because the punishment and sufferings are just too much to bear. Such are unworthy to bear the name of Christ. The Lord Himself said, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me” (Matt 10:37, 38). The Rev Dr Timothy Tow once said, “The cross is a sword that divides.”

Now, it is important to note that Jesus is not here telling us to be disrespectful or disobedient to our parents. Indeed the Bible teaches filial piety. The fifth commandment says, “Honour thy father and thy mother” (Exod 20:12). However, God must always come first. If our parents tell us to disobey God and His Word, then we have to obey God, not them (Acts 5:29, Eph 6:1).

For those who have been thrown out of their homes, disowned by their parents, ostracised by their friends, left destitute because of Christ, He has these words of comfort, “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life” (Matt 19:29).

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets” (Luke 6:22, 23).

Persecution from Within

Not only will believers face opposition and persecution from the world, they will also face opposition and persecution from the church. There is the apostate church and its members who will persecute the saints and think they are doing God a service.

Jesus had already warned about this, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). One example was Saul of Tarsus who led the persecution against the church of Jesus Christ in the early days. Saul himself testified that he “was zealous toward God, ... And persecuted this way [ie Christianity] unto the death, binding and delivering into prisons both men and women” (Acts 22:3, 4). But by the grace of God, Saul the persecutor became Paul the preacher. The Lord Jesus Christ appeared to him when he was on his way to Damascus to persecute the Christians there and wonderfully saved him from his unbelief.

In these last days, the church which remains true to Christ and His Word will also go through such oppositions and persecutions. The church at large today is a divided one because worldliness, immorality, false doctrines have crept into the church as predicted by Christ (Matt 24:4, 5, 11, 24). True churches seeking to be obedient to Christ and His Word have taken a stand against false and sinning churches and have separated themselves from them. The biblical doctrine of separation is essentially divisive. Biblical separation is a doctrine of church purification and preservation. Biblical and Christlike divisions preserve the testimony of Jesus Christ by drawing the lines very clearly between truth and error, good and evil in the light of the Holy Scriptures.

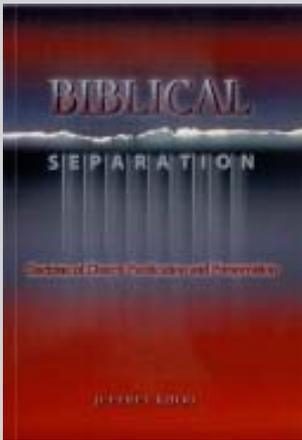
Biblical separation or division is taught in 2 Corinthians 6:14, “*Be ye not unequally yoked together* with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” Verse 15 says, “And what concord hath Christ with Belial?” Jesus is divisive. He will not join hands with the devil.

There are churches which have started well but have since degenerated to become synagogues of Satan. They may claim to be Christian but they have an antichristian spirit. Jesus knows who they are and what they do against Him and His people, “I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Rev 2:9, 10). In Revelation 18:4, the Lord Jesus Christ commands her people to separate themselves from the unbelieving and

immoral church lest they fall together with her, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Biblical separation and godly division is not an option but a command from our Lord and Saviour. If we love Him, we must obey Him and His command to keep away from that which is unscriptural and ungodly. Do we love the Lord? Jesus said, “If ye love me, keep my commandments” (John 14:15). Love unites but it also divides. It divides us from the world and unites us to Christ.

The Rev Dr Jeffrey Khoo is Principal of Far Eastern Bible College, and an Elder of True Life Bible-Presbyterian Church. He is author of the book Biblical Separation: Doctrine of Church Purification and Preservation (Singapore: Bible Witness Literature Ministry/Reformation Banner Publications, 2004).



Biblical separation (ie, the separation of the church and its members from unbelief, apostasy, and compromise) is a much neglected doctrine today. It is disturbing to note that most of the major or popular theology textbooks written in this century fail to discuss it systematically. Those that do discuss it either treat it superficially or view it negatively. A look at the Systematic Theologies currently available will bear this out. (If discussed, it is usually done under Ecclesiology, ie, Doctrine of the Church.)

The absence of the doctrine of separation in most of the Systematic Theologies is unfortunate. The apostasy of mainline denominational churches today might be due to a lack of appreciation for this vital doctrine. This work thus seeks to study the neglected doctrine of separation from a biblical perspective by presenting and commenting on the texts that propound it from Genesis to Revelation.

BIBLICAL SEPARATION
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Purification and
Preservation

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College News

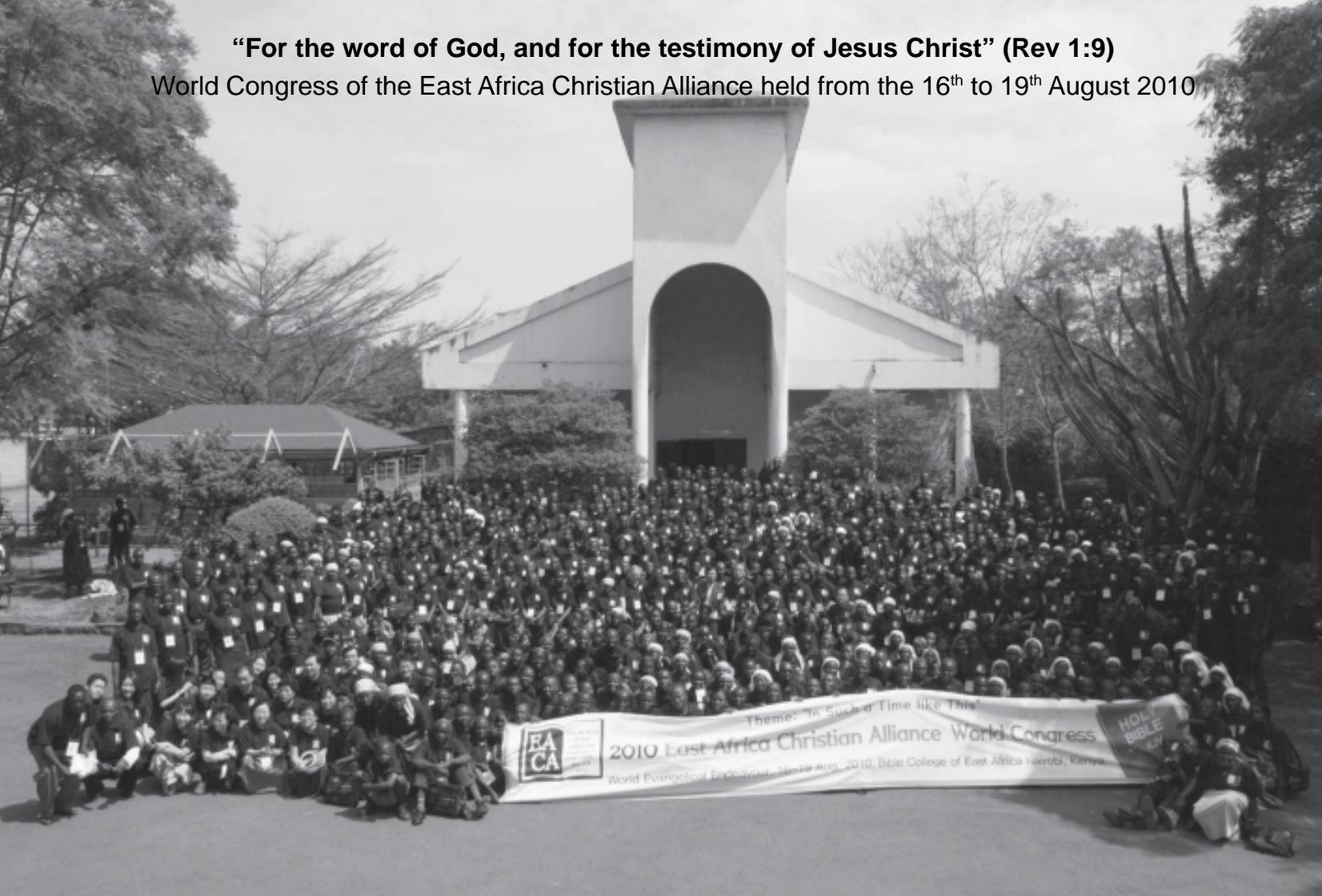
Life Bible-Presbyterian Church won its suit to evict the Far Eastern Bible College from 9, 9A and 10 Gilstead Road. The judgement was released by the High Court of Singapore on 30 June 2010. *The Straits Times* reported it on 1 July 2010 in an article headlined, “Church wins suit to evict bible college.” FEBC is appealing the decision of the High Court. A Notice of Appeal to the Appellate Court was filed on 27 July 2010. Please pray that the Lord would glorify His own Name, and magnify His Word above all His Name (Ps 138:2). FEBC continues to believe and uphold the truth that God’s Word is totally infallible and inerrant *not only in the past but also the present* (ie, the inseparable doctrines of Verbal Plenary Inspiration and Verbal Plenary Preservation).

In the **July-November 2010 semester**, the College had a total enrolment of 322 students comprising 92 day-time students (48 full-time [35 foreigners, 13 Singaporeans], 44 part-time) from 14 countries (Australia, Cambodia, China, Congo, Ghana, India, Indonesia, Kenya, Korea, Malaysia, Philippines, Singapore, Thailand, and Vietnam), and 191 lay students in the “Basic Theology for Everyone” classes on Monday (2 Kings by Rev Dr Quek Suan Yew) and Thursday (2 Corinthians by Rev Dr Jeffrey Khoo) nights, and 39 local and overseas students taking the online distance learning courses.

The **Bible College of East Africa**, Nairobi, Kenya hosted the World Congress of the East African Christian Alliance held from the 16th to 20th August 2010. There were over 700 participants from Australia, Burundi, Congo, Ethiopia, Kenya, Korea, Rwanda, Sudan, Tanzania, Congo, and USA. The Rev Errol Stone, an alumnus of FEBC, was one of the speakers on the theme of Biblical Separation (2 Cor 6:14-7:1). The Rev Stone reported, “It was a blessing to catch up with Rev Dr Mark and Mrs Kim, Bishop and Mrs Richard Kivai, Dr Choi Kwang Jae (President of the ICCC), Rev and Mrs Keith Coleman (General Secretary of IBPFM), Bishops, Elders and leaders of the African churches, the Korean brethren, lecturers and students, and brethren in attendance.”

“For the word of God, and for the testimony of Jesus Christ” (Rev 1:9)

World Congress of the East Africa Christian Alliance held from the 16th to 19th August 2010





“The LORD hath done great things for us; whereof we are glad.” (Psalm 126:3)

Sabbatical Jubilee Camp of True Life Bible-Presbyterian Church

Toman Island, 14-18 June 2010