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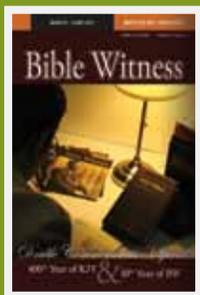
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Bible Witness



Double Commemorative Special:
400th Year of KJV & 10th Year of BW



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USE OF ARTICLES

The articles may be freely used for non-commercial purposes, so long as they are quoted verbatim, and the writer as well as the source identified.

EDITORIAL

PRABHUDAS KOSHY

Dear Readers,

This issue of the Bible Witness magazine is a double commemorative special. It is our way of rejoicing and praising our gracious God for two great things that He has done for His own glory and for our blessing. Firstly, we praise God for the most excellent King James Version of the Bible as English-speaking Christians all over the world commemorate its 400th anniversary. Secondly, we praise God for His abundant grace towards the Bible Witness magazine as we celebrate its 10th anniversary.

400th Anniversary of the King James Version

On May 2, 1611, our beloved King James Version was published in Great Britain. 400 years have passed since its first publication. It has been reported that more than one billion copies have been sold the world over and still considered to be the most influential book ever published in English. The KJV is indeed a masterpiece among all literary works and Bible versions.

Though more than a hundred other English versions have been produced since 1611, not one of them is worthy to share the pedestal with the KJV. Its superiority is unambiguous and unchallenged even today. The KJV is indeed the unparalleled English version of the Bible.

The Bible Witness Media Ministry counts it a special honour to be among those who earnestly contend that the KJV should not be replaced with any other version to be used in the English-speaking churches of the world. Many wonder in these days whether it matters which version we use. Certainly it matters. When it comes to the Word of God, we must use the best translation; anything less would not suffice.

Why is the KJV the best English Bible? Because it is the most faithful and the best translation of the inspired and preserved Hebrew, Aramaic and Greek words of the Bible. The original language words underlying the KJV were accepted by the church all through the ages as the inspired and preserved Word of God. The Reformers and the Puritans also recognized

these original language words to be the pure words of God and hence they have translated these to be used by the church as the English Bible.

In stark contrast to this, the modern translations are based on different original language texts that were not widely received by the church. Moreover, these modern versions employ a technique that renders the translation inaccurate and falls far short compared to the KJV.

Much more can be said about the superiority of the KJV. The articles included in this commemorative special would help all our readers to appreciate this most wonderful English Bible even more.

I would like to take this opportunity to express my heartfelt thanks to the Trinitarian Bible Society (UK), and my esteemed friends Rev Dr Jeffrey Khoo, Dr Paul Ferguson and Bro Richard Tiu for their contribution of articles and poem, all of which are published herein.

10th Anniversary of Bible Witness

All glory be to God! If the Lord has not been with us to strengthen our feeble hands, we would have utterly failed in publishing this magazine many years ago. Amazingly, in the past 10 years, He has not only sustained us but also opened before us several new channels to declare His Word all over the world. Today, what has begun as a literature ministry has expanded to a multimedia ministry. To represent its diversified efforts, the ministry is renamed Bible Witness Media Ministry.

I would not venture any further here to delineate the work of BWMM. The many testimonies from around the world concerning God's blessings through BWMM, included in the second section of this issue, will sufficiently inform the reader of her works.

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Corinthians 2:14).

Finally, our dear friends everywhere, we are much indebted to God for your earnest prayers and generous support all these years. We covet the same in the days ahead for the spreading of the glorious truths of our Lord through the Bible Witness Media Ministry.

Sincerely yours,
Prabhudas Koshy

*400th
year*

A decorative flourish consisting of three stylized leaves and a scroll-like element, rendered in a golden-yellow color.

of the King James Version

(1611 - 2011)

PLAIN REASONS

for Keeping to the Authorised Version

A TRACT FROM TRINITARIAN BIBLE
SOCIETY USED WITH PERMISSION

Why should we keep to the Authorised Version of the Bible in preference to the many modern versions now available? The question is often asked, and here are some of the answers –

1 The Authorised Version is based on a better “text”.

By “text” is meant the Hebrew and Greek wording of the Bible, from which translations are made into English and other languages. A good text is one that can be trusted as a faithful copy of the words which God originally inspired. The text of the Hebrew Old Testament and the Greek New Testament is available in printed editions, which are in turn based on handwritten copies known as “manuscripts”.

The Hebrew and Greek editions which were used by the Authorised Version translators were based on only a few manuscripts. In the centuries which have passed since 1611, when the Authorised Version was published, several thousands of manuscripts have been discovered which were not used by the early translators. The majority of such manuscripts have been proved to be substantially in agreement with the Authorised Version, and the general reliability of the text used for this version has been confirmed.

From the 18th century onwards, scholars have made increasing use of a few very old Greek manuscripts which contain a different form of text. The two best known such manuscripts are the “Codex Vaticanus”, found in the Papal Library in Rome, and “Codex Sinaiticus”, discovered at a monastery on Mount Sinai. Most modern Bible translations leave out or alter many verses to make them agree with these 4th century manuscript copies. The assumption behind this change of text is that “the oldest manuscripts must be the best”. However, the age of a manuscript is not at all a proof of its quality. The early copies which have survived reflect a form of text which was used in Egypt

during the 3rd and 4th centuries, and there is a grave danger that the text suffered from local influences. By following this form of text, the modern versions have revived ancient errors. Hundreds of words in the New Testament have been omitted, as well as two lengthy passages (Mark 16.9-20 and John 7.53-8.11) and dozens of complete verses.

The mass of later manuscripts, on the other hand, are undoubtedly faithful copies of the form of text which was handed down over hundreds of years in the many areas where Greek was spoken. This is known as the “majority text” or “traditional text”. The Authorised Version is largely based on this form of text, which is the safest and most trustworthy.

2 The Authorised Version is a more accurate translation.

Because of their reverent regard for the Bible as the inspired Word of God, the translators felt that they should very carefully set down in English all that was written by the inspired writers. They were conscious of the strict commands in Deuteronomy 4.2, that God’s people should not add to His Word or take anything away from it. Modern versions quite often commit both of these errors, and the reader loses as a result.

For instance, in John 1.17 John wrote, “For the law was given by Moses, *but* grace and truth came by Jesus Christ”. The Authorised Version puts this in simple English, with nothing added and nothing taken away. Compare this with the *Living Bible*, “Moses only gave us the law, with its rigid demands and merciless justice. Jesus gives us loving forgiveness as well”. Here something is added about “rigid demands and merciless justice”, but John did not write these words, and they are not in any New Testament manuscript. The Law of Moses says that God shows mercy to thousands of them that love Him (Exodus 20.6). So the *Living Bible* makes John contradict Moses. Notice also that Moses did not ONLY give us the Law – the *Living Bible* adds the word ONLY – but Jesus said of Moses, “He wrote of me”. The *Living Bible* also takes something away John wrote: “grace and truth came by Jesus Christ”, but the *Living Bible* omits all reference to the TRUTH, although all the manuscripts have this word in this place. In this example the modern version is neither accurate nor true.

In other passages the same tendency to add to and take away from the inspired words is also found in the Good News Bible, the New International Version, and other popular modern versions. The Authorised Version, however, keeps very close to the original, and is a reliable guide to what the

inspired writers actually wrote under the guidance of the Holy Spirit, and also a reliable guide to what they meant.

3 The Authorised Version is in more appropriate English.

The Holy Bible is the Word of a Holy God, and a translation should be in language appropriate to the *Divine Author*. The Bible was written by holy men of God who “spake *as they were* moved by the Holy Ghost” (2 Peter 1.21), so a translation should use language and style appropriate to the *inspired writers*. The Bible speaks of many important and solemn matters such as eternal life, everlasting destruction from the presence of the Lord, sin and salvation, lost sinners and their Divine Saviour, the Eternal Son of the Eternal God. A translation should therefore be in language and style appropriate to the *subject matter*.

As the Bible is the Word of God, it should be read both in public and in private, and it should be remembered. A translation therefore needs to be in a form of English suitable for public and private reading – and easy to learn by heart. The rhythm of the Authorised Version, its reverent and dignified style, and the very high proportion of simple short words of Anglo-Saxon origin, which have continued to provide the “basic” vocabulary of our language in everyday use, all combine to make this version the most suitable in all these respects. “The Son of man is come to seek and to save that which was lost” (Luke 19.10); “He that hath the Son hath life; *and* he that hath not the Son of God hath not life” (1 John 5.12). These great statements are given to us in simple words all of one syllable, and much of the Authorised Version is in this simple, “timeless” English that a child can read, learn and understand.

4 The Authorised Version bears a stronger testimony

to the Godhead of the Lord Jesus Christ than we find in many modern versions. Some of the old manuscripts favoured by modern scholars leave out or alter some of the most important passages which declare that our Redeemer is equal and co-eternal with God, and that He is Himself “God manifest in the flesh”. This great testimony in 1 Timothy 3.16 is weakened or lost in nearly every modern version. In many also the testimony of Mark 1.1 is lost, where in the Authorised Version we read “The beginning of the gospel of Jesus Christ, the Son of God”. The modern versions tend to omit or question the statement that He is “the Son of God” (see also John 6.69 and 9.35). In Hebrews 1.8, God the Father addresses the Son as God: “Unto the Son *he saith*, Thy throne, O God, *is* for ever and ever”. In many modern versions this testimony is weakened or lost.

In the Old Testament the Authorised Version says in Isaiah 9.6 that the coming Saviour's Name shall be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace". Many modern versions change this passage so that the Messiah is not called "The mighty God". Moffatt calls Him no more than "a Divine hero". In Romans 9.5 the Authorised Version says that Christ is "over all, God blessed for ever", while modern versions tend to change this so completely that only God is said to be "over all" and "blessed for ever", and Christ is not said to be God.

Other altered passages concerning the Person of Christ are found in Isaiah 7.14 and Matthew 1.23, where modern versions sometimes put "young woman" instead of "virgin", thus obscuring the doctrine that Christ was born of a virgin. Many versions also omit the word "firstborn" in Matthew 1.25, where the Authorised Version bears a clear testimony that Jesus was *Mary's firstborn* Son. The virgin birth is further called into question at Luke 2.33, where modern versions refer to Joseph as the "father" of Jesus. In the book of Micah (5.2), the prophet speaks of the coming birth of a Ruler at Bethlehem, "whose goings forth *have been* from of old, from everlasting", clearly referring to the eternal nature of the Son of God. In the New International Version this becomes – "whose origins are from of old, from ancient times", which could easily give a reader the impression that Christ was a created being. The same error occurs in the Revised Standard Version and other modern versions.

5 The Authorised Version has served as a standard English translation

recognised throughout the English-speaking world as the source and foundation of effective Gospel preaching, and as the highest authority in all matters of controversy. No other version has taken its place in this respect. The greatest evangelists and expositors of the last 350 years have used this version for their ministries, and by means of it God has blessed millions of people with the light and truth of the Gospel of Christ.

There are hundreds of thousands of Christian people in Africa, India, the Far East and the West Indies, who use this version and want no other. During recent years, the Trinitarian Bible Society has sent hundreds of thousands of copies of the Authorised Version into Africa, where it is read by Africans whose language is English. It is the Bible they know and love, and from which the Gospel is preached to them. In their resistance to less reliable modern versions these people show more discernment than many

in our own country, who have too readily adopted one or other of the modern versions far inferior to the Authorised Version.

There are more than a hundred modern English versions. No doubt in every one of them some passages may be found well translated and perhaps some difficult passages are made clear, but any such advantage gained is far outweighed by the shortcomings and losses which have been mentioned. It is right to keep to the Authorised Version, not because it is *older*, but because it is *better* than the versions offered in its place. This Bible is a precious gift of God for which we should be thankful. Its excellence, its faithfulness, its power and fruitfulness, have been well tried in the experience of millions. It must not be surrendered in exchange for an inferior version.

Trinitarian Bible Society (40M/09/05 Article No. 63)

A Brief Record Of KJV's Beginning

"Work on the King James Version began in 1604. In that year a group of Puritans under the leadership of Dr. John Reynolds, president of Corpus Christi College, Oxford, suggested to King James I that a new translation of the Bible be undertaken. This suggestion appealed to James, who was himself a student of theology and of the Scriptures, and he immediately began to make the necessary arrangements for carrying it out. Within six months the general plan of procedure had been drawn up and a complete list made of the scholars who were to do the work. Originally 54 scholars were on this list, but deaths and withdrawals reduced it finally to 47. These were divided into six companies which checked each other's work. Then the final result was reviewed by a select committee of six and prepared for the press. Because of all this careful planning the whole project was completed in less than seven years. In 1611 the new version issued from the press of Robert Barker in a large folio volume bearing on its title page the following inscription: 'The Holy Bible, containing the Old Testament & the New: Newly Translated out of the Original tongues; & with the former Translations diligently compared and revised by His Majesties special Commandment'."

(Edward F. Hills, Believing Bible Study, p. 64).

QUESTIONS

about the King James Version

JEFFREY KHOO

1. Is the KJV “the Word of God”?

The King James Version (KJV) is the best English translation of the Scriptures, made by godly translators from uncorrupted Hebrew and Greek texts. Among all English Bibles today there is none that can surpass the KJV. Indeed the KJV is the very Word of God, and fully reliable. Thus it should be used exclusively not only for public ministry but also private study.

2. Is the KJV “inspired”?

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 writers. The KJV, since it is a faithful and accurate translation of God’s Word, can be regarded as “inspired” or “Scripture,” but only in a *derived* sense. Dr Timothy Tow says, “The original text may be likened to *ginseng*, and its translation *ginseng tea*.”

3. Is the KJV as good as the original language Scriptures?

No Bible translation is 100% equivalent to the inspired Hebrew/ Aramaic and Greek Scriptures. No translated words can be better than the inspired Hebrew/ Aramaic and Greek words. When using the KJV, it is necessary to go back to the original language Scriptures for clarity and fulness of meaning.

By way of illustration, the original language Scripture underlying the KJV is like the *perfect platinum yardstick* of the Smithsonian Institute, inerrant, infallible, 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.

4. Are there grammatical or spelling mistakes in the KJV?

Many anti-KJVists are conceited enough to think that their command of the English language is superior to that of the King James translators. They want to correct the King's English of the KJV. They are like kindergarten pupils trying to correct the university professors. The KJV was written in an age when the English language was at its zenith. David Marshall—Singapore's first chief minister—who had for his English textbook the King James Bible would have dismissed the many puerile criticisms of the English of the KJV.

Other so-called "mistakes" anti-KJVists point out like archaic spellings and capitalisations etc, are not "mistakes." The King James translators capitalise the initial letters of certain nouns and adjectives when these nouns and adjectives refer to God. In certain places they do not because it could be due to their uncertainty on how the noun/ adjective is to be interpreted, or simply because it was an oversight on their part (they were not infallible as translators and proofreaders). At times there is a need to return to the Hebrew and Greek Scriptures for certainty and clarity. Dr E F Hills has this wise advice, "We must be very cautious therefore about finding errors in the text of the King James Version, and the same holds true also in the realm of translation. Whenever the renderings of the King James Version are called in question, it is usually the accuser that finds himself in the wrong."

5. Are the archaisms in the KJV a good reason to replace it with the modern versions?

No, it is not a good reason. The claim that the KJV has "many" archaic words and therefore not understandable is overstated. There are only about 200 archaic words in the KJV. These old words comprise only 0.1% of the KJV. The Oxford, Webster, Chambers dictionaries contain entries for most of these archaic words. *The Defined King James Bible* published by The Bible For Today Press has the meanings of all the archaic words footnoted. Other sources of help are the "Bible Word List" published by the Trinitarian Bible Society, and the *Concise King James Bible Dictionary* by David Cloud.

6. Where was "the Word of God" prior to the KJV?

The Word of God is found in the divinely inspired and providentially preserved Traditional and Preserved Text of OT and NT 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).

7. Is the KJV better than the other English Reformation Bibles?

The Protestant Reformation arose because of the Bible. *Sola Scriptura* (Scripture Alone) was a vital Reformation slogan. All these Reformation Bibles—Wycliffe's Bible (1382), Tyndale's Bible (1525), Coverdale's Bible (1535), Matthew's Bible (1537), the Great Bible (1539), the Geneva Bible (1560), and the Bishops' Bible (1568)—facilitated the Reformation cause, and were faithful precursors to the King James Bible.

It must be categorically stated that all the English Bibles of the Reformation were indeed good and faithful Bibles, but the KJV was the best among them. It is significant to note that prior to the KJV, the English translations were largely individual efforts. The KJV, on the other hand, was 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."

It is important to know that 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 Pro-KJV 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.

8. What did the KJV translators mean when they said 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” (i.e. “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.

Anti-KJVists have thus put words into the mouths of the King James translators to make them mean what they did not mean by “meanest” in a mean attempt to demean the Pro-KJV position.

9. Who is Peter Ruckman and what is his view on the KJV?

Peter Ruckman earned his PhD from Bob Jones University. He holds to the view that the KJV is *separately inspired* of God, contains *advanced revelation*, and thus *superior to the original Hebrew and Greek Scriptures*. Ruckman’s position is *erroneous, even heretical* because inspiration in the light of 2 Tim 3:16, and 2 Pet 1:21 is applicable only to the original writers (OT Prophets and NT Apostles), original writings (66 books of canonical Scripture), and original languages (Hebrew, Aramaic and Greek).

10. Did the KJV translators claim to be inspired of God in their work?

The KJV translators did not claim to be inspired by God in their translation work, and rightly so because truly they were not. Only the Biblical writers (e.g. Moses, David, Matthew, Paul etc) were inspired of God to write the Scriptures. 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 Word 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.

11. How many revisions did the KJV undergo?

After the KJV was published in 1611, it went through a number of revisions, 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, Ps 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.

There was an 1805 edition which accidentally printed a proofreader’s note “to remain” in the text of Gal 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.

12. 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 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.

It must be noted that the King James translators did not care very much for the Apocrypha, and translated it rather carelessly. 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."

13. Was King James a homosexual?

There are those who say that King James was a homosexual, and there are those who think not (recently, a heavily documented 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 Rom 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 alter or delete 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.

14. Were the King James translators infallible?

No sinful human being is infallible. Only God is infallible. Even the inspired 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 1-2 Peter. The King James translators were likewise sinners saved by the grace of God. 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. If they were alive today, they would probably on hindsight praise the Lord for the glorious work that He had done through them in producing

such a faithful and accurate translation that has stood the test of time, and blessed so many millions of God's people all over the world.

15. Who owns the copyright to the KJV?

The British Crown owns the copyright to the KJV, and hence the right to grant permission to publish it to whomever she wishes. 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.

16. Are those who do not take the KJV stand, even if they are not ignorant of the issue, heretics?

What is a heresy? Biblically speaking, a heresy is any doctrine that is contrary to the fundamental truths of the Christian faith, which seeks to tear believers away from their Lord and Saviour by undermining their confidence in His person, work and words.

We ought not be trigger-happy in calling a person a heretic. When I think of heretics, I think of Westcott and Hort. They called the KJV/TR "vile" and "villainous." They do not believe in the doctrine of verbal plenary inspiration and preservation. They do not believe that the Bible is totally inerrant and infallible. So, in the same way Bible-Presbyterians are known as fundamentalists because they are disciples of Carl McIntire, I would say the disciples of Westcott and Hort and those of their mould deserve the same label their teachers have acquired.

17. Should we label those who are non-KJV "heretics"?

No, I do not think so. Here we have the infallible example of our Lord. How did Jesus deal with heresy and the heretics of His day? When we study the life of Christ, we find our Lord sparing no effort and mincing no words in denouncing the heretics of His time, namely, Israel's pastors and doctors of theology—the Pharisees, Scribes and Sadducees. Read Matt 23. The Lord cursed them with woes, and called them hypocrites, blind guides, fools, whited sepulchres, serpents and vipers. They were the pastors and teachers of Israel who instead of guiding God's people into the straight and narrow way of life, led them into the broad way of death. Instead of shepherding God's people to green pastures and still waters, they led them to poisoned fields of thistles and thorns. Jesus was very angry with these false pastors and teachers, and said they deserve "the greater damnation" (see also Jas 3:1).

On the other hand, it is significant to note that Jesus was very kind, gentle, and patient with the common folk, the ordinary member of the pew, His lambs and sheep. He did not excuse them when they

erred in doctrine, word or deed, but chided them gently, and patiently instructed them on the right way. Jesus made a distinction between the shepherd and the sheep. He dealt with both differently. We should follow Jesus in this regard. I have no sympathy for Westcott and Hort and their clerical cohorts; but to the ordinary member of the pew, God's lambs and sheep, we must take care not only to feed them with the whole counsel of God, but also protect them from the wolves, and wolves in sheep's clothing, viz. the heretical teachers who seek to devour and tear people away from our Saviour and His Truth.

In the pastoral ministry, I feel that it is very important that we be very sensitive and careful not to undermine the believers' confidence in God and His Word. Jesus' warning applies: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt 18:6).

THE DEAN BURGON OATH

**"The Bible
is none other than the voice of Him
that sitteth upon the Throne.
Every Book of it, every chapter of it,
every verse of it, every word of it,
every syllable of it, every letter of it,
is the direct utterance of the Most High.
The Bible is none other than the Word of God,
not some part of it more, some part of it less,
but all alike the utterance of Him
that sitteth upon the Throne,
faultless, unerring, supreme."**

THE PRAISE

of the Holy Scriptures

AN ARTICLE FROM TRINITARIAN BIBLE
SOCIETY USED WITH PERMISSION

*The views of the translators of the
Authorised Version on the Scriptures*

But now what piety without truth? what truth (what saving truth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search (John 5.39; Isa. 8.20). They are commended that searched and studied them (Acts 17.11 and 8.28, 29). They are reprov'd that were unskilful in them, or slow to believe them (Matt. 22.29; Luk. 24.25). They can make us wise unto salvation (2 Tim. 3.15). If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; tolle, lege*: Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S. Augustine²⁵ by a supernatural voice. *Whatsoever is in the Scriptures, believe me, saith the same S. Augustine,²⁶ is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth.* Thus S. Augustine. And S. Hierome:²⁷ *Ama*

*scripturas, et amabit te sapientia, &c. Love the Scriptures, and wisdom will love thee. And S. Cyril²⁸ against Julian; Even boys that are bred up in the Scriptures, become most religious, &c. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? I adore the fullness of the Scripture, saith Tertullian against Hermogenes.²⁹ And again, to Apelles³⁰ an heretick of the like stamp, he saith: I do not admit that which thou bringest in (or concludest) of thine own (head or store, *de tuo*) without Scripture. So Saint Justin Martyr³¹ before him: We must know by all means, saith he, that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration. So Saint Basil³² after Tertullian: It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, *επεισαγειν*) any of those things that are not written. We omit to cite to the same effect S. Cyril B. of Jerusalem, in his 4 Cateches. Saint*

Hierome against Helvidius, Saint Augustine in his third book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to latter Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of curiosity, if we be not content with them? Men talk much of εἰρεσιωνη,³³ how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for food in it; of *Panacea* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is instead of all purges; of *Vulcan's* armour, that it was an armour of proof against all thrusts, and all blows, &c. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome food, against fenowed³⁴ traditions; a physician's shop (*Saint Basil*³⁵ calleth it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly

jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Endnotes:

25. S. August. confess. lib. 8 cap. 12.
26. S. August. de utilit. credendi, cap. 6.
27. S. Hieronym. ad Demetriad.
28. S. Cyril 7^o contra Julianum.
29. Tertul. advers. Hermo.
30. Tertul. de carne Christi.
31. Justin. προτρεπτ. προς ελλην. οιον τε.
32. S. Basil. περι πιστεως υπερηφανιας κατηγορια.
33. Εἰρεσιωνη συκα φερει, και πιονας αρτους, και μελι εν κοτυλη, και ελαιον, &c. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil.
34. mouldy.
35. κοινον ιατρευιον. S. Basil. in Psal. primum.

From *The Translators to the Reader, the preface to the Authorised Version of 1611* (London, England: Trinitarian Bible Society, 1998), pp. 10–12. Copies available in print from the Society or online at www.trinitarianbiblesociety.org.

TBS Quarterly Record
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THE STORY

of Our Bible

BY MR. B. A. RAMSBOTTOM
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BEDFORDSHIRE, ENGLAND, AND
EDITOR OF THE GOSPEL STANDARD MAGAZINE

A children's address given on 13th June 2004 in remembrance of the 400th anniversary of the decision to translate the Authorised Version. The style and personal references of the address are left unchanged.

This afternoon I want to speak especially to our girls and boys but also to our young people and our older friends. Right at the beginning let me say what a wonderful, wonderful thing it is that God has given us a holy Book. We have it in our own language; it can be understood; it sets forth the way of salvation, the way to heaven; and with the Holy Spirit's help we can understand it.

Now then, I want you girls and boys to listen very, very carefully whilst I read to you the first three verses in Genesis. Now listen very carefully.

*in principio creavit Deus
caelum et terram
terra autem erat inanis et
vacua et tenebrae erant
super
faciem abyssi et spiritus
Dei ferebatur super aquas
dixitque Deus fiat
lux et facta est lux*

There is something wrong, isn't there? There is something the matter. It is in a strange language. It is in a language we do not understand. If we had been living in England a thousand years ago, that would have been the only Bible there was, and it was not a very good one. It was called the Vulgate. It was in Latin. What I have read to you just now is Latin. It was in Latin, and as many girls and boys know, the Bible was written in Hebrew and Greek. So the only Bible in England was this Latin translation. Hardly anybody could understand Latin. There were not many of these Bibles even if they could. Even the priests, most of them could not understand Latin. So people in

England just did not know about God. They just did not know the way of salvation. It is said that many of the priests could not repeat the Ten Commandments, or say where they were found, and most of the priests did not know who it was that first taught the Lord's Prayer.



The Scriptorium, where Bibles like the Vulgate would have been copied by hand.

So there were two terrible things. One was that there was a dreadful lot of superstition. People just could not understand this Latin. They had never read the simple stories that we know. So they were fascinated by all kinds of superstition. Down in Gloucestershire in southwest England you could visit an abbey and they would show you what they said was a vial filled with the blood of Christ. One of the most famous things people went to see was a crucifix. If you put a lot of money down, the face on it smiled. If you did not put much money down, the face on it frowned. There was a church in Reading, west of London, that had lots of things people used to visit. They had the wing of an angel; they had the spearhead that was used at the crucifixion; they had two pieces of the cross; they had one of Mary Magdalene's bones; and they had James's hand—or so these things were supposed to be. We could go on and on. Down in Somerset, in the southwest of England, was a church which among other things had a piece of bread from the first Lord's Supper and it also had a piece of the manger in which Jesus was laid when He was born.

People could not read the Bible. They did not know what was in the Bible. They hardly knew what the name of Jesus meant, so

they were fascinated by all these strange, weird, mysterious superstitions. The other terrible thing: there was a dreadful lot of wickedness and immorality.

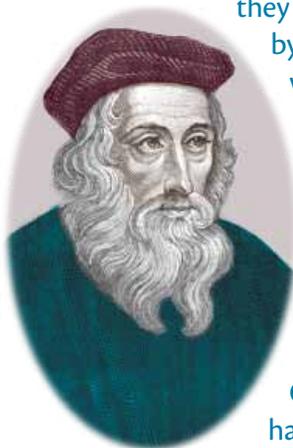
John Wycliffe

Over the years there had been odd bits and pieces where people had

tried to put some of the Bible into English. Now in the 1300s a man appeared in England, a very wonderful man, a very godly man. His name was John Wycliffe (c. 1330–1384). He was a very learned man, one of the most learned men in England. Also, he was blessed with much of the Spirit of God, and he saw through the evils of the day. And revealed to him was the way of salvation through Jesus. If any of you are ever up at Attleborough in the English Midlands, where I know quite a lot of you go, if you take a little journey of about fifteen minutes through the Leicestershire country lanes, you come to the small town of Lutterworth where Wycliffe was the minister and you can see the church where he preached. Wycliffe is known as the *morning star of the Reformation*. Now his great desire was that the Bible should appear in English, so he with his helpers translated it.

So we had a Bible in the 1300s in English, really for the first time. But there were just one or two difficulties. One was that printing had not been invented, so the Bible had to be copied out by hand and it took about ten months to copy out the Bible. Actually, one or two of them are still in existence. If you bought one, it would be about £40 in those days, which would be the same as thousands in our days. It is said that one farmer offered a whole cartload of hay if in return he could have one page of Wycliffe's Bible.

But there was another difficulty. Wycliffe's Bible was just a translation of this Latin Vulgate, so it was a translation of a translation. Wycliffe had not got the original Greek and Hebrew. It was a translation of a translation and there were one or two very, very bad mistakes in the Vulgate translation; and Wycliffe, as this was the only thing he had, reproduced



them. Where John the Baptist and the Lord Jesus preached ‘Repent’, the need of repentance for a sinner to be saved, the Vulgate had translated it ‘Do penance’, the Roman Catholic ‘something you had to do’—tell your rosary so many times, or go on a pilgrimage to Rome. Wycliffe, having nothing else, translated into the English ‘Do penance’. The other example, where the angel appeared to Mary and said ‘Hail, thou that art highly favoured’, the Vulgate had it ‘Mary, full of grace’. Of course, it is Jesus full of grace, not Mary. Wycliffe, having no other, translated it as it stood. So you have the first English Bible, but it has mistakes in, it is very expensive, and there are not many of them.



William Tyndale

So we wait about two hundred years when God raised up a young man down in Gloucestershire named William Tyndale (1494–1536), and really I think William Tyndale was perhaps one of the greatest men who ever lived.

Tyndale had a wonderful understanding of Hebrew and Greek, and he had an ambition. Lots of girls and boys have an ambition, something they would like to do. This was his ambition: he said, ‘If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost’. So he started putting the Bible into English.

To his amazement he did not get any help. When Wycliffe translated his Bible, Bible

translating was made illegal. Anyone who read the Bible in English or sold such a Bible was put to death. It was the same with Tyndale. He went to the Bishop of London and thought he would help him. The Bishop of London tried to put him in prison. So in the end Tyndale had to flee to the Continent where he lived and died. This is why I think Tyndale was one of the greatest godly Englishmen. It is one thing like Whitefield to stand up before thirty thousand people and be admired and adulated by them. But think of Tyndale in a damp, cold cellar from morning to night, working away translating the Bible into English, or in a dusty attic, and hardly being able to leave the house in case he was captured, which at last he was. They caught him and strangled him and burnt him. He had travelled from country to country until in the end he was martyred. I think perhaps England owes more to Tyndale than anybody else. There is a statue of him on the embankment of the River Thames in London.

So the Bible we have today is very, very similar to what Tyndale produced. He was godly, he was accurate, he was learned, and he was helped by the Spirit of God. These Testaments had to be smuggled into the country. Bales of cloth would come from Holland. In the middle would be some of these Tyndale New Testaments. In the end, the Bishop of London bought as many Testaments as he could and burnt them, but with the money that was paid for them some more, better-produced Testaments were sent to England. I say *Testaments*, because Tyndale never lived to translate the *whole* of the Bible into English—he only actually completed the New Testament. But the Bibles that followed, especially the Authorised Version, followed Tyndale

probably ninety per cent or more than ninety percent in what he *had* translated.¹

The Invention of Printing and the English Bible

About this time was a very wonderful invention, nothing whatsoever to do with religion, and that was the invention of printing by Gutenberg in Germany. Gutenberg produced the first Bible that was printed, in 1456. Actually, it was the Latin Vulgate. The desire began to spring up that England might have its own Bible. By 1534 Germany had its own Bible in German; Luther had produced it. England was beginning to feel very English and felt that it should have the Bible in English.



The king at the time was the famous Henry VIII. He was having trouble with the pope, and there was quite a complicated period with several different Bibles appearing. In 1535, Coverdale's Bible appeared. He was not really

a translator himself. He used Tyndale, he used the Vulgate, he used Luther, he used one or two others. This was Anne Boleyn's Bible. You remember poor Anne Boleyn, the wife of Henry VIII, who was beheaded. She had her own Bible to read. Two years later there was Matthew's Bible. After Anne Boleyn's death, Henry did not like to use her Bible. And then in 1539 was the Great Bible. That was really the first Authorised Version.

King Henry VIII was always a bigoted Roman Catholic, but he quarrelled with the pope and decided he was going to have a Bible in every church in England. So was published this Great Bible, which was really a combination of all the others with a lot of Tyndale in it. This Great Bible was called that because of its size. It was a very big Bible and these Bibles were chained in the churches because people wanted to read the Word of God so much they would have borrowed them if not stolen them. Not far from where I lived, in the ancient church at Mitton in the Ribble Valley in Lancashire, northwest England, there is one of these chained Bibles still there with its chains.

The Great Bible was the Bible which was also known as the Treacle Bible. A lot of these old Bibles were known by strange names. This was called the Treacle Bible because the translation of Jeremiah 8.22, 'Is there no balm in Gilead; is there no physician there?' was rendered 'Is there no **treacle** in Gilead; is there no physician there?'. Really, the Reformation in England was through the people gathering together in the churches whenever they had a spare moment, someone climbing up to the chained Bible, reading it aloud, hundreds of people listening, God the Spirit sealing it home on their hearts. On the Continent it was individual people—Luther, Zwingli, Calvin. But in England it was not so much any person, but the Bible.

There were all these Bibles appearing. I suppose the one you have heard of most of all is the Breeches Bible. Some of you have been talking to me recently, saying there is an old farmer in Haynes, Bedfordshire, who has a Breeches Bible. In one of the catalogues of second-hand Christian books for sale I received a few weeks ago, there was a Breeches Bible for

1. 'Nine-tenths of the Authorised Version's New Testament is Tyndale's. The same is true of the first half of the Old Testament, which is as far as he was able to get before he was executed outside Brussels in 1536' (David Daniell, William Tyndale: A Biography [New Haven, CT, USA: Yale University Press, 1994], p. 1),.

sale, for £3,000. The Breeches Bible was the famous 1560 Geneva Bible. Those who had fled from England to Geneva produced it, and the Geneva Bible—the Breeches Bible—was the favourite of the Reformers, the favourite of the Puritans, the favourite of Shakespeare. If you study Shakespeare at school, when he quotes from the Bible, he quotes from the Geneva.

Why was it called the Breeches Bible? Where we have in our Bibles in Genesis 3.7 that Adam and Eve ‘sewed fig leaves together, and made themselves aprons’, the Geneva Bible has, they ‘sewed fig leaves together, and made themselves **breeches**’. The Geneva was popular. It was very small, very cheap. It also had very, very striking notes, strongly Calvinistic, strongly antipopish.

A Brief Pause

Let me pause here. Some of you have asked me a question over the years. First of all the Bible, any Bible, had no chapters or verse early on. A Roman Catholic cardinal called Hugo in 1250 divided the Bible into chapters, and we still have those same chapters today. But it had no verses until 1551 when an Englishman, Sir Robert Stevens, divided the chapters into verses. We still have the same verses today. The italics we have first appeared in the Geneva Bible—the Breeches Bible—and the margin references did not appear until we had our own Authorised Version.

The Four Hundredth Anniversary

I suppose you are saying, Whatever has this to do with a four hundredth anniversary? Well, you have all heard of the famous Queen Elizabeth, the great Queen Elizabeth I and the day of Sir Francis Drake, Sir Walter Raleigh, the Spanish Armada and so on.

When she died she had no children—she was never married—and King James VI of Scotland became King James I of England. His being from Scotland, people thought they would get a lot of favours from him and a petition was put before him. In the end, four hundred years ago in 1604, the new king agreed to meet a number of ministers at Hampton Court Palace. I think many of you, if not most of you, have been there. I remember at one time we had two or three of our Sabbath School outings to Hampton Court Palace. I remember some of our children getting lost in the wellknown Hampton Court Maze, and I remember a lot of you who are now older going to see the vine.

In former days Hampton Court was one of the royal palaces. Buckingham Palace had not appeared then. The king met these ministers and the most important thing they decided was that they would have just one version of the Bible which would be the authentic one instead of these different Bibles which were still appearing— Coverdale’s, Matthew’s, the Great Bible, the Geneva, and various other ones. So the king agreed and there was this royal appointment that there was going to be just one Bible.

The Learned Men

Now what happened? Fifty-four of the most learned Hebrew and Greek scholars in England were chosen to do the translation, to prepare it. But they did not just start with a blank page. They had Tyndale and they relied heavily on Tyndale. You will find if you compare Tyndale and our Bible that from 1604 they followed Tyndale very, very closely indeed. It was not until 1611 that this Bible appeared. In America they always called it the King James Bible. Most Bibles still have a little

piece right at the front, a dedication of the translators to King James. In Great Britain we call it the Authorised Version.

One thing most men and women, girls and boys, have never understood, is that on the front page you will find in all your Bibles, whether they are big or little, the words 'Appointed to be read in churches'. Most people think that this means that the king authorised it, it was permitted, it was allowed to be read in churches. But the meaning was completely different. It had to be prepared in such a way, it had to be set out, it had to be arranged, so that it would be very easy, very suitable to read in churches.

Well, you have these fifty-four very learned men. I understand Hebrew is a dreadfully difficult language. These fifty-four men were some of the greatest Hebrew and Greek scholars our country has ever known. They were all different and had all kinds of different views, but every one of them was completely committed to the infallibility and inspiration of Scripture. They wanted to produce an excellent version of the Bible.

They were divided into six different groups. Two met in London at Westminster; two of them met in Cambridge; two of them met in Oxford, I rather think at Corpus Christi College, Oxford. So, in the end, after seven years laboriously comparing, recomparing and discussing, our wonderful version of the Bible appeared in 1611. For years up till recent times this was *the* Bible. Everyone thought of it just as *the* Bible.

The Authorised Version

Interestingly, apart from anything to do with religion, the Authorised Version has fashioned our English language more than any other book. So many of the

expressions we use continually, day by day, come from the Authorised Version of the Bible. All kinds of people use them, ungodly people, atheists, but they are all from the Bible. Things like: a thorn in the flesh, the powers that be, a fly in the ointment. [The Society plans to publish an article about these in a later *Quarterly Record*.] Our English language is very, very much moulded by our Bible.

One of the sad things today is that instead of people referring to *the* Bible as they did years ago, as they still did when I was a boy, as most people still did when I came to Bethel as Pastor, now there are all kinds of versions and more and more coming out year by year. What is the fault with these new versions? Two things: It seems that first of all most of them are based on doubtful manuscripts; but secondly, many of the modern translators use what they call 'dynamic equivalence', which means they try to capture the thoughts behind the words rather than translating the words themselves. Our version of the Bible is a strict translation, word for word from the best manuscripts in keeping with what was inspired by the Spirit of God.

You remember that Queen Victoria was once asked by an African prince, 'What is the secret of England's greatness?'. To his amazement, she took up a Bible, and it was the Authorised Version, of course. She said, 'This is the secret of England's greatness'.

'Search the Scriptures'

Now I would like you all to turn with me to John 5.39. These are the words of the Lord Jesus: 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me'. We are wonderfully favoured that we have a Bible in English, accurate, a true representation

of God's revelation, and there we can read the will, the purpose of God: why He created the world; who God is, Father, Son and Holy Ghost; what our need is as sinners; how we can escape hell, how we can get to heaven; there is a heaven; there is a hell; what is the way of salvation; why did Jesus come—all these things.

Now the Lord Jesus said, 'Search the scriptures'. What a terrible thing it is if we believe that this is God's holy, inspired Word and we do not read it! There are some people who will fight to the death for the Bible, the Authorised Version being God's holy, infallible Book, but they do not read it. There are some ungodly, militant self-styled Protestants who would fight, literally fight, that the Bible is God's holy, infallible Word. But they do not read it; they do not want to read it.

'Search the scriptures'. I hope you girls and boys read a little piece from your Bible

every morning or every night, or both. Read it slowly and pray that God will help you to understand it. 'Open thou mine eyes, that I may behold wondrous things out of thy law' (Psalm 119.18). Especially pray to find salvation there, to find Christ there.

A little girl was given a Bible once and she wrote at the front of it,

'Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And find the Saviour there.'

Now I pray that it might be like that with our girls and boys and older ones, too, each of us: may we 'love God's Holy Word, and find the Saviour there'.

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WE'D LOVE TO HEAR FROM YOU!

If Bible Witness Media Ministry (magazine, web radio, tracts, Wednesday Lunch Hour Bible Study, etc.) has been a blessing to you, bringing edification and spiritual growth, we would love to hear from you. Please send your testimonies to editor@biblewitness.com. It would be a great encouragement to those who labour in and support this ministry.

THE ACCURACY of the Authorised Version

MALCOLM H. WATTS
CHAIRMAN OF THE GENERAL COMMITTEE

The Trinitarian Bible Society does not believe the Authorised Version to be a perfect translation, only that it is the best available translation in the English language. There is therefore no need for us to answer every criticism of this version. However, some criticisms are ill-founded and unjustified and we believe such do require a detailed response.

■ ■ **Romans 5.11**

Critics maintain that 'atonement' is a mistranslation. The Greek word is *καταλλαγήν* (*katallagen*). While it could have been rendered 'reconciliation', the Authorised Version rendering is not summarily to be rejected. Professor W.G.T. Shedd comments: 'This important word is rendered "atonement", in the English version. At the time when the version was made, atonement = at-one-ment, or reconciliation'.¹ Furthermore, Shedd argues, with reference to Athenaeus, that the true meaning of the Greek word is 'satisfaction'; and he concludes: 'Through Christ, the believer "receives the atonement": namely, that expiation for sin which settles the difference between God and man. The result is reconciliation and harmony between the two parties.'²

Professor Moses Stuart of Andover confirms Shedd's first point, writing, 'The word means reconciliation; and such is the sense in which our English translators here used the word atonement (quasi at-one-ment)'.³

■ ■ **2 Thessalonians 3.5**

It is maintained that 'patient waiting for Christ' is a misrendering of the original. The Greek literally means 'the patience of Christ', and could mean 'the patience which Christ exercised' or, as in the Authorised Version, 'the patient waiting for Christ'. C.F. Hogg and W.E. Vine acknowledge that the latter is a possible interpretation.⁴ Calvin endorses that interpretation, although he does concede the expression might be otherwise understood. He says, 'I prefer to understand it as referring to the hope of ultimate redemption. For this is the only thing that sustains us in the warfare of the present life, that we wait for the Redeemer; and farther, this waiting requires faithful endurance amidst the continual exercises of the cross'.⁵ Certainly, this supports the rendering of the Authorised Version and is in accord with the emphasis in the two epistles (1 Thessalonians 1.10; 2.19; 3.13; 4.16,17; 5.23; 2 Thessalonians 1.10; 2.8).

■ ■ **Romans 1.3**

The phrase 'Jesus Christ our Lord' is said to be misplaced. In Scrivener's Greek Text it does indeed appear at the end of verse 4—'...resurrection from the dead of Jesus Christ our Lord'. The words between 'his Son' and 'the dead' were therefore regarded by the translators as a parenthesis. And surely the point is that the words are properly translated, although included *slightly earlier* for the sake of the sense and the right understanding of the two verses.

■ ■ **1 Peter 1.2**

The objection here is taken to the position of 'elect'. It is true that, in the Greek, this word appears in the first verse—'elect strangers'—and the epistle then proceeds 'Bithynia, according to the foreknowledge of God the Father...'. The point is, however, that the word 'elect' begins *Peter's description of his readers*. The translators obviously believed (and rightly so, in our opinion) that the verbal adjective 'elect' governs the words which follow in the second verse ('according to the foreknowledge of God the Father'). If it doesn't, then what does? Dr. E.H. Plumptre concludes, 'The word "elect" or "chosen" belongs, as already stated, to verse 1, but the English sufficiently represents the meaning of the Greek'.⁶

■ ■ **Matthew 27.44**

Exception is taken to the words 'cast the same in his teeth'. The word used here is ὀνειδίζων (*oneidizon*) which means to 'reproach' or 'to heap insults upon'. If we look at the original, it literally reads, 'And with the same thing also the thieves who were crucified together with him reproached him'. The Authorised Version (which follows Tyndale, Coverdale and the Geneva) understands 'reproached', quite

correctly, as 'cast on him reproaches'. The Greek words το αὐτο (*to auto*), translated 'the same', indicate that 'something' was actually thrown—and the concluding word αὐτῶ (*auto*) indicates that it was thrown 'at him' (this being the indirect object of the verb). This is why the Authorised Version chooses to translate the verb—in this somewhat surprisingly accurate manner, although it is not widely used in English today—'cast the same in his teeth'.

Regarding Matthew 27.44, we may note Dr. James Morison's comment: 'An exceedingly graphic translation'.⁷

■ ■ **Mark 2.3**

'Paralytic' is reckoned to be a better translation than 'sick of the palsy'. The problem is that the term 'paralytic' is the modern definition of a person with palsy. Dr. J.A. Alexander says of it, 'a word now in common use, but not at the date of our translation'.⁸ But leaving aside that fact, if 'palsy' means 'paralysis' (which it does), then we can surely assume that one 'sick of the palsy' is actually a 'paralytic'. Given that there was no such word in common use in the 17th century, the Authorised Version has an excellent rendering of the Greek word.

■ ■ **Romans 3.4**

The exclamation 'God forbid' is considered far too free a translation. The Greek literally means, 'May it not be!' but since it is an exclamation of abhorrence, some scholars, like Professor John Murray, have defended the AV rendering. Murray writes, 'It really needs the force of the expression given in our version "God forbid"'. In a footnote, Murray says, '*me genoito* corresponds to a Hebrew expression and actually occurs in the LXX of Gen 44:7;17; Josh 22:29; 24:16; 1 Kgs 21:3. The Hebrew expression is

sometimes used with names for God (1 Sam 24:6—“The Lord forbid that I should do this thing unto my master”. See also: 26:11; 1 Kgs 21:3; 1 Chron 11:19; Job 34:10). He concludes: ‘Hence our English expression “God forbid” has biblical precedent. The Greek *me genoito*, indicating the recoil of abhorrence, needs the strength of this English rendering derived from the Hebrew’.⁹

■ **Matthew 8.31**

Here, and elsewhere, the word for ‘demons’ is said to be mistranslated ‘devils’. In the New Testament, ‘devil’ appears some thirty-five times, and literally means ‘slanderer’ or ‘one who trips us’. The Greek word, which could be translated ‘demon’, and which denotes ‘an evil spiritual being’, also occurs a number of times in the original—and it occurs in its verbal form, ‘demonised’ or ‘possessed of devils’. It is often maintained that there is one ‘devil’, but many demons, or inferior spirits, subject to him. Hence the devil is called ‘the prince of the devils’ (literally, ‘demons’) (Matthew 12.24). But this very title suggests that ‘demons’ are *‘the same in nature with one another, also the same with their prince’*.¹⁰ Conceivably, then, it is quite acceptable to speak of ‘the Devil’ and also of ‘(lesser) devils’—which is what the Authorised Version appears to do. In fact, it is perhaps worth noting that the word ‘demon’ does not appear anywhere in that version.

■ **Revelation 4.6ff.**

‘Beasts’ is considered to be a most unsuitable translation for ‘living beings’ or ‘living creatures’ (Revelation 4.6ff). In the Authorised Version, ‘beast’ appears as a general word for *creatures other than man*. The Greek word translated ‘beasts’ in the book of Revelation could certainly have been translated ‘living beings’— and perhaps it would have been better so

translated (in keeping with Ezekiel chapters 1, 3 and 10); but it should be noticed that the term ‘beast’ is used in reference to forms resembling ‘a lion’, ‘a (bull) calf’, etc.: creatures that have mighty power (as the protectors of the throne of God), and that are meant to strike all observers—and readers—with real and deep fear.

■ **Matthew 3.11; Mark 1.8**

It is argued that ‘with water’, in reference to baptism, is a mistake and inconsistent with ‘in Jordan’ mentioned elsewhere. Now, Greek prepositions are notoriously difficult, because often they can be translated in many different ways. The Greek preposition ἐν (*en*) properly signifies ‘in’, and that is how it could have been rendered (which rendering would have no doubt pleased some); but, in all fairness, it must be said that, in Greek, this preposition (*en*) followed by the dative case (ὕδατι, *hudati*) can signify the instrument. Here are just two examples: ‘almost all things are by the law purged with blood’ (ἐν αἵματι, *en haimati*) (Hebrews 9.22); and ‘the high priest entereth into the holy place every year with blood’ (ἐν αἵματι, *en haimati*) (Hebrews 9.25). Given this indisputable fact, no-one can say that the Authorised Version’s rendering (in Matthew 3.11 and Mark 1.8) is a mistranslation, although some might have preferred the other rendering.

■ **Matthew 6.10**

The point made is that this verse should read ‘thy will be done on earth’, rather than ‘in earth’. The Greek preposition here is ἐπι (*epi*), literally ‘upon’; but, again, it is a preposition which can be variously translated, and when followed by the genitive, it can often mean ‘in’, as the following examples show: ‘Archelaus did reign in [*epi*] Judæa’ (Matthew 2.22); ‘in [*epi*] their hands they shall bear thee

up' (Matthew 4.6); 'from whence can a man satisfy these men with bread here in [*epi*] the wilderness?' (Mark 8.4); 'there shall be two *men* in [*epi*] one bed' (Luke 17.34); and 'by him were all things created, that are in heaven, and that are in [*epi*] earth' (Colossians 1.16).

■ 1 Thessalonians 4.14

'Sleep in Jesus', some say, should properly be translated 'sleep through Jesus'. Here the preposition is $\delta\iota\alpha$ [*dia*], usually 'through', but consider the following: 'build it in [*dia*] three days' (Matthew 26.61); 'a vision appeared to Paul in [*dia*] the night' (Acts 16.9); 'I have written a letter unto you in [*dia*] few words' (Hebrews 13.22). If this is allowed, it will express the same truth as in 1 Corinthians 15.18 (although there it is with a different preposition)—'they also which are fallen asleep in Christ'. However, if 'through' is still preferred, it will simply mean, as Dr. Barnes observes, that 'his death and resurrection are the cause of the quiet and calm repose'.¹¹

■ 2 Peter 1.1

It is maintained that this phrase should read 'in' and not 'through the righteousness of God and our Saviour Jesus Christ'. The preposition is indeed $\epsilon\nu$ (*en*—literally, in), and if so translated (as by Wycliffe and Tyndale) it will be similar to 'faith in his blood' (Romans 3.25). But if 'through' be maintained—as in 'sanctify them through [*en*] thy truth' (John 17.17); 'preached through [*en*] Jesus the resurrection' (Acts 4.2); 'consolation and good hope through [*en*] grace' (2 Thessalonians 2.16); and 'grace and peace be multiplied unto you through [*en*] the knowledge of God, and of Jesus our Lord' (2 Peter 1.2)—then, as Alexander Nisbet rightly remarks, 'Faith... comes... through Christ's righteousness, which is, His doing and suffering to purchase it,

and other saving graces for us'.¹² A slightly different understanding is supplied by Dr. John Lillie, who says, 'it may indeed be said that faith is "through" this righteousness, inasmuch as, had there been no such righteousness, there could have been no revelation of it, and consequently no faith'.¹³

■ Luke 9.58

Fault is found on account of the omission of the definite articles in the expression 'foxes and birds'. The omission of the definite article in these two cases is a very small matter, especially as particular 'foxes' or 'birds' are not intended. A stronger case could be made for an improvement in **Luke 18.13** – 'God be merciful to me a sinner' (literally, 'the sinner'), as the publican *may* have thought of himself as the sinner above all others (cf. 1 Timothy 1.15). But this is *not at all certain*. Dean Alford says, 'There may be a stress on to (the Greek article) before *hamartolo*, "me the sinner". But see *reff.*, where, as probably here, the art. is generic. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer... The *to* (the article) rather implies, not comparison with others, but self-abasement: "sinner that I am"'.¹⁴ As for **John 3.10**, in the Greek it does indeed read, 'Art thou **the** master of Israel, and knowest not these things?' It is suggested that there is a contrast with verse 2, 'a teacher come from God', but this is not a view generally endorsed. Indeed, I cannot find it mentioned by any Commentator. '**The** master of Israel' just may suggest that Nicodemus held some special, high position; but, interestingly, Alford, in his *Greek Testament*, defends the Authorised Version's rendering here—'a master'—and on the grounds that 'the article is inserted as required by *tou* before *Israel*, which is expressed as giving a solemnity to *Isr.* as the

people of God'. As an alternative reason for this rendering, he asks this question: 'Is it possible that "the master" may merely be meant as "one of the masters"?' He then concludes by saying, 'I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning'.¹⁵ I quote Alford here, not to suggest that he is necessarily correct in his interpretation, but to show that some Greek scholars (and Alford was recognised as eminent in this discipline) support the omission of the article in the translation because its inclusion would give an emphasis not intended. The conclusion must be that criticism of the Authorised Version at this point is quite unjustified.

■ 2 Corinthians 5.14

'If one died for all, then all died' is regarded as more in accord with the original than the Authorised Version, 'if one died for all, then were all dead'. Dr. Charles Hodge states that the verse has been 'variously explained'. One view (Beza's and others') is that it means: 'if one died for all, then were all subject to death', while another view (favoured by Hodge, and supported by the use of the aorist) is that 'the death of one was the death of all... The death of Christ was legally and effectively the death of his people'.¹⁶ This is perhaps more a matter of interpretation than translation. The rendering in the Authorised Version could conceivably support both of these views, the point being 'if Christ died for all, then all those were dead for whom he died' (Dr. John Gill).¹⁷

The criticisms made do not, in any way, constitute a general and sustainable indictment of the Authorised Version. Indeed, on examination, they do not appear to be significant or even valid. The New King James Version, on the other

hand, is lamentably deficient, containing not only many departures from the Received Text, but also a great number of palpable translational errors. It is our firm belief that the Authorised Version retains its honourable place as the most noble, worthy and accurate translation of the Scriptures in the English language.

Endnotes:

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12. Alexander Nisbet, *An Exposition of 1 & 2 Peter* (Edinburgh, Scotland: The Banner of Truth Trust, 1982), p. 223.
13. John Lillie, D.D., *Lectures on the First and Second Epistles of Peter* (New York, NY, USA: Charles Scribner's Sons, 1869), p. 355.
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15. *Ibid.*, p. 716.
16. Charles Hodge, D.D., *A Commentary on the Second Epistle to the Corinthians* (London, England: The Banner of Truth Trust, 1963), p. 136.
17. John Gill, D.D., *An Exposition of the New Testament, 3 vols.* (London, England: Mathews & Leigh, 1809), 2.789.

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THE ATTACKS

on the Authority of Scripture

PAUL FERGUSON

The Bible is God's infallible revelation of Himself to mankind. The Scripture makes it very clear that its every Word is essential. All of our doctrines, standards, convictions and practices are derived from the Scriptures. The doctrine of the Sufficiency of Scripture enables us to confidently appeal to these Words to determine all of our theological and doctrinal boundaries. God's revelation is authoritative, sufficient, and clear—and ultimately necessary for our existence (Job 23:12; Prov 29:18; Isa 46:10; Amos 8:11; Matt 5:17–18; 16:1–4; John 10:35; Rom 1; 2 Tim 3:15; Titus 1:2; Heb 6:13). The whole system of God's truth is set forth in the Holy Bible as God's inerrant, infallible and plenary Word. Even Peter acknowledged the supremacy of Scripture over his wonderful experiences with Christ in 2 Peter 1:16-18. Commentator Samuel Cox wrote, *"Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honour and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, 'we have something surer still in the prophetic word.' ... It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ."*

Rationalistic Modernism

Today, many a compromising church has accommodated themselves to rationalistic modernism to the point that they no longer hold absolute positions, save perhaps for religious pluralism and the Golden Rule. However, the advent of relativism especially in the textual issue is an insidious adversary, for it rejects the

real possibility of absolute truth, even if it promotes infinite forms of meaning. One apologist once described this pattern as the “treason of the intellectuals”.

Since the Word of God is our only effective offensive weapon, it would be wholly inconsistent with the character of God to send us out into battle with a sword that is not dependable and uncertain. The Word attests to Christ, and Christ attests to the Word—in fact Christ was the Word made flesh! All of Scripture was inspired by the Holy Spirit to set forth God’s unique system of truth and thus the system of truth is self-attesting. Robert Reymond shows how absolutely vital the Scriptures are, *“We must not forget that **the only reliable source of knowledge that we have of Christ is the Holy Scripture.** If the Scripture is erroneous anywhere, then we have no assurance that it is inerrantly truthful in what it teaches about him. And if we have no reliable information about him, then it is precarious indeed to worship the Christ of Scripture, since we may be entertaining an erroneous representation of Christ and thus may be committing idolatry. The only way to avoid this conclusion is to keep the Christ of Scripture and the Scripture itself in vital union with each other—the former the Giver of the latter—and to affirm that the latter is true because it was inspired by the former who is Truth itself (John 14:6).”*

Theologian John Murray makes it clear the desperate state of mankind without the Scriptures, *“Without Scripture we are excluded completely from the knowledge, faith, and fellowship of him who is the effulgence of the Father’s glory and the transcript of his being, as destitute of the Word of life as the disciples would have been if Jesus had not disclosed himself through his spoken word.... Our dependence upon Scripture is total. Without it we are bereft of revelatory Word from God, from the counsel of God ‘respecting all things necessary for his own glory, man’s salvation, faith and life.’... It is because we have not esteemed and prized the perfection of Scripture and its finality, that we have resorted to other techniques, expedients, and methods of dealing with the dilemma that confronts us all if we are alive to the needs of this hour ... let us also know that it is not the tradition of the past, not a precious heritage, and not the labours of the fathers, that are to serve this generation and this hour, but the Word of the living and abiding God deposited for us in Holy Scripture.”*

False World Views

As a consequence of the Fall, man is estranged from the God of Scripture, giving rise to many false world views that have arisen throughout history. Man's ability to think logically has been impaired *but not erased* by the Fall. The consequence of this is that often man's reasoning is flawed, and can even be logically valid but from the wrong premises. Therefore, it is foolish to make Holy Scripture subordinate or equal to human reasoning.

Throughout the Scriptures, we see perennial attacks by the devil and rebellious mankind on God's authority. The very first textual critical attack on God's Words came in Genesis when we are told a serpent who "was more subtil than any beast of the field which the LORD God had made" cast doubt by posing the question, "Yea, hath God said?" Satan's strategy makes use of doubt and cultivates it by attacking the certainty of God's Word and changing the truth, which is seen in his temptation of Eve (Gen 3) and of the Lord Jesus (Matt 4). It should also be noted that likewise, Eve herself was a critic by adding to the Words of God. Like our modern textual critics, Satan and Eve did what they wanted to do with God's Words.

The Bible is very clear that the Devil hates the Word of God. He utilized Rome to burn some copies, but his main attack was on the text itself. We are told that Satan questioned it, misquoted it, took it out of context, and attempted to get someone to doubt God's promises (Gen 3, Matt 4, and all of Job). The Apostle Paul warns of those who "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" as heading towards apostasy (Rom 1:25).

As a consequence, today, most professing Christians lack a coherent Biblical world view. Many set up a buffer zone between the parts of the Bible they accept and the parts they reject. The reality of objective truth is denied as the Post-modern Church turn to feelings and experiences in replacement for truth, and exchange world views as quickly as they try on new clothes. It is increasingly difficult to defend the true faith to a world and a Church that is unwilling to make any judgment concerning truth. We must, however, assert the infallibility of Scripture over the fallibility of human science and we must never allow the latter to drive our interpretation of the Biblical text. In other words, we are

not integrationists who accept such as synthesis. We cannot don God-denying glasses with the unbeliever and then try to point God out using them. As Douglas Wilson eloquently put it, *"The Bible meets no standard; the Bible is the standard. Conservative defenders of the Word too often act like the Bible is an exceptionally bright student, always acing every test we might devise for it. But the tests we devise are always skewed, and the very idea of testing here is deeply problematic. We have the whole classroom turned around. Our propeller heads in the back row – the scientists – were not enrolled in order to grade the teacher. And those in the second row – the textual critics – need to quit passing notes and listen some more. ... The Bible is not a grab bag of infallible truths, thoughtfully provided by God so that we could have an axiomatic starting point for our subsequently autonomous reasoning. The Scriptures are authoritative. We are men, with our breath in our nostrils. We are creatures with little pointy heads. Further, to complicate matters further, we are sinful creatures. We must be under a complete authority, full authority, exhaustive authority. The charge will of course be that we have embraced obscurantism. We are opposed to science, or health, or worse yet, to good food, wholesome air and bright sunshine. But we should remain content, whether the slander sticks or not. As creatures, we cannot function without an ultimate court of appeal. This is true of every man, believing or unbelieving, and the only choice we have is whether or not that ultimate court will be the Scriptures. But surely it should be considered odd when Christians deny that ultimate place to what God has told us."*

Our Only Defence

The great attack in the last days is on the existence of God by atheists, and the authority of Scripture by textual critics. There is a need to build a Biblical defence to these assaults using the Biblical presuppositional approach through the "spectacles of Scripture". Our defence of the faith should have no different ultimate authority than our method of expounding the faith. The Lordship of Christ demands we articulate and practise a Christian apologetic, Bibliology, art, science and music. In doing so, we need to honour God's Words above the words of any man. We trust His promises and wisdom above that of any man.

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THE PERFECT WORD

RICHARD M TIU

God said His words are perfect
We affirm this with all our heart
Those who see some mistakes in it
We're sad to see them depart

He promised not a jot nor tittle
Can ever fade away
His word forever settled in heaven
Thus perfect it will stay

Dismissing this as ridiculous
They say it's been corrupted
O' ye men of little faith
When will ye be convicted?

Now this I find very funny
That people should argue
Against the living God they profess to believe
And find Him no more true

What nerve of men to speak up
Accusing God a liar
Whatever happened to reverence and godly fear?
Towards Him who's a consuming fire?

When on that day you'll stand before Him
Will you O' man not dread?
As you expect Him to reward
You'll face His wrath instead!

See then that ye refuse not him that speaketh
"Heaven and earth shall pass away..."
For He didn't stop there and so continued
"...but my words shall not pass away."

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18).



THE
HOLY
BIBLE,

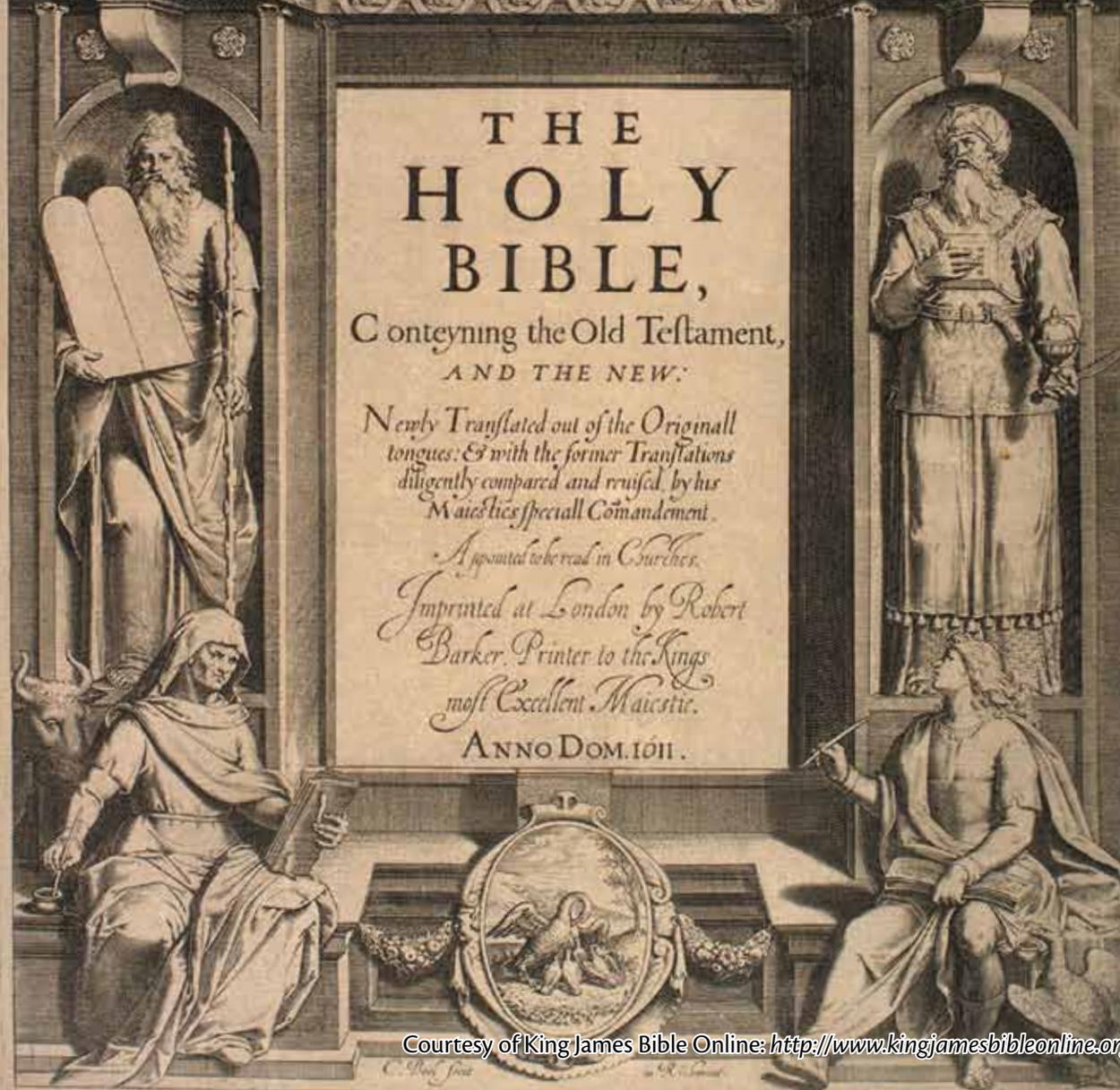
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year*

A decorative flourish in a golden-yellow color, featuring a central swirl and three leaf-like shapes extending to the right.

of Bible Witness

(2001 - 2011)

Reaching Out to the World

Through the Bible Witness Media Ministry

*A testimony of BWMM by Eld Mah Chin Kwang,
an elder of Gethsemane Bible-Presbyterian Church*

That the Bible Witness Media Ministry (BWMM) of Gethsemane Bible-Presbyterian Church has been in existence for 10 years is reason enough for satisfaction and joy. That the BWMM has even expanded its ministry in several areas and this despite the withdrawal of support from certain quarters because of our unwavering stand on the VPP doctrine is altogether amazing. Indeed, "HITHERTO HATH THE LORD helped us" (1 Sam 7:12), for which we bless His holy name. The Lord has certainly been gracious to the BWMM. May He receive all the honour and glory due to Him as we commemorate the 10th anniversary of the BWMM.

Together with Pastor Koshy, many have served tirelessly, and not a few have given sacrificially for the cause of the BWMM. While they may not have looked for and received any reward from man for serving, we pray that the Lord Himself would be their reward. Surely, no greater satisfaction can they

have than to know that the fruits of their labour have been a blessing to many, not only within our shores but even extending beyond, to the far corners of the world.

The BWMM started with the publication of a humble quarterly magazine, the Bible Witness magazine. Right now it has increased the frequency of issuance to a bimonthly magazine. Each issue is centred on relevant themes. With its foundation on the unchangeable and infallible Word of God, and written by God's servants with a solid conviction and faith on God's Word, the Magazine has been a source of spiritual nourishment to many. We praise God for the testimonies received from brethren who have been blessed by the articles in the Magazine. We pray that the printed word will always remain as a blessing to Bible-believing brethren. The articles with accompanying questions have been used as materials for Bible classes and discussions groups. May God be pleased to turn some non-believers to

repentance and to edify His people through the Magazine.

Praise God for the vision given to Pastor and the able support of the BWMM team in harnessing technology to spread the Word. While the impact of the printed word through the Bible Witness Magazine is limited in reaching out to people in some ways, the launch of the Bible Witness Web Radio has been able to spread God's truth far and wide. Employing the capabilities and convenience of the Internet, the Web Radio is able to reach the hands and homes in far away lands every minute of every day. Through God's timely provision of financial gifts and brethren with God-given talents, the BWMM set up its own recording and computer facilities to broadcast the Web Radio programmes. It was certainly a joyful day on January 1, 2007 when members and friends tuned in to listen to the Bible Witness Web Radio's first broadcast! Praise God for each one who continues

to serve in planning the programme, sourcing for materials, and for brethren who gladly availed themselves for recording, editing and uploading these materials for transmission.

Besides the web radio broadcast that offers a variety of programmes that are available 24/7, one could also download daily morning and evening devotions and other programmes on demand. To meet the needs of some brethren who may not be able to attend Gethsemane B-P Church's English worship service, this is broadcast live every Sunday morning. May all who are ill, travelling or living in other

countries take advantage of this live broadcast to be with the brethren in spirit though not in person in worshipping the Lord each Lord's Day. Videos of the Sunday sermons are also available for viewing at any time as soon as they are uploaded to the website.

The BWMM also operates a small Book Room in the heart of Chinatown. While it stocks some Bibles and other Christian materials for sale, it was set up with the primary purpose of encouraging Christians and non-Christians alike to use the Book Room for reading Christian books and magazines. The place is also often used for Bible Studies

and Christian Fellowship meetings.

10 years is a significant milestone. The Lord has indeed been good and merciful to all who serve in the BWMM. May He continue to provide through His people so that the BWMM will extend its capabilities even wider to bring more lost souls to Him and that more believers would be built up in their faith. As the Lord tarries, we pray that in the next significant anniversary of the BWMM we would be able to praise God for greater things that He has done for us. May all glory go to Him.



From L to R: Lok Kwok Wah, Eric Delina, John Peh, Melissa Mah, Ruth Low, Kenneth Wong, Rev Dr Prabhudas Koshy, Richard Tiu.

BIBLE WITNESS MEDIA MINISTRY STAFF

Salutations & Testimonies

from around the world

*Excerpts from letters received on the occasion of
the 10th anniversary of Bible Witness Media Ministry*

Dr S. H. Tow



Senior Pastor, Calvary Pandan B-P Church, Singapore

Bible Witness fulfilling Great Commission: Our Lord's parting words to the disciples were, "... ye shall be witnesses unto me ...unto the uttermost part of the earth" (Acts 1:8). The Bible Witness Media Ministry, by the printed page and web radio, fulfils our Lord's command for this day and age, as we see the "day of the Lord" approaching. God bless the ministry of Bible Witness.

Bishop Dr M. K. Koshy



St Thomas Evangelical Church of India, Kerala, India

I am truly glad to learn that the Bible Witness Media Ministry is celebrating its 10th anniversary. I rejoice with all of you in the BWMM and thank God for His mercies upon your effort in spreading the truth of God's Word all over the world.

I am a regular reader of the Bible Witness magazine and a listener to your web radio. I appreciate very much the articles in the magazine and the messages and songs on the web radio. The articles in the Bible Witness magazine are eye-openers to the deeper truths of the Bible, very educative and helpful in the building up of a matured Christian life. I also would like to commend you for your thoroughly biblical and uncompromising stance, exposing the apostasies of our time which plague the Christian world.

I am sure many around the world are blessed through BWMM. As you enter a new decade, may the good Lord bless you more abundantly and richly to continue your worldwide ministry.

My hearty congratulations to the BWMM and to Pastor Dr Prabhudas Koshy and the team who are involved in this ministry for the glory of God.

Eld Alan Choy



Elder, Gethsemane B-P Church, Singapore

It is our pleasure to recall the goodness of the Lord to BWMM. I remember the humble beginnings of Gethsemane B-P Church's effort in producing a Christian magazine. It was a black-and-white photocopy. Today, it is a coloured publication with excellent articles from many writers, distributed freely to many around the world. In Gethsemane, we have made good use of it as a Bible study aid in our Adults' Bible Class on Sundays. I pray that many will read and study it and grow in the knowledge and grace of our Lord Jesus Christ.

Moreover, Bible Witness Web Radio has given me an opportunity to serve the Lord, for which I am thankful to Him. God is also to be praised for raising several full-time workers in this ministry, who labour tirelessly to keep the web radio broadcast interesting with biblical

programmes, 24 hours every day. It has been a joy listening to our children singing over the web radio too.

At this time, I praise the Lord for brethren who render their generous financial support to this ministry. May the Lord richly bless them. In these last days, the Lord providentially uses this ministry of our small and humble church to proclaim His truth globally through the printed, digital and Internet media.

Rev Dr Jeffrey Khoo 

*Pastor, True Life B-P Church
Principal, Far Eastern Bible College, Singapore*

Praise the Lord for the 10th anniversary of the Bible Witness Media Ministry. The publishing ministry has a biblical mandate: "The Lord gave the word: great was the company of those that published it" (Psalm 68:11). Through your magazine, web radio and bookroom ministries, you have reached out to thousands with the good news of Jesus Christ and the good counsel of His forever infallible and inerrant Word. May the Lord continue to use the BWMM to send out His light and His truth to a world in great need of salvation until Jesus comes again.

Rev Koa Keng Woo 

Pastor, Muar B-P Church, Johor, Malaysia

My congratulations to the BWMM, a ministry of the Gethsemane B-P Church, on the occasion of its 10th anniversary.

Numerous spiritual magazines and periodicals have been published in various languages and they appear to be all right, but in fact, many are written by people who claimed to be theologians, pastors or perhaps church leaders or laymen, who would not believe that the Bible is inerrant, infallible and preserved by God the Almighty. This is extremely dangerous as the sheep are not only fed with grass but also with poison ivy, which will kill their spiritual life eventually. But the Bible Witness magazine is different. Those who wrote for it are people who fully trust that the Bible is inerrant, infallible and preserved so that the sheep are fed with pure fresh grass.

The four churches that I minister to are constantly reading your Bible Witness magazine and have been very much enlightened. I assure you that they will not miss reading your Bible Witness magazine a single time. It is a periodical that God is using to teach His people sound doctrines.

Rev Dr Quek Suan Yew 

Pastor, Calvary Pandan B-P Church, Singapore

All praise and thanks to God for sustaining the BWMM these ten blessed years. God-honouring literature for the blessing of God's people in these last days is few and far between. It is rarer than precious diamonds, especially with the Ecumenical Movement encroaching on every Christian ministry. Many Christian journals that used to defend God's truth unequivocally have capitulated and now lie as casualties in the sands of time. Furthermore, it is sad to note that some of these journals have even become citadels of Satan to surreptitiously promote doctrines of devils when once they were first founded for the defence of the faith to expose evil doctrines. Thank God that in this age of high technology, the Christian literature can be sent to far corners of the world where missionaries have not gone.

May God continue to bless the ministry of the Bible Witness for His glory. May all who read the Bible Witness magazine be blessed with the truth of God's Word. Proverbs 3:1-4.

Rev Lee Kim Shong 
Pastor, Calvary Jaya B-P Fellowship, Malaysia

We thank the Lord for raising this multimedia ministry to reach out to many people. It is not enough to listen to Sunday preaching in the church. Believers and enquirers of the Christian faith and practice have benefited from these ministries. Our faith is strengthened through continuous reading of God-honouring articles and hearing godly teaching.

May the Lord continue to strengthen your ministries. These ministries are vital to combat the onslaught of the adversary through the printed pages and the Internet.

Rev Wee Eng Moh 
Pastor, Berith B-P Church, Singapore

Thank God for your labour of love in this vital media ministry. Bible Witness literature, together with the audio broadcasts, have reached out to countless people. Indeed, this outreach has been a blessing to many believers, not just locally, but all over the world. The well-written articles on sound doctrinal issues and practical Christian living in the Bible Witness magazine have encouraged everyone who reads it.

Keep up the good work of grace. May the Lord continue to strengthen you as you press on faithfully for His glory.

Rev Errol D. Stone 
Pastor, Faith Presbyterian Church-Perth, Australia

We give thanks to our Almighty God for the continuing growth of BWMM. God has used it to inform, encourage, challenge and counsel His children and to present the Gospel of salvation to those who know not Jesus Christ.

At Faith Presbyterian Church—Perth, we look forward to each issue of the edifying Bible Witness magazine. The folk in the church also enjoy the Bible Witness Web Radio programmes which have been especially precious to those who are unable to attend worship for reasons of sickness or, even at times, when distanced from a faithful church due to their travels throughout the country, interstate or overseas. May the Lord continue to bless the Bible Witness Media Ministry and use it in a mighty way to enhance the extension of His kingdom. 1 Corinthians 1:17-21. All glory to God for those who have been drawn to God and closer to God through the years of faithful service of the Bible Witness Media Ministry.

Rev Reggor B. Galarpe 
Pastor, Gethsemane B-P Church, Cebu City, The Philippines

In a time when many would rather be quiet or stay neutral, the Bible Witness magazine took a stand and featured topics on the preservation of God's Word, biblical separation, new evangelicalism errors and other issues in the defence of the Christian faith.

I remember sometime in 2002 (or early 2003) when some churches started to decline receiving copies of the Bible Witness magazine because of its strong stand for the Word of God. Some people took it to mean a decrease in circulation (and subscription too!) and if not, a slow death for the Bible Witness. But just when man thought it evil, God meant it for good. Since then, the Bible Witness magazine continues to be published and even flourished with an

increase in its distribution to churches and individuals outside Singapore. Yes, despite its high operational expenses, it has never failed to come off the press and to be distributed (free of charge) to churches in the third-world countries, including all the Gethsemane BPC mission churches here in the Philippines. God is faithful to provide every need!

From Bible Witness Literature Ministry, it came to be known as Bible Witness Media Ministry as the work later includes producing Christian CDs and DVDs. Besides, in 2007, it blazed the trail in the Gospel ministry through the Internet. With the round-the-clock broadcast of the Bible Witness Web Radio (BWWR), people all over the world can have access to Gospel messages and sermons, Christian hymns and choruses, and other God-honouring resources for personal edification. This proves true to its motto: "Spreading the Gospel throughout the world, and edifying the body of believers." In all these, I can only say, "This is the LORD'S doing!" All glory and honour be unto Him!

On the occasion of your 10th anniversary, I would like to commend Pastor and all the full-time staff for all your untiring labours in the ministry. On behalf of Gethsemane BPC (Cebu), I want to say this, "We are greatly blessed by your ministry. Press on!" 1 Corinthians 15:58.

Rev Ephrem Chiracho 

Pastor, Gethsemane B-P Church of Ethiopia, Addis Ababa, Ethiopia

Congratulations on the occasion of the tenth anniversary of the magazine. Personally, I have been blessed by the biblical and practical messages that have been published in this magazine. May the faithful God continue to use this ministry to touch and change many lives for the glory of Christ. Have a blessed anniversary.

Dr Paul S. Ferguson 

Pastor Designate, Calvary Tengah B-P Church, Singapore

As the New Testament Church of Jesus Christ, we are called to: (1) Believe the Word of God; (2) Defend the Word of God; (3) Preach the Word of God; and (4) Live the Word of God. The Bible Witness Media Ministry for the last ten years has been fully engaged in doing just that. We give thanks to our Almighty God for how He has used this faithful ministry as an instrument of His Glory. May God richly bless the work of BWMM as you continue to engage in "holding forth the word of life" (Philippians 2:16).

Rev Tan Kian Sing 

Pastor, Berean B-P Church, Singapore

On this blessed anniversary of the BWMM of Gethsemane B-P Church, we rejoice with you on how the Lord has ordained and made possible this very important and needful ministry to bless Christians all over the world, to edify and encourage them with the truths of God's holy and perfect Word. Indeed, we in Berean B-P Church have benefited very much, especially from the publication of the Bible Witness magazine. Since 2007, we have been using the articles from the bimonthly magazine for our monthly church Bible Study. We pray the Lord will continue to bless this good work and that the Gospel of Jesus Christ may be preached in all the world through this witness. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Rev Hien Nguyen 

Pastor, Brisbane B-P Church, Brisbane, Australia

I really thank God for giving you the burden to start the Bible Witness magazine ten years ago to defend and promote God's divinely inspired and perfectly preserved Word. At that time, I was still a student at the Far Eastern Bible College in Singapore. It's such a great joy to read this magazine, each issue with a biblical theme written by faithful and Bible-believing men of God like my late Principal, Rev Dr Timothy Tow, and the like-minded FEBC lecturers.

Thank God also for helping you step by step to expand the BWMM with the addition of Bible Witness Web Radio to spread the Gospel throughout the world and to edify believers. Praise the Lord for such a faithful ministry in these last days of doubt, compromise, deception and apostasy.

Brisbane B-P Church has been indebted to BWMM and Gethsemane BPC for kindly sending the magazines to our brethren free of charge over the years; to help design our church logo; to design and format our church's Gospel tracts and the book *Amazing Grace*; and then to find and contact suitable printers for us (Dn Kwok Wah and Bro Kenneth Wong), which we greatly appreciate.

May our good and faithful God strengthen you, guide you, help you and richly bless you and the BWMM team while you are witnesses unto the Lord, His Word and His truth around the world. Acts 1:8.

Rev Dennis Kwok 

Pastor, Truth B-P Church, Singapore

The Session and members of Truth B-P Church rejoice with you on this happy occasion of BWMM's 10th anniversary. We have been particularly blessed by God through the many edifying articles of the Bible Witness magazine and biblical sermons broadcast on the Bible Witness Web Radio. We share your joy as you reflect on God's goodness and blessings in this important ministry over the past 10 years. Truly, the Lord has prospered your labour of love. May He continue to do so in the days to come as He wills. 1 Corinthians 15:58. Amen.

Rev Biak Lawm Thang 

Pastor, First B-P Church of Myanmar, Yangon, Myanmar

Firstly, I would like to thank God for laying a burden in the heart of Rev Dr Prabhudas Koshy to start BWMM ten years ago. Now ten years have gone, and BWMM still stands strong and faithful in proclaiming the truths of God's Word. All praise to God.

It was during my studies at FEBC back in 2005-2008 that I came to be familiar with the Bible Witness magazine. Since then, it has continuously been a wonderful tool, which helps me in various ways. From time to time I use it as a significant help for my teaching, preaching and writing ministries. Friends to whom I give copies of the magazine also testify that they are blessed.

In particular, the magazine is a significant aid in our church's literature ministry. Since October 2010, our church started to publish a quarterly magazine "Christian Beacon" (in the Chin language), in which we follow the pattern of the Bible Witness magazine, that is, to focus on a particular subject in every issue. We find this method to be effective. Moreover, with the permission of the editor and due acknowledgment, we translate some relevant articles from the Bible Witness magazine for use in our magazine. This means that the Bible Witness

magazine ministers not only to people in Singapore and other countries, but also to the Chin people in Myanmar.

Rev Paul Cheng 
Pastor, Bethel B-P Church, Melbourne, Australia

On behalf of the Session and members of Bethel B-P Church, we send our heartiest congratulations to you on this 10th Anniversary of the Bible Witness Media Ministry. Sustaining such a fundamental Christian ministry is certainly an uphill task, and committing to such a task for ten years is no simple feat, especially when the ecumenical voice and the doctrinal compromises of the world are so strong.

Indeed, we acknowledge that this ministry has grown out of a desire to see a God-centred, Christ-honouring and Bible-based Christian literature and web radio being made available for the edification of Christians. Our leaders and members have been greatly blessed by this ministry. God has blessed BWMM with a team of committed workers, many of whom have given their time and effort, and have laboured sacrificially in the work of the Lord.

It is our humble prayer that the Lord will continue to pour down His richest blessings on you as you remain in your commitment both to proclaim the Gospel and to defend the historic Christian faith till Christ returns. Philippians 1:6.

Bro Edsel Locot 
Missionary-in-Charge, Gethsemane B-P Mission Church, Bohol, The Philippines

Indeed the Lord has been so faithful in providing the needs of the Bible Witness Media Ministry as well as in leading and guiding Pastor Koshy and the BWMM team for the last 10 years.

I want to thank you all for always sending me some copies of the magazine. It is very useful as they are full of biblical teachings and sound doctrines for my edification as well as for the members and worshippers of the mission church. All glory to God.

Bro Dominino dela Cruz Jr 
*Missionary-in-Charge, Gethsemane B-P Mission Church,
Bogo & San Antonio, The Philippines*

I thank the Lord for the Bible Witness Media Ministry of Gethsemane B-P Church, Singapore. From the inception of the Lord's work in Bogo until now, the Bible Witness magazine has been a blessing to me in many ways. Of course, the blessings that I have gained from the Bible Witness magazine would surely flow to my congregations.

Praise the Lord that on many occasions, my soul was warmed, encouraged and strengthened by the writings of godly men in the Bible Witness magazine.

The Bible Witness magazine has also become my tool in the preparation of my sermons. In fact, when I wrote a series of sermons based on the Ten Commandments, the two issues of the Bible Witness magazine on the Ten Commandments had helped me a lot. When I preached on tithing, this subject in the Bible Witness magazine had given me much insight, which enabled me to preach well on this particular topic.

Occasionally, the topics of the Bible Witness magazine are so appropriate to the needs of my congregation. So when this happens, I quote that article and print it in my church bulletin for the edification and learning of the congregation.

I have also used the Bible Witness magazine to evangelize educated and devout Roman Catholics who do not want to engage in conversation regarding the truth of God's Word. So what I do is just to give them copies of the Bible Witness magazine with a prayer that the Lord will use the printed articles to touch their hearts and bring them to the saving knowledge of the Lord Jesus Christ.

May our good Lord continue to sustain the Bible Witness Media Ministry, which has blessed the souls of many.

Bro Philip Cherian



Librarian, Jubilee Memorial Bible College, Chennai, India

My acquaintance with the Bible Witness magazine began when I joined the Far Eastern Bible College for my theological education and attended the worship service at Gethsemane B-P Church. Since then, I have been a constant beneficiary of this ministry.

A few things come to my mind regarding the magazine. Firstly, its beautiful name. The title of the magazine denotes the purpose of the magazine - the word "Bible" shows that this magazine is based on the Scripture, which is the word of God and "Witness" communicates the fact that it is a ministry of bearing witness for the truth. The magazine has been true to its name for the past ten years.

Gethsemane B-P Church gives much importance to this ministry. It is God who has given them the burden to promote His truth to the world through the printed word. Hence, the Bible Witness magazine is sent to many countries free of charge. Personally, I am thankful to God for enriching our souls and extending His kingdom through this ministry.

I wish and pray that the ministry of Bible Witness magazine will continue to equip many people in the Word. Do continue the good work.

Bro Nelson Were



Lecturer, Bomet Bible Institute, Bomet, Kenya

Praise and glory be to God for the ministries of the Gethsemane B-P Church. I remember receiving the first publication of the Bible Witness magazine as a student at the Far Eastern Bible College in Singapore. It was also at that time that we asked Rev Koshy if our pastors in Kenya (and especially my father) would be able to receive the magazine. That request was honoured and even now, 10 years later, it is still being honoured. And for that we praise and thank the LORD.

We thank God for the faithfulness of the BWMM in serving the pastors and ministries here in Kenya. On returning to Kenya, God opened a door of service for me with the Bomet Bible Institute at Bomet and with the churches here. We thank God that the Bible Witness Media Ministry sent us a shipment of past copies of the Bible Witness magazine which by the grace of God led to the founding of church libraries in the churches we were serving in and the members have been greatly blessed in having access to biblical materials based on the different topics addressed by the contributors. So the articles that are both theological and practical in nature have indeed been a great supplement to the pulpit ministry. We thank God that it has been an avenue of growth in grace and in the knowledge of our Lord Jesus Christ in Bomet, Kenya. May the LORD sustain and use this ministry continually for His glory. Amen.

Bro Engida Tefera



Preacher, Gethsemane Bible-Presbyterian Church of Ethiopia, Addis Ababa, Ethiopia

I praise God for the many encouraging articles in the Bible Witness magazine. It has been a great spiritual blessing to me for almost 6 years now. I thank God that He has opened this door for Gethsemane BPC of Singapore to serve God's people around the world through Bible Witness. "For a great door and effectual is opened unto me" (1 Corinthians 16:9).

I had the chance to read some Christian magazines besides Bible Witness, but many of them lack focus on God's Word. Some of them dedicate their pages for business advertisements. But Bible Witness magazine has nothing of that sort. It is always fully dedicated to spreading the true doctrines of His Word. The articles show me that the writers are led by the Holy Spirit, for their main purpose is to glorify God. I am glad that Bible Witness magazine promotes fundamental, reformed theology, which has incredibly impacted my life and ministry. I pray that the Lord may continue to bless your ministry and many will be encouraged to continue to hold to sound doctrine.

Annie Ho



Member, Gethsemane B-P Church, Singapore

I am very much encouraged by how the LORD has graciously provided for a small church like ours, to set up the first fundamental, Christian Internet radio broadcast in Singapore. In this respect, I want to thank the LORD for giving our Pastor Koshy the vision and passion to launch a godly web radio broadcast from Singapore. I also want to commend the tremendous effort and hard work of the full-time staff. In addition, I am grateful to the LORD for pastors, elders and preachers who have strengthened the hands of these labourers, not forgetting other brethren, young and old, who have rendered their voices and talents to glorify Christ through the web radio, BWWR. Surely, the maintenance of this ministry is not without much sweat and toil. However, the Lord is faithful and has neither forsaken His work nor His servants. It is the goodness of the Lord that has seen them through and preserved His work throughout these 10 years. I believe the BWMM has been a channel of blessings to many souls, near and far.

As a BWWR listener, I have always been well "fed" with such a good spread of spiritual "feast", i.e. the morning and evening devotions, sermon extracts, Meditations from Psalms, Pilgrim's Progress audio dramatization, godly Christian music, children's programme and the "Women of Virtue", a weekly programme for ladies.

As a busy homemaker, sometimes, I may not be able to tune in to the scheduled programmes but I thank God for the availability of "on-demand-downloads". It certainly serves as a vital stream of living water rejuvenating my parched and wearied soul throughout 24 hours and 7 days a week! In fact, I enjoy the ladies' segment where I have benefited much from the exhortations, discussions, testimonies, songs and question-and-answer sessions. Since there are so many delightful spiritual blessings to satisfy my spiritual "palate", how can I withhold them from my friends and loved ones (home and abroad)?

I am aware of a "famine" of God's Word in many churches today, and I believe that the BWWR is, in effect, an oasis in a vast spiritual desert. May many thirsty souls who tune in be "nourished" by the "rivers of living waters".

As the Gethsemane B-P Church celebrates her BWMM's 10th Anniversary, I would like to take this opportunity to thank God for many faithful brethren involved in this ministry. I pray the Lord will give you all, my beloved brethren, strength and good health to persevere in fulfilling the Lord's command: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). To God be the glory!

"A Caring Helper"

A real incident from the life of
Jonathan Goforth,
a Canadian missionary to China.

Bibliography: "Goforth of China" by Rosalind Goforth.
The stories are retold by Sis Ruth Low.
Illustrations by Sis Meilanie Ferreira.

Mr Goforth was getting old. He was now in his early seventies. His eyes, particularly his right eye, were failing him.



He and his wife were therefore forced to return to Toronto, Canada, where in the following four months, Goforth went through operation for dislodged retina in his right eye.



Sadly, the operations were not successful. No matter how hard the doctors tried, there was no hope of restoring sight to Goforth's eye.

But God provided help to Goforth in the person of Miss Margaret Gay who was an experienced nurse. She was so kind to cancel all her cases, and give herself to act as Goforth's night nurse.



He became partially blind.

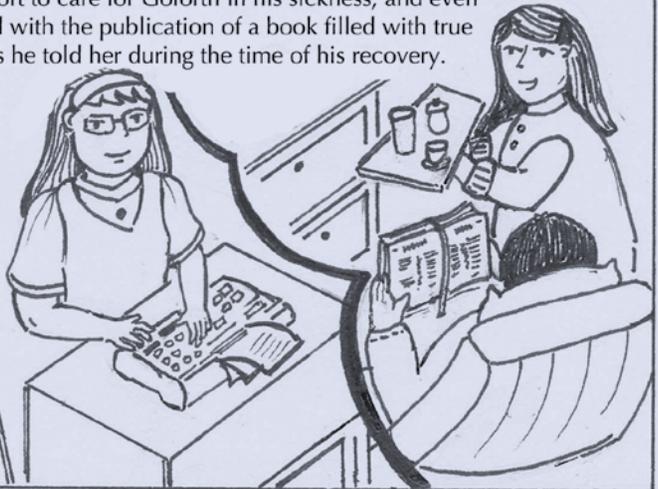


For months, Miss Gay cared for Goforth. During that period, with his eyes bandaged, Goforth recounted to her many true stories about his ministry in China. Miss Gay wrote down these stories and later published in *Miracle Lives of China*.

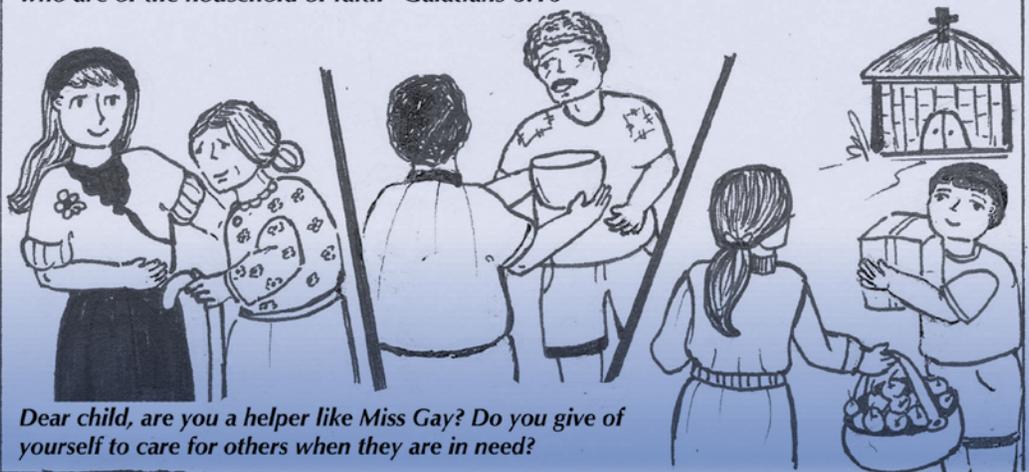


The book was printed very quickly, even before Goforth saw the manuscript.

Through this short account, we see that Miss Gay, the nurse, took time and effort to care for Goforth in his sickness, and even helped with the publication of a book filled with true stories he told during the time of his recovery.



"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" Galatians 6:10



Dear child, are you a helper like Miss Gay? Do you give of yourself to care for others when they are in need?

4th Bible Witness Retreat

7-9 September 2011
(School Holidays)

The Names of God Part 2

*Plan ahead to join this retreat
Registration begins in July*

A time to be refreshed and revived!



The Names of God - I with Rev Dr Prabhudas Koshy

