

CONTENTS

How did we get our KJV Bible?	1
Men of the Reformation	3
Servants of Satan	8
Texts, Translators, Technique and Theology	9
The Seven Roots of the Singapore B-P Movement	18
16th Century Reformation - The Battle for the Bible	26
20th Century Reformation - The Battle for the Versions	31
A Celebration of John Calvin's Life and Contribution	39



HOW DID WE GET OUR KJV BIBLE?

God spoke	1400 BC	The first written Word of God: The Ten Commandments delivered to Moses.
Holy men wrote (Autographs)	500 BC	Completion of all Hebrew Autographs which make up the 39 books of the Old Testament .
Masoretic Text & Textus Receptus (Apographs)	200 BC	Completion of the Septuagint Greek manuscripts which contain the 39 OT books & 14 Apocrypha books.
	1st c. AD	Completion of all Greek Autographs which make up the 27 books of the New Testament.
	315 AD	Athanasius, the Bishop of Alexandria, identifies the 27 books of the NT which are today recognized as the canon of scripture.
	382 AD	Jerome's Latin Vulgate Manuscripts produced which contain all 80 books (39 OT & 14 Apocrypha & 27 NT).

Translations	500 AD	Scriptures have been translated into over 500 languages.
	600 AD	Latin was the only language allowed for Scripture.
	995 AD	Anglo-Saxon (early roots of English language) translations of the NT produced.

Protestant Reformation Bible	1382 AD	John Wycliffe was the first person to translate the complete English Bible from the Latin Vulgate; all 80 books.
	1455 AD	Gutenberg invented the printing press; books were mass-produced instead of individually hand-written. The first book ever printed was Gutenberg's Bible in Latin.
	1516 AD	Erasmus produced a Greek/Latin parallel NT.
	1522 AD	Martin Luther's German NT.
	1525 AD	William Tyndale's NT; the first NT printed in the English Language from the original languages.
	1535 AD	Myles Coverdales's Bible ; the first complete Bible printed in the English language (80 books).
	1537 AD	Tyndale-Matthews Bible ; the second complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 books).

HOW DID WE GET OUR KJV BIBLE?

Protestant Reformation Bible *(continued)*

1539 AD	The Taverner Bible ; a revision of Matthew’s Bible, in which the sharply Protestant notes were omitted or toned down.
1539 AD	The “ Great Bible ” printed; the first English language Bible authorized for public use (80 books).
1560 AD	The Geneva Bible printed; the first English language Bible to add numbered verses to each chapter (80 books).
1568 AD	The Bishops Bible printed; the Bible of which the King James was a revision (80 books).
1609 AD	The Douay OT was added to the Rheims NT (of 1582 making the first complete English Catholic Bible); translated from the Latin Vulgate (80 books).

King James Version “Holy Bible”

1611 AD	The King James Bible printed; originally with all 80 books. The Apocrypha was officially removed in 1885 leaving only 66 books.
1782 AD	Robert Aitken’s Bible; the first English language Bible(KJV) printed in America.
1791 AD	Isaac Collins and Isaiah Thomas respectively produced the first family Bible and first illustrated Bible printed in America. Both were King James Versions, with all 80 books.

Modern versions

1885 AD	The English Revised Version (ERV) Bible; the first English translation done by Westcott and Hort.
1901 AD	The American Standard Version (ASV); the first major American revision of the ERV.
1971 AD	The New American Standard Bible (NASB) was published in modern English as a revision to the ASV.
1973 AD	The New International Version (NIV) was published using Dynamic Equivalence (a thought for thought rather than word for word translation).
1982 AD	The New King James Version (NKJV) was published as a “modern English version maintaining the original style of the King James.” It in fact does not use the Hebrew text which the KJV uses.
2002 AD	The English Standard Version (ESV) was published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.

MEN OF THE REFORMATION



Morning Star of the Reformation

JOHN WYCLIFFE

1324 ~ 1384

The “Morning Star of the Reformation” translated the English Bible from the Latin Vulgate and gave his people their first English Bible. Wycliffe preached the glorious Gospel of salvation by grace through faith, not of works, not by any system or Church. Of immense energy and indomitable courage, he not only preached, but trained young men known as “Lollards” to spread the good Word. These “Preacher boys” literally turned the country upside down with the sound of the Gospel.

The Church authorities would have burnt Wycliffe except that God saved him by a stroke, but they dug up his bones and burnt them 44 years later. Many of his Lollard preachers fell into the hands of the Church and with copies of the Wycliffe Bible hung round their necks, they went to the stake. “They loved not their lives unto the death”(Rev 12: 11).

In those days before the invention of printing, it took one man ten months to make a copy of the Wycliffe Bible. Appearing first in 1382, it remained the only English Bible for 143 years, until Tyndale’s Bible arrived in 1525.

MEN OF THE REFORMATION



JOHN HUS

1369 ~ 1415

One of Wycliffe's followers, John Hus, also known as the "Morning Star" of the 16th century Reformation, actively promoted Wycliffe's ideas: that people should be permitted to read the Bible in their own language, and they should oppose the tyranny of the Roman church that threatened anyone possessing a non-Latin Bible with execution. Hus was burned at the stake in 1415, with Wycliffe's manuscript Bibles used as kindling for the fire.

The last words of John Hus were,

"In 100 years, God will raise up a man whose calls for reform cannot be suppressed."

Almost exactly 100 years later, in 1517, Martin Luther nailed his famous 95 Theses of Contention (a list of 95 issues of heretical theology and crimes of the Roman Catholic Church) on the church door at Wittenberg. The prophecy of Hus had come true!

MEN OF THE REFORMATION



MARTIN LUTHER

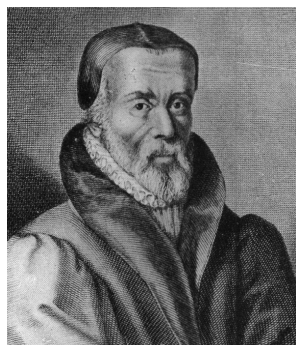
1483 ~ 1546

Martin Luther had a small head-start on Tyndale, as Luther declared his intolerance for the Roman Church's corruption on Halloween in 1517, by nailing his 95 Theses of Contention to the Wittenberg Church door. Luther, who would be exiled in the months following the Diet of Worms Council in 1512 that was designed to martyr him, would translate the New Testament into German for the first time from the 1516 Greek-Latin New Testament of Erasmus, and publish it in September of 1522. Luther also published a German Pentateuch in 1523, and another edition of the German New Testament in 1529. In the 1530's, he would go on to publish the entire Bible in German.

Martin Luther was a Christian theologian and Augustinian monk whose teachings inspired the Protestant Reformation and deeply influenced the doctrines of Protestant and other Christian traditions. Luther's call to the Church to return to the teachings of the Bible resulted in the formation of new traditions within Christianity and the Counter-Reformation in the Roman Catholic Church, culminating at the Council of Trent.

Luther's hymns sparked the development of congregational singing in Christianity. His marriage, on June 13, 1525, to Katharina von Bora, a former nun, began the tradition of clerical marriage within several Christian traditions.

MEN OF THE REFORMATION



Hero of the Reformation

WILLIAM TYNDALE

1494 ~ 1536

This master linguist of Oxford and Cambridge Universities gave his people their first Bible translated from the original languages. By selfless toil, he completed translating the NT in 1525 and most of the OT before his death. Tyndale's Bible was a forerunner of the King James Bible of 1611.

William Tyndale was won to Christ reading Erasmus' Greek New Testament. Having received the "Treasure in earthen vessels" (2 Corinthians 4: 7), he vowed that he would devote his life to translate the Scriptures from the original languages of Hebrew and Greek. This was so that his fellow men might read God's Word in their mother tongue.

Gifted with a rare command of language and an all-consuming love of the Word, Tyndale laboured night and day for his life calling. The terror of Rome working through the English Bishops made it unsafe for him to remain in England. On the Continent, moving from place to place to elude his enemies, Tyndale completed the New Testament in 1525. An estimated 18,000 copies were secretly shipped to England. To stem the tide of Tyndale Bibles, the Bishops of London ordered the books to be intercepted and burnt.

"In burning the New Testament, they did none other thing than I looked for; no more shall they do if they burn me also, if it be God's will it shall be so. Nevertheless in translating the New Testament I did my duty and so do I now..."

Betrayal caught up with Tyndale but he was well prepared. On the morning of October 6, 1536, he was taken to the place of execution, tied to the stake, strangled, then burnt. At his death, Tyndale prayed: "Lord, open the King of England's eyes."

MEN OF THE REFORMATION



Morning Star of the 16th c. Reformation

JOHN ROGERS 1500 ~ 1555

Working on the unfinished books of the OT, John Rogers completed them in 1537, calling it the Matthew's Bible after his pen name Thomas Matthew. This was to avoid persecution and prosecution by the authorities who continued to forbid, under penalty of death, the printing of the scriptures in the English language. As such, the Bible was printed in Paris and Antwerp by his wife Adriana's uncle, Sir Jacobus van Meteren.

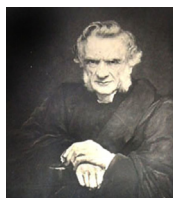
For his part in defying the authorities he was arrested and condemned to be burnt. When the time came for his execution, Mr. Woodroffe, one of the sheriffs, first came to John Rogers, and asked him if he would revoke his abominable doctrine, and the evil opinion of the Sacrament of the altar. Rogers answered,

"That which I have preached I will seal with my blood."

Then Mr. Woodroffe said, *"Thou art an heretic."* Rogers replied *"That shall be known at the Day of Judgment."* Mr. Woodroffe added, *"I will never pray for thee."* Rogers responded *"But I will pray for you."*

His wife and eleven children, one a nursing baby, were not allowed to see him, until he was on his way to the stake on February 4, 1555. John Rogers followed William Tyndale to the fires of martyrdom, for the glory of God and for the testimony of Jesus Christ.

SERVANTS OF SATAN



B.F. WESTCOTT

1825 ~ 1901 &

F.J.A. HORT

1828 ~ 1892



Brooke Foss Westcott was born at Birmingham and Fenton John Anthony Hort at Dublin. In 1851 Westcott was ordained an Anglican “priest” and Hort in 1856. Their careers were spent mostly in academic positions rather than pastorates, harbouring inner hatred for the Biblical faith and a secret love for Rome and Mary worship, and posed themselves as “evangelicals”.

As early as 1853 they began work on their Greek text of the New Testament: this project was to occupy most of their remaining lives. In 1870 the idea of a modest revision of the A.V. was sanctioned by the Southern Convocation of the Church of England, and this provided the opportunity for Westcott and Hort to introduce their radical changes. They defended the inclusion of a Unitarian scholar on the Revision Committee. Using the corrupt Codex Vaticanus and Codex Sinaiticus, they gave the world their Westcott and Hort’s “The New Testament in the Original Greek” which was published in 1881, as was the Revised Version based upon it: this latter failed to gain lasting popularity, but the Westcott-Hort text and theory has dominated the scene since.

Both Westcott and Hort, whether jointly or individually, had denied every fundamental doctrine of the evangelical faith, proving that they were both strangers to the saving grace of God and enemies of the Gospel of our Lord Jesus Christ.

The Westcott and Hort Greek NT, the result of twenty years’ collaborative doctoring, was a “corrupt tree” which brought forth a multitude of “evil fruits” - Modern English Versions and perversions.

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY

EVALUATION OF VERSIONS OR TRANSLATIONS... THE TEXT



The Hebrew Texts the KJV translators employed were the Ben Chayyim Hebrew and Aramaic Texts and the family of texts for the New Testament were the Greek Texts including the texts of Erasmus, Beza and Stephanus. These 57 godly scholars were appointed by the providential hand of God for a time such as this when, together as a team, they translated for us a Bible in the English language. In the course of the translation they made many textual decisions for both the Old and New Testaments. As Edward F. Hills so succinctly described,

“The texts of the several editions of the Textus Receptus were God-guided. They were set up under the leading of God’s special providence. Hence the differences between them were kept down to a minimum. But these disagreements were not eliminated altogether, for this would require not merely providential guidance but a miracle. In short, God chose to preserve the New Testament text providentially rather than miraculously, and this is why even the several editions of the Textus Receptus vary from each other slightly.

*But what do we do in these few places in which the several editions of the Textus Receptus disagree with one another? Which text do we follow? The answer to this question is easy. **We are guided by the common faith. Hence we favor the form of the Textus Receptus upon which more than any other, God, working providentially, has placed the stamp of His approval, namely the King James Version, or, more precisely, the Greek text underlying the King James Version. This text was published in 1881 by the Cambridge University Press under the***

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY

editorship of Dr. Scrivener, and there have been eight reprints, the latest being in 1949. In 1976 another edition of this text was published in London by the Trinitarian Bible Society. We ought to be grateful that in the providence of God the best form of the Textus Receptus is still available to believing Bible students.”

[**The King James Version Defended**, (Des Moines: The Christian Research Press, 1956, Fourth edition reprint 1996), 222-3.]

“The Trinitarian Bible Society Statement of Doctrine of the Holy Scripture” approved by the General Committee at its meeting held on 17th January 2005, and revised 25th February 2005 declares:

“The Constitution of the Trinitarian Bible Society specifies the textual families to be employed in the translations it circulates. The Masoretic Hebrew¹ and The Greek Received Text² are the texts that the Constitution of the Trinitarian Bible Society acknowledges to have been preserved by the special providence of God within Judaism and Christianity. Therefore these texts are definitive and the final point of reference in all the Society’s work.

These texts of Scripture reflect the qualities of God-breathed Scripture, including being authentic, holy, pure, true, infallible, trustworthy, excellent, self-authenticating, necessary, sufficient, perspicuous, self-interpreting, authoritative and inerrant (Psalm 19: 7-9, Psalm 119). They are consequently to be received as the Word of God (Ezra 7: 14; Nehemiah 8: 8; Daniel 9: 2; 2 Peter 1: 19) and the correct reading at any point is to be sought within these texts.”

1. The Society accepts as the best edition of the Hebrew Masoretic text the one prepared in 1524–25 by Jacob ben Chayyim and known, after David Bomberg the publisher, as the Bomberg text. This text underlies the Old Testament in the Authorised Version.

2. The Greek Received Text is the name given to a group of printed texts, the first of which was published by Desiderius Erasmus in 1516. The Society believes that the latest and best edition is the text reconstructed by F.H.A. Scrivener in 1894. This text was reconstructed from the Greek underlying the New Testament of the Authorised Version.

THE TRANSLATORS



6 Companies



1 OT &
1 Apocrypha
company



1 OT & 1 NT
company



1 OT & 1 NT
company



Cambridge



Oxford



Westminster

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY

This was how the KJV was translated. The group of 57 scholars was divided into a total of six companies. On an average there were about 7 or 8 men per company. They met in three cities, Cambridge, Westminster and Oxford. They had an Old Testament and a New Testament company at Westminster and Oxford. They had an Old Testament company and one for the Apocrypha in Cambridge.

[NOTE: Though they translated the 12 to 14 books of the Apocrypha in the original KJV, the translators did not believe that they were inspired. They translated them only as history between the Old and New Testament. In fact, a clear statement about the Apocrypha is in the Creed of the Anglican Church, the Thirty-nine Articles, that the church does not believe the Apocrypha is canonical Scripture nor inspired by God, see Waite, 67.]

They started work in 1604 and completed it in 1611.

Here is a background of some of the KJV translators.



Lancelot Andrews was the director of the Westminster group that translated the 12 books, Genesis to 2 Kings. This was the task of Company One. Andrews was conversant in 15 languages. He wrote his own material for his private devotions and that in the Greek language. If Andrews was so proficient in his Greek why was he asked to be in charge of the Old Testament? The conclusion is that his knowledge of the Hebrew must have been just as good if not better!

William Bedwell was also in Company One. He was a well known eminent scholar in oriental languages. He compiled an Arabic lexicon in three volumes. He also began a Persian dictionary. In the case of a *hapax legomenon* (only occurrence of a word), modern translators who are unfamiliar with extra biblical literature in their

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY

oriental languages which can be used to help determine the meaning of a word in the Hebrew language, would simply say in the footnote that **the Hebrew word is uncertain**. This was not the case with the KJV translators when they had scholars like William Bedwell in their company!

Miles Smith belonged to the Oxford Group in Company Three. This group translated 17 books from Isaiah to Malachi. Smith was the one who wrote the preface of the KJV. He went through the Greek and Latin Fathers making notations in the writings of more than 300 church fathers from 100-600 A.D. He was also familiar with the rabbinical glosses and comments in the margins of the Masoretic Text. He had the Hebrew language at his finger tips. He was also an expert in the Chaldee or Aramaic, Syriac and Arabic languages as though these were his native tongues!

Henry Saville was in Company Four of the Oxford Group. This group translated six books from the Gospel of Matthew to Acts and Revelation. He was the tutor of Greek and Mathematics to Queen Elizabeth. He was the first to edit the complete work of Chrysostom, the most famous of the Greek fathers.

John Bois was in Company Six in the Cambridge Group. They translated all the books of the Apocrypha. He started learning Hebrew from his father. By the age of six, he was able to write the Hebrew language legibly. He also distinguished himself by his skill in Greek. He would spend 16 hours in the library without a break reading and studying the Greek language (4.00 a.m. to 8.00 p.m.). He read through the whole Old Testament in Hebrew at the age of five.

These were the translators who used every available manuscript in both the Old and New Testaments at their disposal for the translation of God's Holy Word.

THE TECHNIQUE

The KJV translation is the best translation in the English language because it uses the providentially preserved text (perfect like the original). It also has the best group of godly translators gathered together by the providential hand of God, never to be repeated again in the history of mankind. But the translators were only as good as their technique of translation. The best translators employing a bad technique would also result in a bad translation. The technique they employed is known as formal equivalence where the translation would be as literal as the English language would allow when God's Word was translated from the original languages. This is in opposition to the New International Version which employs the corrupt Westcott and Hort texts. It was in 1870 that Westcott and Hort were commissioned to revise the KJV but they were not able to do so. They suggested that new texts must be used to arrive at a new translation. In 1881 they completed the English Revised Version which was largely rejected by the English people who loved the KJV. The Americans bought the publishing rights and in 1901 published their own version of the Bible based upon the Westcott and Hort texts, calling it the American Standard Version. They changed the English words to American words. In 1960, the New American Standard Bible (Version) came into the market after Lockman bought over the publishing rights.

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY

Below is a sample of five of the fifteen rules that the KJV translators employed in ensuring the best translation possible. This is very much unlike today's translations.

1. Every translator of each company translates every chapter and verse of the books under his charge. Then they will gather and decide among themselves which translation is the best. For example, Company One had seven translators and every book would be translated a total of seven times. Then they will meet to discuss and arrive at an eighth translation.
2. After one Company has completed their translation they will pass it to the other Companies for another translation. For example, Company One sends their eighth translation to Companies 2, 3, 4, 5, and 6. They will then each translate Genesis to 2 Kings another time, separately. This makes a total of 13 times altogether (7+1+5). Then they will form a joint committee made up of two members from each Company to arrive at a final translation. This makes a total of 14 translations before the final translation is arrived at. **This is a team technique that is unequalled by any modern translations.**
3. If there are any areas where the translators cannot agree then these portions, with their explanations, will be given to a general committee made up of all the heads of the six Companies to make the final decision.
4. Any portion that cannot really be determined even by the final general committee will be sent to other learned men in the land for their judgment.
5. Other bishops and learned men in the land were invited to send their contributions to the various Companies in Cambridge, Oxford and Westminster.

THE THEOLOGY



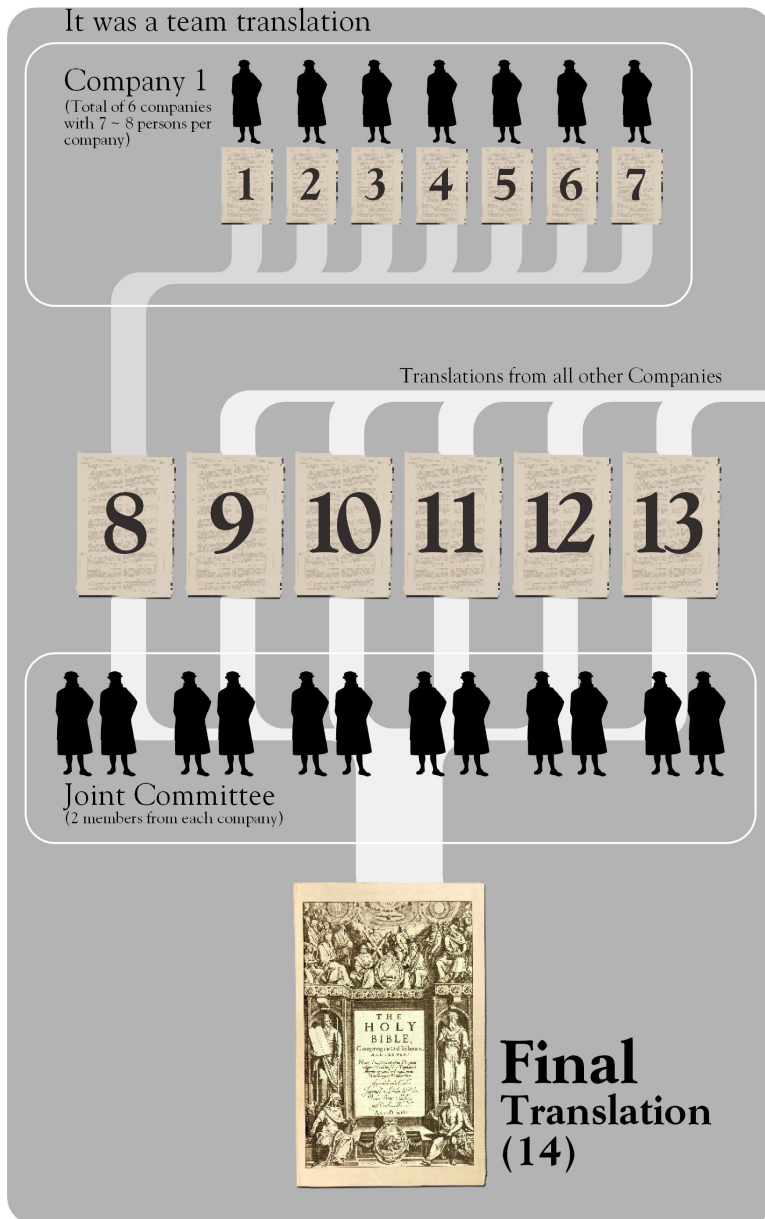
The Theology of the final product, the KJV, is without comparison today. It is the most reliable, most trustworthy, and most dependable English Bible that we have. To use a substandard English Bible when the best is available is foolishness.

Based upon the above 4 Ts
the most accurate and faithful
translation in print and to-date...

for the English speaking Christian
is the King James or Authorised Version

for the Mandarin speaking Christian
is the Chinese Union Version.

TEXTS • TRANSLATORS • TECHNIQUE • THEOLOGY



NOTE: This was indeed a team effort where man's glory was never sought but the BEST translation was sought that the glory may be to God and Him only. All glory was given to God by means of a most faithful, reliable, correct and unadulterated translation, the KJV.

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT



THE FIRST ROOT FRENCH

The Bible-Presbyterian Church of Singapore is first of all a Protestant Church. This brings us back to the 16th Century Reformation when our spiritual forefathers broke the shackles of Rome to return to the apostolic faith; to the faith of an open Bible, liberated from all erroneous and tyrannical traditions of a man-made system. Insofar as the Bible-Presbyterian Church is concerned, we trace our roots to that branch of Protestantism known as the Reformed Faith on the European continent, and as Presbyterianism in the British Isles.

John Calvin (1509 – 1564), a French theologian and pastor, was the leader of the Reformed Faith. So we have first of all a **French root!** The beauty and perfection of Reformed theology is seen in Calvin's Institutes of the Christian Religion, which is abridged for B-Ps in the first two of his four books. Every B-P should more easily familiarize himself with Reformed theology by reading the Abridgement published by Far Eastern Bible College. (In "codified" form under English dress there is the Westminster Confession of Faith with its Larger and Shorter Catechisms [1643-46] which are the standards of the B-P Church as well as of many other Bible-believing Presbyterian Churches around the world). Nevertheless, it is the Bible, the infallible and inerrant Word of God, that is our supreme rule of faith and practice. Hence the name Bible-Presbyterian.

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

THE SECOND ROOT ENGLISH

Our second root must necessarily be an **English Root**, since we have derived our Reformed Faith from the English Presbyterian Mission which sent her missionaries to our ancestors in South China. The characteristic of the English Presbyterian is their Non-conformist stance vis-à-vis the established Church, ie the Church of England with her bishops and Archbishop. Since our English forebears believed that the Church should be governed by elders or presbyters according to the Scriptures, and that the Episcopal system (rule by bishop) was a later development in Church history, they were not unwilling to pay the price of being expelled by the Act of Uniformity of 1662 whereby 2,000 English ministers lost their position and pension in the State Church for their Presbyterian Faith. The second English root makes us Presbyterian vis-à-vis the Anglican system.



Rev. William Chalmers Burns

THE THIRD ROOT SCOTTISH

In the course of years, however, the English Presbyterians became scattered and isolated. Revival came in the early 1840s whereby the Presbyterian Church in England was revitalised and became reorganized as a community of the Protestant Faith independent of their earlier Scottish affiliation.

When the English Presbyterians found a new resurgence of faith in

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

the 1840s, they joined, though not too belatedly, other Protestant Churches in a new wave of foreign missions rising at the dawn of the 19th century. (William Carey, of the Baptists, Father of Modern Missions, arose in 1792.) It was not until 1847 that the English Presbyterians had found a first missionary to send to China. Nevertheless, he was not an Englishman but a Scotsman – Rev. William Chalmers Burns, MA (1815 – 1868), a revivalist likened to George Whitefield, who is now named one of five foremost pioneers in modern missions. So our third root is **Scottish!** He is also called “Grandfather of Bible-Presbyterians”, for it was William Chalmers Burns who in 1856 visited our Teochew ancestors with Hudson Taylor (founder of China Inland Mission 1865, now called Overseas Missionary Fellowship). While Taylor left for other fields, Burns stuck on in Swatow (Santou) to found a Swatow Presbyterian Church. As for Amoy (Xiamen), he had an even more successful beginning in 1851, whereby a good many turned to the Lord and a stronger Hokkien Church was established.

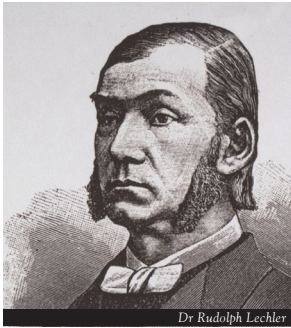
The first convert in the Swatow field by the hand of George Smith, successor to William Burns, was in 1859. He was Rev. Timothy Tow’s maternal great grandfather, Tan Khai Lin, a Manchu officer to be ordained a minister of the Gospel in 1882.

Some of Rev. Timothy Tow’s Teochew and Hokkien ancestors, converted to Christianity through the Reformed Faith, began to migrate to Singapore and the Malay States in the 1860s and 1870s. They came in unwieldy Chinese junks by the monsoon of the South China Sea to eke out a better livelihood under British rule.

In order to consolidate the faith of these emigrants to Singapore and Malaya, the English Presbyterian Mission sent Rev. John A. B. Cook to Singapore in 1881 after a year’s language study in Swatow. Rev. Cook organized them into four churches, one of which was Life Church, Prinsep Street (1883). It is primarily from this Teochew-

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

speaking Church (生命堂 Say Mia Tng) that our whole B-P Movement has sprung. Another interesting fact is that Rev. Cook established the E P Mission House at Gilstead Road on a hillock, across the side road from Life B-P Church. The site of the Mission House is dominated today by a seven-storey condominium.



THE FOURTH ROOT GERMAN

Though the English Presbyterians were the first to establish a long-lasting work in the Swatow and Amoy regions, there was one fishing village called Iam Tsau, 25 miles from Swatow, that was evangelized earlier by Dr. Rudolph Lechler of the Basel Missionary Society, Switzerland (founded 1815). Dr. Lechler, a German, persisted in planting a church in Iam Tsau (1848-1852), although he was banished from his Iam Tsau station at the behest of changing Prefects. Nevertheless, he was able to baptize 13 believers from whom a church was established. The Tow clan descended directly from this remote Teochew village church so that, as a matter of fact, our B-P Church has also a little **German Root!**

Years later, Rev. Tan Khai Lin (alias Soo Chuan) Rev. Timothy Tow's maternal great grandfather, became superintendent pastor of Iam Tsau alongside three other churches. What Lechler planted, William Burns and Tan Khai Lin watered, but God gave the increase (1 Corinthians 3: 7) "And herein is the saying true, one soweth and another reapeth..." (John 4: 37).

In January 1995, a new five-storey "cathedral" was erected over the site of the old church, built mostly by funds remitted by Iam Tsau

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

sons and daughters overseas. Indeed, the little mustard seed sown by Lechler has become a mighty tree in a century and a half after. “For who hath despised the day of small things?”(Zechariah 4: 10).



Dr. John Sung

THE FIFTH ROOT CHINESE

In 1935, Singapore was visited (August - September) and revisited (October) with Pentecost whereby 2,000 nominal Christians were soundly converted through the ministry of Dr. John Sung (宋尚节), PhD, a mighty revivalist God had raised for China and Southeast Asia.

Under his ministry, the founding fathers of the B-P Church of Singapore were not only saved but also called to fulltime service. From Dr. John Sung, our founding fathers were first introduced to the doctrine of the Premillennial Return of Christ, and alerted against the social gospel of the liberals and modernists, the evangelist himself having tasted the poisonous leaven thereof at Union Seminary, New York City, and delivered from its deadly brew. From Dr. John Sung, the founding fathers of our B-P Church were fired with a zeal for evangelism, and have set the pace for the extension of God's Kingdom through the B-P Church movement to this day. In Dr. John Sung we have a **Chinese Root**.

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT



Dr. Carl McIntire

THE SIXTH ROOT AMERICAN

When Timothy Tow Siang Hui, the founding pastor of the B-P Church was called to prepare himself for his life's calling, he first learned under Dr. Chia Yu Ming, doyen Presbyterian theologian of China in Nanking, and Dr. A. B. Dodd, a missionary to China of the Independent Board for Foreign Missions. After a year in China, he was introduced by Miss Grace Jephson of the China Inland Mission to Faith Theological Seminary, USA. Being an independent Seminary, nevertheless established by leaders of the Bible Presbyterian Church, USA (Reformed and Premillennial) in the old Princeton tradition, its other more outstanding distinctive was its separatist position vis-à-vis the rising Ecumenical Movement under liberal and modernist leadership.

Dr. Carl McIntire, president of the Seminary Board and a founding father of the Bible Presbyterian Church, USA, was particular articulate in speaking against Protestantism's sliding back to Rome. So, he sounded a clarion call for a 20th Century Reformation, which became organized as the International Council of Christian Churches (ICCC) in Amsterdam in 1948. The same year, the Ecumenical Movement was established in the same City as the World Council of Churches. (Note that the WCC is not Christian!) Today the WCC has not only moved closer to Rome but also to the main human religions such as Buddhism, Hinduism, Judaism and Islam. When the WCC met at their Third Assembly in South America, February 1995, they voted to dialogue with the non-Christian religions in the Latin Lands.

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

When the challenge to join the 20th Century Reformation was given by Dr. McIntire to Faith Seminary students, the founding pastor of the B-P Church, Singapore, Timothy Tow, then a junior, felt God's call to join the movement. Thus, in our Stand for the Faith, we can trace to Dr. Carl McIntire, leader of the Bible Presbyterian Church and president of the ICCC, as our **American Root**.



Rev. Dr. Timothy Tow

THE SEVENTH ROOT SINGAPORE

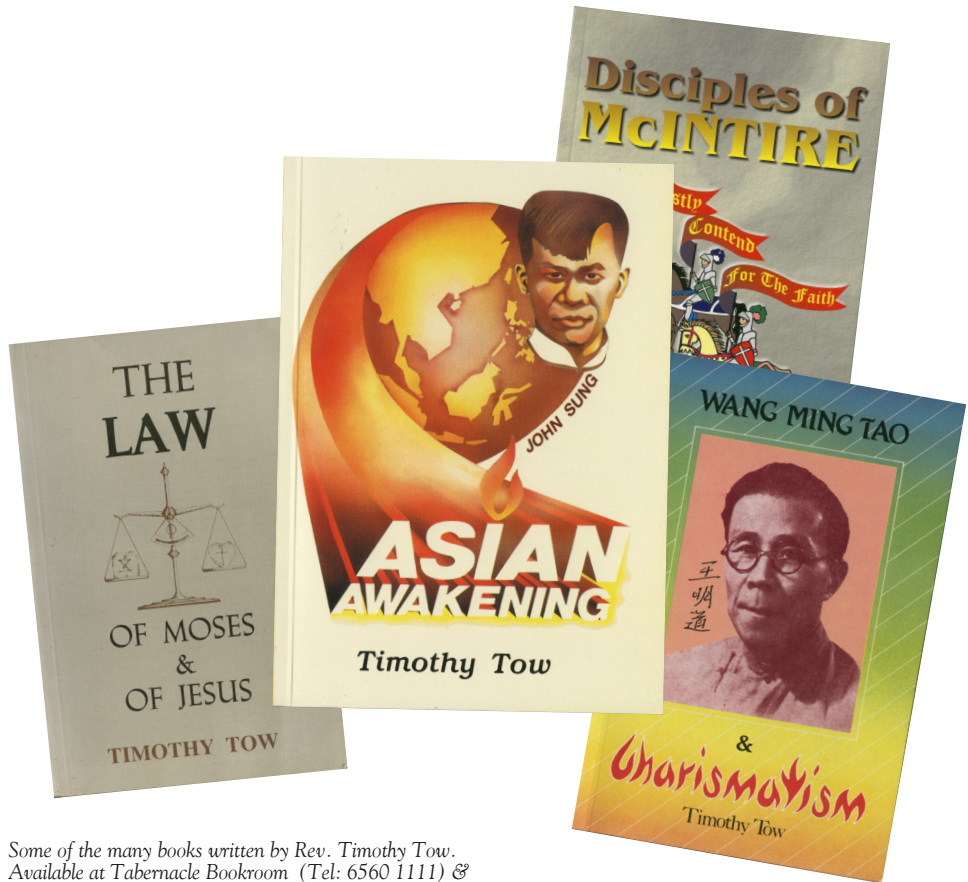
With Timothy Tow's graduation from Faith Seminary in May 1950, he was requested by the mother Life Church to inaugurate an English Service. This was October 20, 1950. One who took a firm stand with us from the beginning to this day, but has migrated to United States, is Rev. Silas C. T. Hsu. He has been called home to glory.

A younger member who has arisen since the coming of Dr. Billy Graham, foremost ecumenical evangelist to Singapore in 1978, is Dr. Tow Siang Hwa. Seeing through the deadly leaven of neo-evangelical "cooperative" evangelism and neo-evangelical "scholarship", Dr. Tow has added his voice to the older founding fathers by publishing the B-P Banner, for many years the official organ of the B-P Church of Singapore.

Though our founding fathers belong to the migrant generation, having come to make their home in Singapore in the 1920s and 30s, they are nevertheless citizens of a new Singapore. Like sons of the soil, having been domiciled here almost all their life, they may be called a "bridge" generation, with cultural roots plucked up from the Chinese

THE 7 ROOTS OF THE SINGAPORE B-P MOVEMENT

mainland, but are now firmly transplanted here. They are loyal and patriotic citizens of the new Singapore (independent from British rule since 1965), but even more fervent in the service of God's Kingdom worldwide. These are our **Singapore Roots**.



Some of the many books written by Rev. Timothy Tow.
Available at Tabernacle Bookroom (Tel: 6560 1111) &
FEBC Bookroom (Tel: 6254 9188)

16TH CENTURY REFORMATION

- THE BATTLE FOR THE BIBLE

DARK AGES

Roman Captivity
for 1,000 years
[5th to 15th century AD]

The Bible Held Captive!

To translate the Bible
is to be burnt at the stake!
Tyndale was strangled
& burnt!

16th Century Reformation

SOLA SCRIPTURA
SOLA FIDE
SOLA GRATIA
SOLUS CHRISTUS

16TH CENTURY REFORMATION

- THE BATTLE FOR THE BIBLE

In time past

God spoke
Revelation

By Prophets

By Inspiration
of God
[more than 1,500 years]

Men wrote
Inspiration

Autographs ~
Hebrew, Aramaic & Greek

By Preservation
of God
[more than 3,500 years till today]

Men copied
Preservation

Apographs ~
Manuscript, MT & TR

For Salvation,
instruction in righteousness,
unto all good works!

Translated
Translation

English, Mandarin
& more than 2,000 languages

16TH CENTURY REFORMATION

- THE BATTLE FOR THE BIBLE

REVIVAL OF GOD'S WORD

John Wycliffe (1324 ~ 1384)

Known as the Morning Star of the Reformation, he translated from the Latin Vulgate and gave us the first English Bible, the Wycliffe Bible.

William Tyndale (1494 ~ 1536)

Known as the Hero of the Reformation, Father of the English Reformation, The Apostle of England, he translated the Scriptures from the original languages of Hebrew and Greek giving us the Tyndale's Bible and was a forerunner of the KJV. He paid for it with his life's blood. He was burned at the stake!

John Rogers (1500 ~ 1555)

Known as the First English Protestant Martyr under Bloody Mary of England, he took over where William left off and completed the rest of the OT. He named it the Matthew's Bible after his pen name. Like his spiritual father and predecessor, William Tyndale, Rogers was also burned at the stake (4 February 1555).

16TH CENTURY REFORMATION

- THE BATTLE FOR THE BIBLE

REFORMATION BIBLE

OT

Masoretic Text (MT)

NT

Textus Receptus (TR)

1611 King James Version
“Reformation Bible”

*“The law of the LORD is perfect, converting the soul:
the testimony of the LORD is sure, making wise the simple.*

*The statutes of the LORD are right, rejoicing the heart:
the commandment of the LORD is pure, enlightening the eyes...
...More to be desired are they than gold, yea, than much fine gold:
sweeter also than honey and the honeycomb.*

*Moreover by them is thy servant warned:
and in keeping of them there is great reward.”*

Psalm 19: 7, 8, 10, 11

16TH CENTURY REFORMATION

- THE BATTLE FOR THE BIBLE

GOOD FRUIT vs EVIL FRUIT



20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

VPP

VERBAL PLENARY PRESERVATION

[All the words of God in Hebrew, Aramaic & Greek are preserved]

Jesus says in Matthew 5: 18

“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.”

Psalm 12: 6-7

“The words of the LORD are pure words:
as silver tried in a furnace of earth,
purified seven times.
Thou shalt keep them, O LORD,
thou shalt preserve them
from this generation for ever.”

Matthew 24: 35

“Heaven and earth shall pass away,
but my words shall not pass away.”

20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

VPP

VERBAL PLENARY PRESERVATION

[All the words of God in Hebrew, Aramaic & Greek are preserved]

CPBPC Statement 10th March 2008

- ~ For the English Readers and Congregation, the only English Bible version approved for all public use is the KJB.
- ~ For the Mandarin Readers and Congregation, the only Chinese Bible Version approved for public use is the CUV.
- ~ CPBPC continues to teach the perfect preservation of all the Words of God in the OT Masoretic Text and the NT Textus Receptus underlying the KJV.
- ~ This doctrine of Bible Preservation is absolutely vital to the doctrines of “Inspiration, Inerrancy and Infallibility.”
- ~ Its proper understanding and whole hearted acceptance is the key to peace in CPBPC.

Local B-P Churches & College that support VPP

True Life BPC • Calvary Pandan BPC • Tengah BPC
Gethsemane BPC • Berean BPC • Tabernacle BPC
Truth BPC • Berith BPC • Far Eastern Bible College

Foreign Churches & College that support VPP

Bethel BPC, Melbourne • Faith Presbyterian Church, Perth
Bible For Today • Dean Burgeon Society
Some Independant Baptist Churches
Pensacola Christian College
Foundation Christian College & Theological Seminary

20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

KJV

KING JAMES VERSION

Texts

- ~ Accurately and providentially preserved Hebrew & Greek texts to the jot and tittle without mistakes.
- ~ These are the Masoretic Hebrew Text of the OT (MT) & Received Greek Text of the NT underlying the King James Version (KJV).

Translators

- ~ Godly men and eminently qualified scholars of impeccable integrity and unquestioned fidelity to the Holy Scriptures.
- ~ Their one commitment was to translate the verbally & plerarily preserved Texts as faithfully as possible without “any private interpretation” (2 Peter 1: 20).
- ~ SOLA SCRIPTURA!

Technique

- ~ The KJV translators adhered strictly to the literal or classical method of translation “Verbal Equivalence” or “word for word” technique.
- ~ This ensures an accurate and faithful translation, free from the corruption of men’s thoughts.

Theology

- ~ Without exception the translators were men of faith, of sound understanding of God’s Word.
- ~ Among their company were High Churchmen of the Church of England and Puritan scholars - all of whom were men fully submitted to the authority of Scripture.

20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

NIV vs KJV

The New International Version (NIV) was published in 1978. The NT was published by New York International Bible Society in 1973. Its NT is based upon the critical text published by United Bible Society (the Westcott and Hort texts).

Omissions & Arbitrary Insertions in NIV

2 Chronicles 22: 2

NIV "Ahaziah was twenty-two years old..."

TNIV* "Ahaziah was twenty-two years old..."

KJV "Forty and two years old was Ahaziah..."

1 Samuel 13: 1

NIV "...and he (Saul) reigned over Israel forty-two years."

TNIV "...and he reigned over Israel forty two years"

KJV "...and when he had reigned two years over Israel."

Matthew 18: 11

NIV Completely omitted.

TNIV Indicated as verses 10-11 but completely omitted.

KJV "For the Son of man is come to save that which was lost."

Acts 8: 37

NIV Completely omitted.

TNIV Indicated as verses 36-37 but completely omitted.

KJV "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Mark 16: 9-20 & John 7: 53-8: 11

NIV States [The earliest manuscripts and some/
many other ancient witnesses do not have Mark 16: 9-20.]

TNIV Same as NIV

KJV These two passages are unique to Mark and John.

* TINV stands for Today's New International Version

20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

NKJV vs KJV

The New King James Version (NKJV) was completed in 1982. The text used was the 1967/1977 Stuttgart edition of the Biblia Heraica, with frequent comparisons being made with the Bomberg edition of 1524-25. And it uses a different text for the OT.

Omissions & Arbitrary Insertions in NKJV

Matthew 18: 26

NKJV "...Master, have patience with me, and I will pay you all."

KJV "...Lord, have patience with me, and I will pay thee all."

Acts 3: 13

NKJV "...glorified His Servant Jesus..."

KJV "...hath glorified his Son Jesus..."

Acts 4: 27

NKJV "For truly against Your holy Servant Jesus..."

KJV "For of a truth against thy holy child Jesus..."

Mark 2: 15

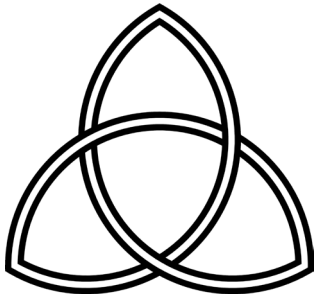
NKJV "...as He was dining in Levi's house..."

KJV "...as Jesus sat at meat in his house..."

Deuteronomy 23: 17, 1 Kings 14: 24, 15: 12, 22: 46 & 2 Kings 23: 7

NKJV Replaced with Perverted one and perverted persons

KJV Sodomite and Sodomites



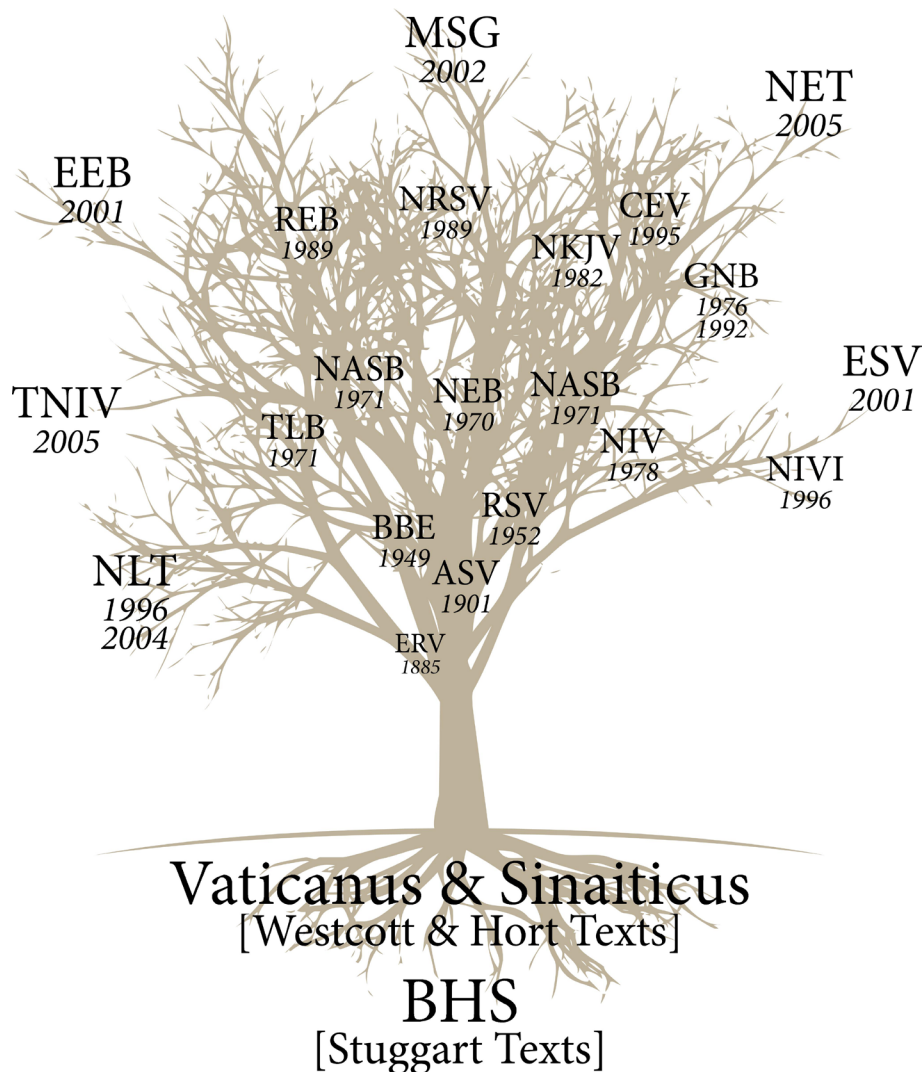
NKJV uses this logo that has links to witchcraft, occultism and other Satanic symbols. The early Celts, who used it to represent the three-fold nature of the Goddess (Maiden, Mother, and Crone).

NKJV also omitted theses words:

<i>LORD</i>	56 times
<i>God</i>	51 times
<i>heaven</i>	48 times
<i>hell</i>	22 times
<i>blood</i>	18 times
<i>repent</i>	11 times

20TH CENTURY REFORMATION
- THE BATTLE FOR THE VERSIONS

SUMMARY OF MEV



20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

CUV

CHINESE UNION
VERSION

&

KJV

KING JAMES
VERSION

Why CPBPC uses CUV & KJV:

VPI

Verbal Plenary Inspiration
in Hebrew & Greek



VPP

Verbal Plenary Preservation
in Hebrew & Greek



CUV

To date the most
accurate & faithful version
out of 19 other versions
of the Chinese Bible

VPI

Verbal Plenary Inspiration
in Hebrew & Greek



VPP

Verbal Plenary Preservation
in Hebrew & Greek



KJV

To date the most
accurate & faithful version
out of more than 100 other
versions of the English Bible

20TH CENTURY REFORMATION

- THE BATTLE FOR THE VERSIONS

COUNTER REFORMATION

Bottomline for dilution &
attack of God's perfect Word!

BACK TO DARK AGES!

“Yea, hath God said?...”

Says the Serpent, Genesis 3: 1

VS

“Thus saith the Lord!”

Say all the Prophets and Apostles
and all Believers throughout the ages
who love the Lord Jesus Christ!

“For all flesh is as grass, and all the glory of man as the flower of grass.

The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever.

And this is the word which by the gospel is preached unto you.”

1 Peter 1: 24, 25

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION



JOHN CALVIN

1509 ~ 1564

Calvin's Early Life & Education (1509-1526)

- John Calvin (1509-1564) - born on July 10, 1509 in Noyon, France, seventy miles northeast of Paris.
- Often referred to as a second generation Reformer for when Calvin was only eight years old in 1517, Martin Luther posted his Ninety-Five Theses on the door of the Castle Church in Wittenberg.
- At about 14 years of age Calvin was sent by his father to be trained for the priesthood at the University of Paris.
- Later, Calvin went to study law at the University of Orléans in 1526 and continued his studies at the University of Bourges. It was here that Calvin learned the classical languages, and developed his powers of analysis and rhetoric.
- He was an exceptional law student and often deputized for his professors when they were away.

A CELEBRATION OF
JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN'S CONVERSION

1528 ~ 1532

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:"

Ephesians 2: 8

- Between 1528 and 1532, John Calvin was converted and became part of the Protestant Reformation.
- Initially, Calvin resisted the Reformation doctrines because of his loyalty to the Roman Church. Calvin did not detail the exact date of his conversion but simply stated in his *Commentary on the Psalms* concerning his legal studies,

"To this pursuit I endeavored faithfully to apply myself, in obedience to the will of my father. But God, by the secret guidance of His providence, at length gave a different direction to my course. And first, since I was too obstinately devoted to the superstitions of popery to be easily extricated from so profound an abyss of mire, God by a sudden conversion subdued and brought my mind to a teachable frame, though I was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, I yet pursued them with less ardor."

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN THE WRITER

1533 ~ 1559

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Ephesians 2: 10

The Reluctant Reformer

- Calvin was a reluctant reformer and sought to avoid controversy initially. However, by 1533, Calvin was thrown into a more public role when he was forced to flee Paris after siding with the Rector of the University of Paris, Nicholas Cop in attacking Romanist doctrines.
- In 1535 he was forced to flee France completely to Basel in Switzerland where he spent some time in research of the Bible and the theology of the Church Fathers.

Young Publisher

- He published at the tender young age of 26 in 1536 Protestantism's *magnum opus* in the first edition of *The Institutes of the Christian Religion*.
- The famous *Institutes* were initially written to defend fellow Protestants who were under persecution for their faith.
- He continued his revisions to the *Institutes* all his life through five enlargements before the final revision and expansion of them in 1559.
- Calvin's works would total some 55 volumes of commentaries, lectures, tracts, treatises, sermons, and letters.
- Calvin wrote exegetical commentaries on all books of the Bible (save for Revelation, the Pentateuch, Psalms, Isaiah, Jeremiah and Joshua).

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN THE THEOLOGIAN 1541

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

2 Timothy 2: 15

Back to the Bible

- John Calvin disliked immensely speculation by theologians and preachers beyond the text of Scripture. He sought nothing more than a return to biblical and apostolic teaching and practice.

Calvinism -Systematized Theology

- His careful and precise approach spawned a whole system of theology named after him. Indeed, no theologian has sparked such ardent acclaim or animosity as Calvin. International wars have been fought both to defend and destroy it.
- Philip Melancthon at the Conference at Worms in 1541, overwhelmed by Calvin's theological acumen, called him “The Theologian.”
- Calvin himself made clear that his theology was centred in the desire to display the glory of God in Christ. He said, *“The thing [O God] at which I chiefly aimed, and for which I most diligently labored, was, that the glory of thy goodness and justice... might shine forth conspicuous, that the virtue and blessings of thy Christ... might be fully displayed.”*
- The system of doctrine of salvation that Calvin espoused has been popularized in the acronym: T.U.L.I.P.

Total Depravity **U**nconditional Election **L**imited Atonement
Irrresistible Grace **P**erseverance of the Saints

A CELEBRATION OF
JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN
THE PASTOR

1536 ~ 1564

*"And he gave some, apostles; and some, prophets; and some, evangelists;
and some, pastors and teachers;"*

Ephesians 4: 11

The Call

- In July 1536, three months after the publication of the *Institutes*, Calvin detoured through Geneva on his way to Strasbourg after returning from a visit to France.
- He fully intended to spend the night there and then return to Strasbourg to work as a scholar.
- However, William Farel, a leader of the French and Swiss Reformations learned of Calvin's presence, visited him and strongly pleaded that Calvin assist in the work of reforming the Genevan Church.

Farel said,

"You are simply following your own wishes; and I declare in the Name of Almighty God that if you refuse to take part in the Lord's work in this Church, God will curse the quiet life that you want for your studies."

Calvin records,

"I felt as if God from heaven had laid His mighty hand upon me to stop me in my course... and I was so stricken with terror that I did not continue my journey."

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

The Ministry

- He became the Pastor of St. Peter's church - one of the three parishes in the 10,000 - person town of Geneva.
- Calvin sought to bring the whole city into conformity to Scripture. Although he would live for a short period in Strasbourg (1537-1541), Calvin would be a pastor to the people of Geneva until his death.

The Pastor-Writer

- During the four years he was away in Strasbourg (1537-1541), he wrote his commentary on the Epistle to the Romans and married Idelette von Bure, a widow. They had three children - all died at or soon after birth.

The Sickly Pastor

- Although Calvin had many health problems and was constantly threatened with violence and death by his libertine enemies, who hated Calvin's strict discipline in Geneva, he remained faithful.
- This period has been divided by some in terms of years of struggle (1541-1555) and years of triumph (1555-1564).

Calvin admitted,
"Although Geneva was a troublesome province to me, the thought of deserting it never entered my mind. For I considered myself placed in the position by God, a sentry, at his post from which it would be impiety on my part were I to move a single step."

The Expositor

- Calvin was known for his expository sermons and Calvin preached through almost the entire Bible by careful exegesis. He preached ten sermons every two weeks. These sermons became the basis for his famous commentary set.

A CELEBRATION OF
JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN
THE LEADER
OF THE REFORMATION
1541 ~ 1564

"The steps of a [good] man are ordered by the LORD: and he delighteth in his way."

Psalm 37: 23

Strove for Unity

- The Reformation initially revolved around the three centers of Wittenberg (Luther and Melanchthon), Zurich (Zwingli and Bullinger), and Geneva (Calvin and Beza).
- Calvin's influence quickly expanded beyond the city of Geneva. He strongly sought the unity of the Protestant Church and tirelessly strove to work at uniting these three strands of the Reformation.
- **He strove to bring unity with Luther** who he termed his "*much respected father in the Lord*" and **Zwingli** to whom he wrote, "*how much I honour you, how much, to sum up the whole in a word, from the heart I love you.*"
- Calvin penned a *Short Treatise on the Supper of our Lord* from Strasbourg in French in 1541 to try and unite them over their differences.
- By 1553, Calvin had managed to stabilize and unite Geneva with his tireless preaching and writing.

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

A Haven for Protestants

- Geneva became a haven for Protestants fleeing persecution in other lands, particularly Britain.
- Providentially, these Puritan movements stemmed from the period of 1553 and 1558 when Protestant exiles fled to centres like Geneva, hoping to escape the persecution in England under Bloody Mary.

The Bible College

- Calvin founded the Geneva Academy in 1559, which later became the University of Geneva. This academy drew students from all over Europe and by the time of Calvin's death in 1564 there were 1,200 students.
- It was there that John Knox was inspired to reform Scotland at the teachings of the younger Calvin in what Knox said of the school, "*the most perfect school of Christ that ever was on earth*".
- Geneva became an international centre for publishing and scholarship in the 1550s. Many translations of French and English Bibles including the famous Geneva Bible (1560) as well as other Protestant books were permitted to be printed in Geneva.
- Calvin also sent more than 100 Reformed missionaries to France and he corresponded extensively with both political leaders and second generation Reformers such as **William Tyndale** (1494-1536) throughout Europe.

A CELEBRATION OF
JOHN CALVIN'S LIFE & CONTRIBUTION

CALVIN'S
DEATH 1564

"Precious in the sight of the LORD [is] the death of his saints."

Psalm 116: 15

- In early 1564, John Calvin became ill and he preached his last sermon on February 6 of that same year.
- His health, which had not been good for many years, rapidly deteriorated in the spring, and he died on May 27, being 54 years old.
- Huge crowds flocked to view his body, which forced the City Council in Geneva to bury him in an unmarked grave at the common cemetery.
- In accordance with his wishes, he was buried in a simple coffin on Sunday 28 May. His grave is unknown to this day.

A CELEBRATION OF
JOHN CALVIN'S LIFE & CONTRIBUTION

THE LEGACY OF JOHN CALVIN IN THE B-P CHURCH

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints."

Jude 1: 3

Our Reformed Root

- **History** - The Bible-Presbyterian Church in Singapore has seven historical roots, according to the Rev. Dr. Timothy Tow - her late founding pastor (see his book, *The Singapore B-P Church Story*, pp9-29). Out of the seven roots, five of them (1st, 2nd, 3rd, 6th and 7th) are Reformed or Presbyterian roots.
- As Bible-Presbyterians we are a Protestant Church. We remain part of the 16th Century Protestant Reformation movement which protested against the tyranny and the errors of the Roman Catholic Church.
- While many a Protestant denomination (eg. Evangelicals and Catholics Together 1994 & 1997, and Lutheran World Federation in 1999) have capitulated to the ecumenical pressure to reunite with the Roman Catholic Church, some of the Bible-Presbyterian Churches remain steadfast in proclaiming

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

the five famous slogans of the Protestant Reformation, namely, Sola Gratia, Sola Fide, Solus Christus, Sola Scriptura, Soli Deo Gloria.

- There were two main leaders in the Protestant Reformation, **Martin Luther** and **John Calvin**. Luther was the evangelist, and Calvin the theologian.
- When we call ourselves Reformed or Presbyterian, we are identifying ourselves with Calvin and his theology as contained in his French root.
- **Timothy Tow** - The Singapore Root is traced to the Rev. Dr. Timothy Tow, the founding pastor and first theologian of the Bible-Presbyterian movement in Singapore.
- Bible-Presbyterianism in Singapore is known for its separatist stance against liberalism, ecumenism, charismatic, neo-evangelicalism and every false 'ism' that has risen to undermine the historic Christian Faith. The doctrine of separation is enshrined in her constitution.

Our KJV Bible

- It is tragic today to see the Bible-Presbyterian movement being destroyed from within. The whole denomination is now fractured into three or four camps since the dissolution of the Bible-Presbyterian Synod in 1998 due to incipient charismatic and neo-evangelicalism (read about it in Timothy Tow's *The Singapore B-P Church Story*). The falling away is seen more and more clearly as the years go by. The divide is even more pronounced today with certain Bible-Presbyterian churches

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

not wanting to use or to defend the **Authorised or King James Version (KJV) of the Bible** which is the Bible of the 16th Century Protestant Reformation, and the Bible of the Bible-Presbyterian Church since its founding.

Our Sufferings for Christ

- They refuse to take a separatist stance against the liberal and ecumenical modern versions which are based on corrupt texts. They even go as far as to malign those who defend the KJV and its underlying Hebrew and Greek Texts, on the basis of the providential and perfect preservation of the Scriptures by God, to be heretics.

The Truth about the Truth

- **Psalm 12: 6-7**, *“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”*; **Matthew 5: 18**, *“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 24: 35, Mark 13: 31, Luke 21: 33**, *“Heaven and earth shall pass away, but my words shall not pass away.”* God promised to preserve His inspired words and we believe He kept His promise.
- **The Westminster Divines**, our Calvinistic forefathers believed this (WCF Chap. I. VIII).

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

- **Dr. Carl McIntire, the father of Bible Presbyterianism** himself believed this. We cannot but defend the truth, "*for we can do nothing against the truth, but for the truth*" (2 Cor 13: 8). **He believes Psalm 12: 7 teaches the preservation of the words of Scripture:**

"Now come verse 6, "The words of the LORD are pure words," not one of them is mistaken, "as silver tried in the furnace of earth, purified seven times." All the dregs are out. Here is a marvelous affirmation and vindication that God's Word is perfect... Now, "The words of the LORD are pure words." And then verse 7, how I love this: "Thou shalt keep them O LORD," that is keep His words; "thou shalt preserve them from this generation forever." No matter what happens, one generation comes and another passes away, God is going to preserve His words... from one generation to another. The words of God will be preserved throughout all the generations." [In a sermon entitled - "Help, LORD!" (Psalm 12) - preached by Dr. Carl McIntire on January 11, 1992.]

Reformed + Covenant Theology

- Covenant Theology - As a Calvinistic Church, the Bible-Presbyterian Church is unashamedly Covenantal as opposed to Dispensational in its theology.
- Briefly and simply, Covenant Theology is all about the unity of the Bible and the unity of God's plan of salvation. It emphasizes the sovereignty of God in all that happens in this world and the faithfulness of God in keeping His promises to His people.
- **"Calvinism is Paulinism Systematized"** - When we study Calvin, we are not actually studying Calvin but the Apostle Paul.

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

“Calvinism is Paulinism systematized” said the Rev. Dr. Timothy Tow.

- Rev. Tow was an expert on Calvin, who had abridged Calvin's Institutes and wrote many books expounding Calvinism.
- You will want to begin with *A Glimpse of the Life and Works of John Calvin*, and then move on to *Has God a Plan for My Life?* which is really a practical application of his more doctrinal book on *The Sevenfold Will of God*.
- If you wish to feel the Calvinistic heartbeat of our founding pastor and theologian you will want to read his book, *The Story of My Bible-Presbyterian Faith*, and many other books he has written on preaching and counselling, missions and evangelism, and commentaries on the different books of the Bible.
- **Conclusion** - The Calvinism that is practised by the Bible-Presbyterian Church which demands a separation from the world and militant defence of the Faith will not be appreciated by many.
- Calvin himself was greatly persecuted for preaching and writing in defence of the faith, and exposing error. But despite the dangers he faced, he often encouraged himself and his hearers by quoting Romans 8: 31, “If God be for us, who can be against us?”
- **Let us, however, make sure we are first of all for God**, and if we are for Him in accordance and obedience to His word, then we can be sure He is also for us. And if He is for us, who then can be against us? Who is more powerful than God? No one!

A CELEBRATION OF JOHN CALVIN'S LIFE & CONTRIBUTION

- **Rev. Timothy Tow made it clear that Calvin was one of the roots of the Bible Presbyterian Movement.**

He said,

“Our Protestant Bible-Presbyterian heritage comes from British Presbyterianism and the European Reformed Faith, an offshoot of the 16th Century Reformation from the bondage of Rome to the grace of God. John Calvin, a French theologian, led this Reformed Faith, thus our French Root.”

**WITHOUT Verbal Plenary Preservation (VPP)
there is absolutely
NO Verbal Plenary Inspiration (VPI)!**

The DOCTRINE of INSPIRATION is based upon...

2 Timothy 3: 16, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”*

NOTE - Scripture here refers to the Hebrew (OT) and Greek (NT) Texts.

Is 2 Timothy 3: 16 perfect? Does 2 Timothy 3: 16 have mistakes?

Some proponents of Anti-VPP have answered... that it is perfect. How do they know? Any Bible verse to support? They cannot say! Go through the 66 Books of the Bible one VERSE at a time and ask them the same question “Is this VERSE perfect?”, and they will not be able to tell us how they know the verses are perfect. So, how do they know that God has inspired a perfect Bible? “Cannot say!”

Some Anti-VPP proponents may answer... that they do not know. If they do not know then how can they say that God has inspired a perfect Bible! “Cannot say!”

In contrast, **Proponents of VPP can answer by FAITH...** that 2 Timothy 3: 16 is perfect! How do they know? **Because the God of the Bible who has inspired all His perfect Words perfectly has also preserved all of His perfect words perfectly throughout the ages!**

God says so in His perfect Word! Psalm 12: 6-7 and Matthew 5: 18 and 24: 35 are but three supporting verses among many. WE HAVE THE PERFECT BIBLE (in original languages) IN OUR HANDS!