

Remembering the REFORMATION

500th Anniversary commemorative book



FOREWORD

This year, we celebrate the 500th Anniversary of the 16th Century Reformation. This was indeed a great work which the Lord has done in history. In commemorating this event, we have decided to compile past Reformation publications of Calvary Pandan B-P Church into a special one-volume commemorative edition.

This commemorative edition is divided into three main parts. The first part looks at the various men and women whom the Lord used to shine brightly for Him. These men and women were ordinary people, but they were faithful and fervent in their commitment to Christ. It is our prayer that readers will be blessed by their testimonies and be encouraged in their own service for the Lord.

Building on the first part, which covers the history of the reformation, the second part examines the battles that God's Church faces in the modern age. God's people cannot be ignorant of the many false movements

which surround us now, whereby their philosophy and compromising mind-set may even have crept into our midst. In identifying and knowing the enemies we are confronting today, the reader should be challenged to stand up for the Lord in defence of the faith. We need the spirit of the 16th Century Reformation in this 21st Century!

The third part of this book contains various charts and diagrams to give the reader a quick overview of the battles we are fighting today for the Word of God. May we all have a renewed appreciation and love for the Word of God which He has so faithfully preserved for us.

It is our prayer that God's people will be blessed, encouraged, challenged and spiritually awakened by these articles. Then it may be said that this publication has served its purpose, which is "...for the word of God and for the testimony of the Lord Jesus Christ" (Revelation 1:9b).

	<p>1620 Pilgrims set sail on the Mayflower to America</p> <p>1643 </p> <p>1652 The Westminster Assembly</p> <p>1648 Westminster Confession of Faith approved and accepted by English Parliament End of the Thirty Years' War between Roman Catholics and Protestant</p>
The Age of Revival (AD 1648 – 1789)	<p>1674 Birth of Isaac Watts</p> <p>1678 John Bunyan publishes <i>Pilgrim's Progress</i></p> <p>1729 Jonathan Edwards preaches in Northampton</p> <p>1738 Conversion of John and Charles Wesley</p> <p>1739 The Great Awakening in America led by George Whitefield</p> <p>1764 John Newton writes "Amazing Grace"</p> <p>1780 Robert Raikes develops "Sunday School"</p>
The Age of Missions (AD 1789 – 1914)	<p>1790 Second Great Awakening begins in America</p> <p>1793 William Carey sails as missionary for India</p> <p>1835 Robert Murray M'Cheyne pastors a Presbyterian church in Scotland</p> <p>1836 George Muller opens orphanage in England</p> <p>1847 William Chalmers Burns begins missions work in Shantou, China</p> <p>1854 Charles H. Spurgeon preaches in England Hudson Taylor begins missions in China</p> <p>1881 Westcott and Hort publish corrupted Greek Text</p> <p>1906 Azusa Street Revival marks the rise of the Charismatic movement</p> <p>1910 </p> <p>1915 Publishing of "<i>The Fundamentals</i>"</p>
The Age of Bible Colleges (AD 1914 – Present)	<p>1924 Auburn Affirmation denies the fundamentals of the Christian faith</p> <p>1925 Eric Liddell serves as missionary in China</p> <p>1929 John Gresham Machen founds Westminster Theological Seminary</p> <p>1930s John Sung revival in South East Asia</p> <p>1937 Carl McIntire founds Faith Theological Seminary and the B-P Church</p> <p>1942 Forming of the National Association of Evangelicals</p> <p>1948 World Council of Churches formed</p> <p>1955 Timothy Tow founds B-P Church in Singapore</p> <p>1962 Timothy Tow founds Far Eastern Bible College</p> <p>1979 Calvary B-P Church (Pandau) is founded</p> <p>1988 Dissolution of B-P Synod</p> <p>1994 Ecumenical "Evangelicals and Catholics Together" signed in America</p> <p>2003 True Life B-P Church begins worship in RELC</p> <p>2008 Lawsuit to evict FEBC</p> <p>2011 Court of Appeal rules in favour of FEBC</p> <p>2014 High Court outlines Terms of Scheme for FEBC's use of premises</p>

Part One: People of the Reformation

John Huss: The Goose of the Reformation

Women of the Reformation

Martyrs of the Faith

Part Two: A 21st Century Reformation

Earnestly Contend for the Faith

God's Word Protected, Proclaimed, Practiced

The Battle Rages On

Part Three: Appendices

16th Century Reformation – The Battle for the Bible

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Part One: People of the Reformation

John Huss

The Goose of the Reformation

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FOREWORD

(JOHN HUSS, 1373 – 6 JULY 1415)

The year 2015 commemorates the 600th anniversary of John Huss' martyrdom. He was known as "the goose that became a swan." His surname "Hus" means "goose." The enemies of God wanted to cook the goose because the Roman Catholic Church hated John Huss and all that he did and stood for! We remember men like John Huss for their courage and strength in the face of great threats and persecution. They counted their lives as loss for Christ, as the only way to live. For all believers, there is no better way to live than to live and die for Christ, which is the greatest honour they could ever wish and hope for!

This was the life of John Huss. He was a man of humble beginnings but he impacted saints like Martin Luther whom God used to spark the flames of the 16th

Century Reformation, 100 years after Huss' martyrdom. Although men like John Huss and Martin Luther have been called home to glory as their service for Christ was completed, their testimony of courage and strength continues to encourage the hearts of other believers.

This is what a godly testimony can do and this is what every believer's life must be like even after he is gone from this world. Be encouraged Christian, whoever and wherever you are. Be faithful unto death for Christ's sake. Hebrews 12:1 (KJV) reminds us, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Amen.

PRE-REFORMATION MOVEMENTS

The story of the Reformation really began before 1517, the year in which Martin Luther nailed his 95 Theses on the castle door of Wittenberg. The story can be traced back to the time of pre-Reformation, which laid the foundations and paved the way for the 16th century Protestant Reformation. Since the 11th century, God had been working in the hearts and minds of the people, and dissent was already stirring among the people. Reforming movements by the lay people outside of the Roman Catholic Church had already started. Groups like the Albigenses, which started in the 11th century, and the Waldensian movement, which started in the late 12th century, had already begun to stand against the Roman Catholic Church.

ALBIGENSES

The Albigenses, so called due to their huge numbers around Albi in Southern France, called the Roman Church the Great Harlot mentioned in Revelation 17 and the pope the Antichrist, and also criticized the corruption of the clergy of their time. Allegedly, they had several wrong teachings (followed the Gnostics, Paulicians, Bogomils, Manichean heresy of Dualism). We cannot be sure whether this is true because much of what we know about them was written by their enemies who might have wrongly pinned heresy on them. Nevertheless, they protested against the Mass, denied hell and purgatory, denied giving alms and prayers for the dead, denied

invocation of saints, and condemned the system of idolatry and superstition which reigned in the Church of Rome. The New Testament was of greatest authority in their faith, overruling the authority of the Roman Church and the pope.

They were condemned by Alexander III at the Third Council of Lateran of 1179 due to their reformed religion. However, that did not stop them. Their influence spread to Italy, Spain, and England and they flourished in the twelfth and thirteenth century amidst persecution. In order to subdue them, in 1208, Innocent III raised a forty-day Holy War, the Albigensian Crusade, against them, led by Simon de Montfort. Soon after, the king of France forbade the laity from reading Scripture. This, and the Inquisition established by Pope Gregory IX in the south at Toulouse, Albi, and other towns during the thirteenth and fourteenth centuries managed to stamp them out.

PETER WALDO AND THE WALDENSES

The Waldenses, also known as the Poor Men of Lyons or Sandalati, were simple, unlearned lay evangelists who appeared in the last quarter of the twelfth century. Their founder was Peter Waldo, a rich merchant of Lyons. He repented of the worldliness of his life, and at the instruction of the priest, he sold all he had, gave some money to his wife and distributed the rest to the poor,

and sent his two daughters to a convent. In 1170, he then employed men to translate the Bible into the vernacular, and went around preaching and teaching. About a decade later, Waldo gathered a group of men, who also had the desire to bring God's truth in the Bible to others. These were the Waldenses. Waldo was the head of the Waldensian society till 1217 when he died.

The Waldensian movement started in Southern France and spread to Germany, Austria and Italy. The Waldenses went out in pairs like the disciples of old to preach to the poor in the vernacular. In 1179, they appeared at the Third Lateran Council and pleaded with Alexander III to allow them to preach and continue with their lifestyle. They even gave him a copy of their Bible translation. However, Alexander III denied them permission to preach apart from the invitation of the clergy. Nevertheless, they continued preaching. Five years later in 1184, the synod of Verona anathematized, expelled and excommunicated them for their rebellion. Later, they endured harsh persecution under Innocent VIII who announced a crusade against them in 1487. They survived mainly in the Piedmont region of Italy. However, the worst persecution came during the 15th and 16th century after they accepted the Reformation and were absorbed into Protestantism.

Initially, the Waldenses followed some Roman Catholic teachings. They existed like a religious order of the Roman Church. The Waldenses did not reject the authority of the pope, the sacraments, and the system of the Roman Church. However, as they continually and constantly studied the Word of God, they soon saw the errors of the Roman Catholic Church. In obedience to God's Word, they started to reject all the

erroneous doctrines of the Roman Church. They opposed purgatory, prayers for the dead, did not go to Mass, did not confess to the priest to receive absolution etc. In the Middle Ages, the Waldensian teachings adhered most closely to the Bible among the many sects, with many of its ideas anticipating those of the Protestants of the Reformation. They believed that all good men were priests, and placed emphasis on following the Apostles' practices and obeying the teachings of the Sermon on the Mount. As such, they willingly made the choice of poverty and the vow of chastity. In all their conduct they chose to obey God rather than man, which their opponents distorted to mean non-submission to the authority of the pope and Roman Church.

They firmly believed that the Bible was the final rule of faith and life and that everyone should have the Bible in his own language. Hence, Scripture was used widely by them, as opposed to the Roman Church's limiting the use of Scripture to the Roman clergy. They were convinced that the preached Word of God (and not the sacraments) was necessary for salvation. They saw the importance of preaching and taught that laymen could also perform that function, and not the priests only. They denied that the Roman church was the only one that could interpret Scripture. They had their own system of government with clergy, bishops, priests and deacons. In 1350, they came up with a treatise which aimed to prove that the system of popery was of the Antichrist. They had literature of their own, which included various Bible translations.

JOHN WYCLIFFE AND THE LOLLARDS

Pope Innocent III (pope from 1198-1216) brought the medieval papacy to the height of its power. He believed that the pope was "the vicar of Christ" and as such, had

supreme authority over the whole earth, so that even civil kings had to obey him. He ruled mightily, but at the same time destroyed the power of the Holy Roman Empire. This left his successors in a weak position. His successor Boniface VIII (pope from 1294-1303) later saw the papal power decline when he, without a strong Roman emperor, failed to subjugate the kings of England and France. Boniface VIII's successor Clement V transferred the papal court from Rome to Avignon in 1309. There, he was heavily influenced by the French king. This was the start of the Babylonian Captivity of the papacy (1309-1377), during which the papacy lost much of its power, partly due to the gain in power by opposing rising nation-states. Also, the English people were reluctant to pay their huge and unreasonable papal taxations. In time, people grew more and more unhappy with the abuse of power of the papal clergy, their neglect of spiritual duties, greed, corruption and immorality. People yearned for reform. It was during this time that John Wycliffe appeared on the scene.

John Wycliffe, the Morning Star of the Reformation was born in Ipreswell, Yorkshire, in the diocese of Durham, and lived from around 1324 to 28 December 1384. At Oxford, he studied theology and ecclesiastical law, and also won early recognition in philosophy. He had been associated with Merton, Queen's and was even the master, and later, head of Canterbury Hall. For the first part of his life, Wycliffe was mainly an Oxford schoolman. Wycliffe's public career coincided with the time when nationalistic antipapal sentiments and anti-ecclesiasticism was brewing among the English people, due to their reluctance to having their papal taxation sent to England. This state of events greatly

influenced his views on papal authority.

In 1374, he made a trip to Bruges on the king's commission, and after his return to England, he became more active in religious reform. In 1376, he wrote *Of Civil Dominion* in which he stated that if the clergy misused ecclesiastical properties, civil authorities had the right to take them away. He rose to stand more firmly against the pope, with John of Gaunt (duke of Lancaster with very free notions of religion and was at enmity with the clergy) backing him and providing him protection from ecclesiastical violence. Wycliffe sought to reform the Roman Church by removing the Roman Church's immoral clergymen, confiscating ecclesiastical property and refuting her false teachings. 1378 marked the year he inaugurated himself as a doctrinal reformer. After 1379, he started going against the teachings of the Roman Church with revolutionary ideas. Some of them included: Christ is the head of the church, not the pope; the Bible is the sole authority of life and truth, not the pope; and the church should follow the example of the New Testament church.

Wycliffe introduced many theological and practical reforms. He preached against the pope (his usurpation, infallibility, pride, avarice and tyranny), bishops (their unbecoming extravagant lifestyle) and friars (they were begging due to sloth and misconceptions of Christ as a beggar). He also warned the people against the deceptions of the Roman Church, such as clerical celibacy, indulgences, transubstantiation, confession, absolution, false ideas behind pilgrimages, and condemned their superstition. He was the first to call the pope the Antichrist. Philip Schaff summarized Wycliffe's assault of the Roman Church under five heads: 1) the nature of the Church, 2) the papacy,

3) the priesthood, 4) the doctrine of transubstantiation and 5) the use of the Scriptures.¹ Of the nature of the Church, Wycliffe said, “The Church is the totality of those who are predestined to blessedness. It includes the Church triumphant in heaven and the Church militant or men on earth. No one who is eternally lost has part in it. There is one universal Church, and outside of it there is no salvation. Its head is Christ. No pope may say that he is the head, for he cannot say that he is elect or even a member of the Church.”²

By sermons, tracts, pamphlets and other writings which were penned with much conviction and passion, he reached the hearts of the people in his bid to break down priestly pretensions. Wycliffe also exalted preaching and attempted to bring the pure Gospel to the people. In around 1380, Wycliffe began a movement against the friars. He trained “pore priests”, otherwise known as Lollards, to be itinerant preachers. The Lollards were men who adopted Wycliffe’s views, and were at first composed of Wycliffe’s supporters at Oxford led by Nicholas of Hereford, and some in the royal court. Despite persecution against them, the movement rapidly gained strength, especially among lay people, and reached the merchants, members and knights of the English gentry, a few members of the House of Commons, and even the lower clergy. These went around spreading Lollard teachings, which became very popular in the Oxford University.

On top of preaching against the errors of the Roman Church, another of the main missions of Wycliffe and the Lollards was

to translate the Bible into English, enabling the English peasants to read it themselves. Wycliffe successfully translated the New Testament into English from the Latin Vulgate in 1382. Nicholas of Hereford of the Lollards finished translating the Old Testament into English later on in 1384, and it was later revised by Wycliffe’s secretary, John Purvey. During the same year of Wycliffe’s completed New Testament English translation, his teachings were condemned by a church court (Synod of London) and he was banished from the University and forced to leave Oxford. He settled in Lutterworth, Leicestershire. There, he never stopped labouring and spreading his teachings, and finished works such as the polemic tract *Cruciata* and a theological treatise *Triologus*. At Lutterworth, Wycliffe died of a stroke while hearing mass on Holy Innocent’s Day, 28 December 1384.

After Wycliffe’s death, his reform continued on with the Lollards. From 1390 to 1425, its number grew so rapidly that half the population were Lollards. It was a decentralized movement with no specific doctrinal system. However, they did come up with the Twelve Conclusions, containing its main teachings. They presented it to the Parliament of 1395. By 1400, the Roman Catholic Church found favour in the courts with the rise of King Henry IV. In 1401, Henry IV passed the first English statute, the *De Haereticis Comburendo*, for the burning of heretics, such that many distinguished men connected with the earliest period of Wycliffism recanted. Yet, others stood firm in their belief. The Lollards’ first martyr, William Sawtre, was

¹ Philip Schaff, *History of the Christian Church*, vol. 6, chapter 5, section 41. Quoted from http://www.bible.ca/history/philip-schaff/6_ch05.htm#_edn111, which states, “This material has been carefully compared, corrected and emended (according to the 1910 edition of Charles Scribner’s Sons) by The Electronic Bible Society, Dallas, TX, 1998.”

² <http://www.greatsite.com/timeline-english-bible-history/john-wycliffe.htmlChrist:>”

actually burned a few days before the act was passed.

In 1414, a Lollard uprising of about 20,000 men led by Sir John Oldcastle was stopped by Henry V, and this brought a slowdown to the Lollards' activity. From 1450 to 1517, they were limited to rural districts, held meetings in secret, and operated mainly among traders and craftsmen, supported by a few clerical adherents. This movement lasted till the time they were absorbed into Protestantism. The Lollard tradition facilitated the spread of Protestantism and predisposed opinion in favour of King Henry VIII's anticlerical legislation during the English Reformation. Philip Schaff says of the movement, "Lollardy was an anticipation of the Reformation of

the sixteenth century, and did something in the way of preparing the mind of the English people for that change. Professed by many clerics, it was emphatically a movement of laymen."³

One theme that distinguishes the time of Reformation from the time of Pre-reformation is the emphasis on "justification by faith". The 16th century Reformation had this additional aspect where the teaching of justification by faith was emphasised. Nonetheless, the pre-reformers, in many ways, paved the way for the Reformation and may be regarded as reformers themselves.

It was during such a time that the Lord raised up John Huss, the goose of the reformation, to shine for him.

³ Philip Schaff, *History of the Christian Church*, vol. 6, chapter 5, section 43.

THE LIFE OF JOHN HUSS

TIMES OF JOHN HUSS

John Huss was born in 1373 in the southern part of Bohemia, in the village of Husinec, Prague. He was born in a time when ecclesiastical and civil powers were combined under the papacy. In 1302, Boniface VIII's bull *Unam Sanctum* had decreed that the Roman Catholic Church's authority was highest and supreme. The pope was regarded as the supreme representative of God on earth endowed with divine authority, and thus was infallible and his commands were to be heeded absolutely.

The Roman Catholic Church did not want the lay people to have their own copies of the Bible or to read and interpret it on their own, lest they come up with heresies and teachings/practices deviating from theirs. Therefore, they banned and punished those who attempted otherwise. The lay people never looked to Scriptures or interpreted them on their own, and generally speaking, they based their beliefs on what the Roman clergy taught. Those who taught against the teachings of the Roman Catholic Church or were not submissive to their authority were deemed heretics, and could be sentenced to death. This death was in terms of excommunication from the Roman Catholic Church and physical death. This was part of the Inquisitions that first started in the 12th century to combat heresy, whereby the Roman Catholic Church would set up tribunals

to investigate and sentence those believed to be guilty of heresy and punish them physically. This way, the Roman Catholic Church had both ecclesiastical and civil power. Huss fell victim to the abuse of civil powers granted unto the Roman Catholic Church.

On top of the above issues, the lay people also depended on performing the sacraments of the Roman Catholic Church to grant them divine grace and life, some of which were even deemed necessary for salvation. The major problems facing the church in Western Europe then can be categorized into three main groups: 1) Papal absolutism, 2) The Inquisitions, and 3) The Roman Catholic Church as an organization that could dispense life.

At the same time, there were changes in the education system which aided in the movement towards the Reformation. Scholasticism, a method of learning which employed critical thought to defend a teaching, placed strong emphasis on dialectical reasoning. Dialectical reasoning was where people used rational arguments for or against a teaching through discourse, to resolve disagreements and make the perceived truth a united whole. This method of Scholasticism was widely used in the 1100s to 1700s. Scholasticism had two main schools of thought, namely that of realism and nominalism. Realism emphasized universals, whereas

nominalism emphasized individuals. As such, realism supported the system of the Roman Church, where individuals were subordinate to the institution or organization of the Roman Church (people depended on the sacraments of the institution, had to follow the teachings of the whole group as set by the pope and clergy); whereas nominalism opposed the system of the Roman Church (people could read and interpret Scripture on their own, did not have to go through the system of confession and absolution but could go to God directly on their own).

By the time of the birth of John Huss, the mind of Europe was contending to be released from the tyrannical bondage of the Roman Church. People had begun to recognize that they could have a personal relationship with God individually outside of the Roman Church. They asserted their rights to obey teachings as their individual conscience dictated, according to the truth of Scripture, and not have to absolutely obey whatever the pope said. Scripture, not what the pope said, was the supreme and final authority in belief and practice; and the conscience, not the papal decrees, was their guide. They turned away from the Roman Church organization to the living Christ. They also objected to the Roman Church's right to exercise physical punishment against heretics. John Huss joined this fight against the medieval order.

In the city of Prague, where John Huss lived, there were three main issues going on. Firstly, there was a moral movement, which protested against the clergy's immorality and neglect of spiritual duties. Secondly, there was a doctrinal movement, which was the result of Wycliffe's teachings that had spread there. Thirdly, there was a patriotic movement, where the Bohemian people wanted more power to govern the

affairs of Bohemia instead of the Germans holding power over them. John Huss had a leading part to play in all three issues.

By nature, John Huss did not like to court danger and would rather withdraw from fights. However, because of his unwavering convictions that were contrary to that of the Roman Church, he stood against their mighty power. He had the right motivations and purposes, was popular among the people, had unabated zeal, was dauntless in facing his foes, was blameless in his moral life and personal conduct, and could speak powerfully and clearly. These qualities made him suitable to lead in these reforming movements. In fact, Huss even gained the support of King Wenzel and his wife Queen Sophia. The Archbishop Zbynek of Hasenberg was initially drawn to him too, but later opposed him.

HUSS' EARLY LIFE

Born of poor peasant parents who saw education as a way out of poverty, Huss studied and worked towards priesthood, which at that time was considered a means to wealth. This points to the luxurious life of the Roman clergy, who gained their wealth through the exploitation of the people. At 16 years of age, he enrolled in the University of Prague, and obtained his BA in 1393, BTh in 1394 and MA in 1396. Whilst studying, he had earned money to survive and to pay for his studies through singing and doing manual work. But after he got his MA, he taught in the University of Prague and got his income from that.

Five years later in 1401, Huss was ordained a priest and was also appointed Dean of the Philosophical Faculty at the University of Prague. The following year in 1402, he was chosen to be Rector of the University of Prague, a position he filled for six months. On March 1402, he became a preacher at

the Bethlehem Chapel (aka Chapel of the Holy Infants/Innocents of Bethlehem) in Prague. As a teacher in the University of Prague where novel ideas about the church were constantly brought up and discussed, and as a preacher of the Bethlehem Chapel which was raised in 1391 for preaching in the Bohemian language and boasted a tradition of Scripture-based preaching, Huss was stationed in prime positions to influence the people of that time.

HUSS AND THE MORAL MOVEMENT

Today, we have at least nine collections of Huss' Latin sermons, as well as some of his Bohemian sermons. Huss as a preacher was Bible-based, clear in his explanation of the text whereby the lay person had no difficulty understanding them, and drove home the application of the message directly and simply into the hearts of the hearers. He emphasized moral conduct and edification, always bore in mind the needs and rights of the lay people, and often spoke against the failures of the papal clergy. He accused and rebuked the clergy of immorality, greed, simony, sacrilege and exploitation of the lay people for their own benefit.

Although Huss' sermons were not very dynamic in style, they had a lasting impression on the hearers. "He addressed himself to the understanding, aroused reflection, taught and persuaded, and at the same time was not lacking in pungent utterance. The keenness and clearness of his mind, the tact with which he got at the very heart of subjects under discussion, the ease with which he presented a case before his hearers' eyes, his wide reading, especially in the Scriptures, the decision and the logical consequences with which he pressed home a whole system of teachings secured for him great superiority over his

colleagues and contemporaries. To this were added moral earnestness of character, a pious mind, a daily life in which enemies could find no stain, glowing devotion for the moral uplift of his people and the reformation of the church..."⁴

As part of ridding church abuses, the Archbishop Zbynek sent Huss with a team to investigate the authenticity of a poplar relic called the "red wafer". This relic first appeared in 1383, was located at Wylsnack, and many pilgrims from various parts of Europe flocked there to receive its alleged miraculous qualities of the holy blood of Christ. Huss confirmed that it was a fraud. After this, much discussion arose in the University on the subject of Christ's blood. Huss then wrote a treatise entitled "The Blood of Christ—de sanguine Christi."

HUSS AND THE DOCTRINAL MOVEMENT

By the time of John Huss, John Wycliffe's teachings had spread to Prague. Wycliffe's teachings were increasingly taught and studied in the University of Prague and they divided the University into two camps; one for and the other against Wycliffe's teachings.

On 28 May 1403, 45 articles from Wycliffe's teachings were presented to the heads of the University of Prague and they were to consider their truthfulness. The end result was the forbidding of the 45 articles. Three years later, in 1406, a synod was convened which reaffirmed the action taken in 1403 that forbade Wycliffe's 45 articles. In the same year, Nicholas Faulfisch brought a document from Oxford University to Prague. The content said that Wycliffe was a good man and not a heretic and should not be condemned. This letter heated up

⁴ David Schaff, John Huss: his life, teachings and death, after five hundred years, (New York: Charles Scribner's Sons, 1915), 42.

the contention between the Wycliffites and their adversaries. Finally, this led to a meeting on 20 May 1408, during which Huss protested against the condemnation of Wycliffe's 45 articles. The conclusion was that the articles should not be taught in a way to give a heretical or erroneous sense. Also, Wycliffe's statements should not be used or discussed at public disputations and that bachelors of theology should avoid lecturing on Wycliffe's three tracts, the *Dialogus*, *Triologus* and the *Eucharistia*.

In 1408, some of the clergy brought charges of Wycliffry against Huss, because they did not like that Huss spoke against them. The Archbishop Zbynek, previously not opposed to Huss, and had even appointed Huss as Synodal preacher in 1405, had to make a choice between Huss who held to Wycliffe's teachings, and those who opposed them. For fear of angering the pope through siding with Huss and essentially labeling himself as a Wycliffite too, Zbynek sided with Huss' opponents. The clergy managed to turn Zbynek against Huss. However, most of the lay people, as well as King Wenzel and Queen Sophia, were on Huss' side. Queen Sophia had even made Huss her personal confessor and attended Bethlehem Chapel.

HUSS AND THE PATRIOTIC MOVEMENT

At the same time, another issue was going on. There was a Western Schism in that two popes were claiming the papacy: Gregory XII in Rome (elected 1406) versus Benedict XIII in Avignon (1394). In 1409, they convened an ecumenical synod at Pisa to heal the schism. Originally, the synod wanted to depose them both and elect a new pope, Alexander V. But in the end, all three were popes. Wenzel, king of Bohemia, originally supported Gregory XII, but changed to a neutral stand at this

meeting. King Wenzel asked the University and also asked Archbishop Zbynek to be neutral also, but Zbynek still supported Gregory XII. When it came to the University deciding whether to be neutral, they had a vote. Huss and the Bohemians at the University went with King Wenzel and were neutral, but the Germans at the University went with Gregory XII.

In governing the University of Prague, the Germans had three votes, while the Bohemians had only one vote. Huss was against foreigners having so much more power over Bohemia than the native people did and protested against it. After certain things happened, King Wenzel finally issued a document to change the constitution of the University that returned power to the Bohemians. He took other actions to make sure it happened. Huss was one of the leaders in this transfer of power. As a result, the Germans did not like him. This event also associated Huss with the Bohemian cause of patriotic reform. Because of this change, many of the foreigners withdrew from the University of Prague, and started a new University at Leipzig. Because Huss supported King Wenzel and was neutral, Zbynek also became hostile towards Huss. Under this new order, on 15 October 1409, Huss was elected the first rector. From then on, the University of Prague was closely associated with Hussitism, just as Oxford was closely associated with Wycliffry.

HUSS' EXCOMMUNICATION

On 26 June 1409, Alexander V was elected as pope. Zbynek the Archbishop reported to Alexander V that the heretical teachings of Wycliffe had spread. On 20 December 1409, Alexander V instructed Zbynek in a papal bull to take action against them in the pope's name and power. In March 1410, the papal bull reached Prague. In June 1410, Archbishop Zbynek proceeded

to eliminate Wycliffe's teachings in Prague. This he attempted to do by decreeing the public burning of Wycliffe's books and banning the preaching of his teachings.

Without delay, within five days from Archbishop Zbynek's decree, Huss, along with some teachers and scholars of the University of Prague, stood their ground against Archbishop Zbynek's demands. The basis for not complying was that, as prescribed in the royal and papal charter, the right over the University's teachings and books belonged to civil and not ecclesiastical authorities. Upon the University's appeal of protection, King Wenzel delayed the execution of Archbishop Zbynek's decree till a more qualified scholar (Margrave Jost of Moravia) arrived at Prague to assess the contents of Wycliffe's books.

On 22 and 25 June 1410, Huss preached against the decree. His arguments were that the decree was made under misinformation of Wycliffe's teachings as being heretical and erroneous when they were not; that the decree should not stand; and it would be a crime against God to abide by Archbishop Zbynek's decree. Huss chose to obey God rather than man.

Huss also sent a translation of Wycliffe's *Dialogus* to John XXIII (antipope from 1410-1415, opposed to Gregory XII and Benedict XIII, successor of Alexander V) in Rome, for him to understand Wycliffe's teachings. Later on, John XXIII placed the case in other men's hands and they found nothing in Wycliffe's teachings that made them worthy to be burned. However, this was too late. On 16 July 1410, Wycliffe's books were publicly burned.

Two days later, on 18 July 1410, Archbishop Zbynek excommunicated Huss and seven others. Charges were made against Huss

for disobeying papal orders, and he had to appear in Rome to be examined. Many (like King Wenzel and Queen Sophia and other cardinals) interceded for Huss. Huss sent representatives to ask for a withdrawal of their demand for him to appear personally before the papal court. He did not want to go for fear of perils in the way, lest he put his life in danger (people may set traps to kill him during his journey). His representatives got thrown into jail. For this refusal to appear in Rome, Cardinal Colonna in February 1411 placed Huss together with all his followers and sympathizers under excommunication.

On 1 September 1411, Huss wrote a letter to John XXIII, addressing him and the college of cardinals. Huss wrote that he was always ready to make a confession of his faith, and that he was willing to stand for and defend his faith before the University of Prague, the Bohemian prelates and all the people, even if people might view him as a heretic and burn him for it. He further explained his reasons for previously not appearing before the papal court. Huss' boldness in defending his faith and Wycliffe's teachings can be seen again when he challenged John Stokes to a public debate when John Stokes linked Wycliffe with heresy. This occurred in September 1411, when John Stokes and Hertonk Van Glux travelled from England to Prague, sent by Henry IV to make a league with Sigismund (King Wenzel's brother, king of Hungary in 1386, then king of the Romans crowned in 1411). Stokes declined to do it at Prague and went back, but he was willing to do it elsewhere.

HUSS' PROTEST AGAINST INDULGENCES

In 1411, Pope John XXIII wanted to fight against Ladislaus, king of Naples. This was because Ladislaus supported Pope Gregory XII, and John XXIII also wanted

to stop Ladislaus' expanding kingdom and his conquering of many of the papal states. John XXIII issued two papal bulls to stigmatize Ladislaus (Sept and Dec 1411), calling for a crusade, a holy war, against Ladislaus. He also promoted the sale of indulgences and pardon of sin to collect money for war. In May 1412, Wenzel of Tiem brought the bulls to Prague.

Huss opposed the papal bulls. On 7 June 1412, in the large hall of the Carolium, Huss publicly disputed this at the University of Prague. Firstly, Huss argued that only God can grant pardon, and selling pardon is simony. Secondly, Huss made a distinction between the secular soldiery and the religious clergy, the material and the spiritual sword, which were not supposed to mix. The pope was not allowed to use his ecclesiastical power and the spiritual things of the Roman Church to get money to finance his fight with physical weapons of war and physical armies. It would be an abuse of his power. The holy war that John XXIII was declaring and the method he was using to finance it were unbiblical and against the laws of Christ. Therefore, the people did not have to obey Pope John XXIII in this matter. In fact, it was their duty to disobey him.

To stop this fight against the sale of indulgences, the magistrates caught three men with Huss' views and who participated in riots. They summoned the people to attend the three men's execution to be held on 11 July 1412. On that day, a huge crowd gathered, including Huss, and pleaded against the death sentence. Huss even offered to die in their place. The magistrates, unable to handle the large number of protestors, promised Huss that if he managed to disperse the mob, the three men would not be hurt. Huss did so and he then returned home. However, a

few hours later, the magistrates went back on their word and executed the three men. Those three men were buried in Bethlehem Chapel, also henceforth called Chapel of the Three Martyrs.

HUSS' VOLUNTARY EXILE

On 10 July 1412, purportedly at the king's command, the opponents of Huss ordered a review of the original decree of 1403 regarding Wycliffe's teachings. This time, the outcome was worse than before. The king ordered that those who held to the 45 articles were to be banished. Huss argued against this. Before the king and an audience at Zebrak, Huss vindicated at least five articles. He challenged his opponents to vindicate their views and be burned as heretics if they failed to present the truthfulness of their views, but they refused to do so. Huss also wrote a document against obeying papal bulls if they were against God's Word, against the pope's infallibility, against papal authority to absolve sin, against the inhibition of preaching in chapels and against the waging of hostilities/physical wars with the church's sanction, and against putting heretics to death.

The clergy of Prague brought the case of Huss' defiance to John XXIII, who passed the case to Cardinal Annibaldi. Annibaldi threatened Huss with greater excommunication, if within twenty days he did not submit to the Church. On top of that, people were banned from speaking to Huss or welcoming him into their houses. Going against the ban would mean excommunication. Huss did not comply. As a result, John XXIII put Prague under an interdict, that no religious services could be performed wherever Huss was on that day, plus one more day of banning all church services. This sentence was to be read regularly every Sunday in every church

across Bohemia. Soon after, John XXIII passed a second decree, ordering Huss to be seized and burned, and Bethlehem Chapel to be destroyed. Huss was sentenced to aggravated excommunication.

In October 1412, Huss voluntarily left Prague, so that the city would not suffer. Huss was not sure if he made the right decision. He was absent from Prague for two years (October 1412-1414), with occasional short visits to Prague. During his time away from Prague, Huss found a place of safety and hospitality in Southern Bohemia, in the castle of Kozi Hradek,

which belonged to John of Austi. There Huss remained until April 1414 when John of Austi died and the castle fell into the hands of those who opposed him. He then moved to the castle of Krakowec, which belonged to Henry Lefl of Lazan. During his time in exile, he wrote 17 letters, as well as his chief work "Treatise On The Church" and other tracts. He also revised a Bohemian translation of the Bible of the 14th century. In so doing, he improved the popular language, established fixed rules of grammar and invented a new system of spelling (in general use today). The rest of his time he spent preaching the Bible.

THE TRIAL AND MARTYRDOM OF JOHN HUSS

SUMMONED TO CONSTANCE

While in exile, Huss had written, “What fear shall part us from God, or what death? What shall we lose if for His sake we forfeit wealth, friends, the world’s honors and our poor life? ...It is better to die well than live badly. We dare not sin to avoid the punishment of death. To end in grace the present life is to be banished from misery. Truth is the last conqueror. He wins who is slain, for no adversity “hurts him if no iniquity has dominion over him.” Soon after, Huss would prove the strength and depth of his conviction with his life.

In 1414, Emperor Sigismund and Pope John XXIII convened the Council of Constance in order to put an end to both the Papal Schism, as well as the “heresies” of Wycliffe and Huss. Huss was summoned by the Emperor to the Council with the promise of safe-conduct. On 1 September 1414, Huss replied Sigismund, expressing his readiness to head to the Council “under safe-conduct of your protection, the Lord Most High being my defender”. Before he left, Huss spared no effort in declaring his doctrinal beliefs and proving his blamelessness. In August, he applied for a certificate of his orthodoxy from the bishop of Nazareth, grand inquisitor of the diocese of Prague, who obliged only under the pressure of the pro-Huss public. In the days prior to his departure, Huss wrote and fastened bills on the gates of the cathedrals, parishes, cloisters, abbeys, as well as the

palace, in which he declared his desire to defend his beliefs at Constance, and challenged any who could prove any error in his doctrines to do so either before the Archbishop of Prague, or before the Pope and doctors at the Council. He requested an audience before a general assembly of the clergy of Prague to defend his innocence, but was denied it, undoubtedly due to their unwillingness to lend him more support, which they would have had to give for fear of Huss’ influential friends in the city.

Huss’ farewell letters revealed that he was not at all oblivious to the dangers that awaited him at Constance. Bidding farewell to his people, he wrote: “I confide altogether in the all-powerful God, in my Saviour. I trust that He will listen to your ardent prayers that He will put His wisdom and prudence into my mouth, in order that I may resist them; and that He will accord me His Holy Spirit, to fortify me in His truth, so that I may face with courage, temptations, prison and if necessary, a cruel death. Jesus Christ suffered for His well-beloved; and ought we then to be astonished that He has left us his example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are His creatures; He is the Lord, and we are His servants; He is Master of the world, and we are contemptible mortals; yet He suffered! Why then should we not suffer also, particularly when suffering is for us a purification? Therefore, beloved, if my

death ought to contribute to His glory, pray that it may come quickly, and that He may enable me to support all my calamities with constancy. But if it be better that I return among you, let us pray to God that I may return without stain, - that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will never more behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of His law." A second letter written to his disciple Martin, was in fact, a will: it was to be read only after his death, and in it, he enjoined Martin to fear God, to watch against greed and debauchery, to have his grey cloak, and to give his white gown to the rector, and a guinea to George his servant.

JOURNEY TO CONSTANCE

On 11 Oct 1414, Huss began his journey to Constance with a party of 30 men, fully cognizant of the danger that lay ahead, yet nothing daunted, trusting in his God. The Lords John de Chlum and Wenceslaus of Duba were appointed by the Emperor as his travel companions and protectors, whom Huss called "the heralds and advocates of the truth" for the godly manner in which they treated him. The Emperor's safe-conduct was only issued on 18 October, and reached them only at the town of Nuremburg. Nonetheless, it was to Huss' comfort and joy that the commoners, and even certain humbler clergymen whom he met on the way received him with much hospitality and honour. In his letters to his friends, Huss recounted how the people of all the places they passed by, Bohemians and Germans alike, welcomed him kindly in spite of the papal interdict, and heard him with great interest and approval. Such geniality continued even

in the hostile city of Constance, where Huss found a resting place and safe haven in the house of a poor widow, Fida (Faithful), whom he affectionately dubbed "a second widow of Sarepta".

HUSS' ARREST & IMPRISONMENT

A huge crowd met Huss' party outside the city as they arrived on 3 November. The next day, John de Chlum and Baron Lacembok met with Pope John XXIII, who vouched that "Had he (Huss) killed my own brother, not a hair of his head should be touched while he remained in the city". The interdict was suspended, and Huss was granted the liberty to move around Constance, though he was barred from public mass. This did not bother Huss, for he was content with preaching and celebrating mass daily in his own abode with the many who came.

His chief enemies, Stephen Paletz and Michael de Causis, on the other hand, were incensed. Bent on stripping him from such freedom, they instigated the cardinals to have him arrested. On 28 November, the cardinals sent the bishops of Trent and Augsburg to the widow's house under the pretense that the cardinals wanted a hearing with him. Soldiers surrounded the house as Huss answered, "... I will not refuse to go with you before the cardinals; and if it happen that they evil entreat or handle me, yet I trust in my Lord Jesus, that He will so comfort and strengthen me, that I shall desire much rather to die for His glory's sake, than to deny the verity which I have learned by His Holy Scriptures." Having prayed for God's blessings upon his hostess, he yielded, and was led away. False charges of attempting to escape from the city on a hay-filled wagon would later be given as the reason for Huss' arrest.

After a short audience with the cardinals, Huss was imprisoned in the house of the

precentor of the church of Constance for eight days. John de Chlum went and pleaded with the pope, but to no avail. His arrest was made known to Sigismund, who arrived in Constance on 25 December. Sigismund was said to have “blustered”, but did little to make good the promised safe-conduct. On 6 December, Huss was transferred to the Dominican convent on the banks of the Rhine, where he would be incarcerated in a dungeon hard by the latrines. His prized books, including the Bible, were taken from him. Exposed to grossly unsanitary conditions, Huss became dangerously ill with a fever and vomiting. Fearing that the “heretic” might die and be spared from the stake, the pope sent his own physician to administer clysters. His denouncers took no pity on him, and continued presenting articles before the pope, seeking for Huss’ condemnation. Three commissioners were appointed, who heard the charges and read them to a debilitated Huss in prison. Huss’ request for an advocate was denied, for the canon prohibited anyone from so aiding one suspected of heresy.

By the pope’s command, Huss was transferred to a better prison on 8 January 1415. Here, things improved slightly for Huss. With better living conditions, he recovered well enough to write to his friends on 19 January. To his delight, a Bible was brought to him in February by John de Chlum. In his letters written during this period of imprisonment, Huss expressed a newfound appreciation for the Psalms, which brought him tremendous comfort in his suffering. God also provided him a kind jailer, Robert, who helped smuggle his letters to his friends in Constance, and it was for him that Huss wrote short expositions on the Lord’s Prayer, the Decalogue, marriage and the Lord’s Supper. Sadly, even these slight improvements were short-lived. On 20 March, the

deposed John XXIII fled from Constance. Huss, who up till this time had been fed from the Pope’s kitchen, was neglected in the confusion, and starved for three days.

Huss was hereafter handed over to Sigismund, who now had the opportunity to honour his safe-conduct and free him. Instead, Huss was handed over to the bishop of Constance. On 24 March, he was chained and transferred to the bishop’s castle, Gottlieben, about three miles away from Constance. In the day, Huss was free to walk about with fettered feet, and at night, his hands were chained with iron manacles fastened to the wall near his bed. His prison chamber was so low that he could not stand upright. Haemorrhage, headache, and starvation afflicted him. Huss’ Gottlieben imprisonment went on for 73 days. Most ironically, John XXIII was captured, and became Huss’ fellow inmate in this very same prison. John de Chlum proved yet again to be a faithful friend, labouring tirelessly for Huss’ release and a fair trial, albeit unsuccessfully. News of Huss’ unfair imprisonment reached Prague, and the outraged noblemen of Bohemia wrote several letters to Sigismund, seeking redress. However, pressured by the cardinals and bishops, and also motivated by his own agenda, Sigismund violated the safe-conduct he had promised and did nothing.

JEROME OF PRAGUE IS CAPTURED

Meanwhile, Huss’ trusted friend Jerome of Prague had arrived in Constance on 4 April, against the advice of Huss, who wanted him to preserve his life for the cause of the truth. Jerome came in hope of lending aid to Huss. However, after witnessing Huss’ terrible state, and finally realising the hopelessness of the situation, Jerome fled Constance in terror. Writing from the nearby town of Uberlingen,

he requested for safe-conduct from the Emperor and the Council, with which he would return to Constance to defend their case. The Emperor flatly refused, whereas the council promised merely his protection to Constance, but not on his way back. Realising the futility of his attempts, Jerome made his way back to Prague with a heavy heart. Indignation marred his better judgement, and on 24 April, the impulsive Jerome foolishly reviled the Council before many other clergymen at the house of the curé of Hirschau, denouncing them as “a school of the devil, a synagogue of iniquity”. At once, he was arrested and imprisoned in chains. By order of the Council, Jerome was brought back to Constance, cruelly chained to a cart. He reached the city on 24 May, where he was incarcerated in the tower of St Paul’s Cemetery and painfully mistreated.

HUSS’ UNJUST TRIALS

On 5 June, Huss was brought back to Constance and kept in the monastery of the Franciscans. He and Jerome never met. The Council tried to condemn Huss without a trial, but was intervened by the Emperor, who caught wind of their plans by the mouth of Chlum and Duba. Grudgingly, the Council acceded to Sigismund’s command to hear Huss before judging him “impartially”. Their intentions to condemn Huss were, however, evidently clear, for they had just denounced more than 300 articles of Wycliffe’s writings as heresy a month ago on 4 May. Wycliffe had been branded a heretic, his memory condemned, and his bones were to be dug up and cast out of the church burial grounds. Huss, whose teachings were greatly influenced by Wycliffe, was unlikely to face a different judgement.

At his first trial, Huss’ books were presented to him, to which he acknowledged authorship. Then, erroneous articles

allegedly written by him were read. Huss tried to defend himself after the first was read, but was interrupted by a huge outburst from members of the assembly. This was repeated with each article that was read. Maldonewitz, an eyewitness of the trial, wrote that the whole proceeding was so disorderly that it appeared to be an assembly of ferocious wild beasts. Huss, discerning the futility of his attempts to speak, finally held his peace, to which the Council cried out, “Now he is dumb, now he is dumb: this is a certain sign and token, that he doth consent and agree unto these his errors.” On account of the chaos that had ensued, Huss’ hearing was adjourned. Huss appeared cheerful despite all that had happened. Later, when recounting the scene, Huss said, “they tried to frighten me from my constancy in the truth of Christ, but they could not vanquish the strength of God in me.” As he was led back to his prison, Huss caught eye of his friends, and exhorted them: “Have no fear for me”.

Huss’ second hearing on 7 June was delayed by a solar eclipse. When the eclipse had passed, the Council met again at one o’clock in the afternoon. Sigismund was in attendance this time to preserve order, having been informed by Chlum and Duba of the tumultuous state of the first hearing. Paletz and Causis, Huss’ arch-nemeses, did their utmost to make sure of Huss’ condemnation. The first charge against him was that he propounded Wycliffe’s doctrine of remanence and defied the Church’s doctrine of transubstantiation. Huss denied this to be the case. When the cardinal of Florence tried to persuade him to recant on account of the many witnesses that had spoken against him, Huss calmly replied, “I call God and my own conscience to witness... And even though there were many more arrayed against me, I make more account of the witness of the Lord

my God, and of my own conscience, than I do of the judgments of all my adversaries, which I regard as nothing”.

Huss was also charged with teaching and defending Wycliffe’s heresies in Bohemia, as proven by his resisting the condemnation of these articles. To this, Huss replied that he could not assent to the condemnation of Wycliffe’s teachings unless they were proven erroneous from the Scriptures. The Council then charged Huss for appealing against the decisions of Popes Alexander V and John XXIII to forbid him from preaching following his excommunication, to which Huss admitted to have done, but stated that he appealed to Christ as his Judge, having received no answer from the Popes. His accusers declared it unlawful that he appealed to Christ when the Pope had yet to absolve him from his sins, to which he boldly countered, “Verily I do affirm here before you all, that there is no more just or effectual appeal, than that appeal which is made unto Christ, forasmuch as the law doth determine, that to appeal, is no other thing than in a cause of grief or wrong done by an inferior judge, to implore and require aid and remedy at a higher judge’s hand. Who is then a higher judge than Christ? Who, I say, can know or judge the matter more justly, or with more equity? When in Him there is found no deceit, neither can He be deceived; or, who can better help the miserable and oppressed than He?” Huss’ strong words of conviction was only met with the Council’s ridicule.

Another article was read, that Huss had declared, “Oh, that my soul were there where John Wycliffe’s soul is!” Huss answered that he believed, having carefully considered Wycliffe’s teachings and devout life, that Wycliffe was in heaven, and that was where he wished to be. Once again,

the Council responded in derision. After a few more articles were read, the now tired assembly decided to adjourn once again. Huss was then handed over to the charge of the Archbishop of Cambay. He was being led away, when the Cardinal of Cambay called him back. In a bid to turn the Emperor against him, the Cardinal asked pointedly, “John Huss, when you were first brought before us, I heard you say that unless you had chosen to come to Constance of your own accord, neither the king nor the emperor could have forced you to do so.” Huss responded resolutely, “I did say, that there were in Bohemia a great number of gentlemen and noblemen, who did favour and love me, who also might easily have kept me in some sure and secret place, that I should not have been constrained to come unto this town of Constance, neither at the will of the emperor, neither of the King of Bohemia.” In the face of the now-incensed Council, John de Chlum bravely defended Huss statement, saying, “if I would have taken it in hand, I could have defended him easily by the space of one year, even against all the force and power of both these great and mighty kings. How much better might they have done it who are of more force or puissance than I am, and have stronger castles and places than I have?”

Taken aback by Chlum’s statement, the Cardinal left the topic at that, and once again counselled Huss to submit himself to the Council. The Emperor likewise told Huss to stop being obstinate, but to submit, “for our part, be ye well assured, that we will sooner make the first with our own hands, to burn you withal, than we will suffer any longer that you shall maintain or use this stiffness of opinions, which you have hitherto used.” To this, Huss calmly rejoined, “I call God to witness, most indulgent emperor, that I never conceived

the purpose of defending anything with extreme stubbornness, and that I came here of my own accord with this intent, that if any one could give me better instruction, I would unhesitatingly change my views.” With this, Huss was led away, and the Council dispersed.

The third and final hearing was held in the Franciscan monastery on 8 June 1415. 39 articles were read, 26 of which were from Huss’ book *De Ecclesia*. Huss acknowledged the few in which he had been rightly quoted, but refused to do so to the others. He admitted to have taught that Peter never was, neither is the head of the holy universal Church, “forasmuch as Jesus Christ is the only head and foundation of every church, and not Peter”, and thus no one has the right to claim to be the head of any Church. Next, he confirmed that he had written, that “if the manner and fashion of his (the Pope’s) life and living be contrary to that which St. Peter used, or that he be given to avarice and covetousness, then is he the vicar of Judas Iscariot,” and likewise, “the cardinals are not the manifest and true successors of the other apostles of Jesus Christ, if they live not according to the fashion of the apostles, keeping the commandments and ordinances of the Lord Jesus. ... the proof of it is this: if they climb up any other way than by that first door Jesus Christ, then are they thieves and robbers.” With great boldness, he declared, much to the Council’s disbelief, that he believed it is not right for a heretic to be given to secular powers and be subjected to capital punishment. He believed that such a man should only face ecclesiastical censure – to be instructed and taught gently and lovingly from the Scriptures, and said that all who would give an innocent man to be so condemned were “as the Scribes and Pharisees who delivered Jesus Christ unto Pilate”.

As in his second trial, he was again charged for appealing straight to Christ, and thus as seeing himself to be above Paul, for Paul appealed to the emperor and not to Christ. Huss responded, “And am I, though I were the first to do this thing, to be accounted a heretic? And yet Paul did not appeal to the emperor of his own motion, but through the revealed will of Christ who appeared to him and said, ‘Be thou firm and constant, for thou must needs go to Rome!’ ”

Then, he firmly insisted, “that albeit the excommunication were either threatened or come out against him, in such sort that a Christian ought not to do the commandments of Christ, ... we ought rather to obey God than man. Whereupon it followeth, that the minister of Christ, living according unto this law, ought to preach, notwithstanding any pretended excommunication... if the Pope, or any other ruler of the Church, do command any minister disposed to preach, not to preach, they ought not to obey him. ... Verily, even so I do now say again, that every excommunication, by which a man is unjustly excommunicated, is unto him a blessing before God.”

Fearlessly, he reiterated the words he had previously penned before the assembly of evil clergymen before him, “the Church, in the time of the apostles, was infinitely better ruled than it is now. And where is the inconsistency, or indignity to Christ, in saying that he would rule the church better—without those monstrous heads that there were, but just now –through his own true disciples? And at present we have no such head at all, and yet Christ does not fail to rule his church.”

At the end of the reading, the Cardinal of Cambray counselled him once again to submit to the Council, openly recant and

confess all his teachings to be erroneous and heretical, and promise never to hold to or teach these doctrines. Others of the Council also echoed his sentiments. To this, he replied, "In the name of him who is the God of us all, I ask and beseech of you this one thing, that I may not be forced to that which, my conscience repugnant to it, I cannot do under peril of the loss of my soul –recant, by oath, all the articles charged against me. ... in respect to those articles which are indeed mine, if any one will instruct me to different conclusions, I will readily yield to your demand." Interestingly, a few who had heard Huss' trial appeared to have changed their minds about the man and his teachings. Gerson, who had been one of his most abusive accusers, was said to have publicly declared later, after pondering on what had transpired during the trial, that Huss would not have been condemned had he been allowed proper defense.

At last, as night fell, the Council was again adjourned to the next day, and the Archbishop of Riga commanded Huss to once again be led back to his prison. Already severely enfeebled from the harsh conditions of his incarceration, and not having slept a wink the night before due to a toothache, Huss was thoroughly exhausted after the long hours of incessant bombarding from the assembly. Nonetheless, God sent great consolation through his faithful and devoted friend John de Chlum, who followed him out and cheered his heart with many words of comfort and encouragement.

At the same time, Emperor Sigismund declared before the Council, "You have heard the manifold and grievous crimes which are laid against John Huss, which are not only proved by manifest and strong witnesses, but also confessed by

him; of which, every one of them, by my judgement and advice, hath deserved and is worthy of death. Therefore, except he do recant them all, I judge and think meet that he be punished with fire." Both friends and foes tried unsuccessfully to persuade Huss to submit. One doctor of the council even told him, "Even though the council should tell you that you have but one eye, and you have two, you would be bound to assent to their statement". Yet nothing could cause Huss to be moved from God's truth. Unflinching, he averred, "I would sooner have a millstone bound about my neck, and be cast into the sea, than give occasion of scandal to my neighbour; and, having preached to others constancy and endurance, I will set them an example, looking for help to the grace of God."

In his letters, he exhorted his friends in Prague not to be terrified, urging them to recall how the books of Jeremiah and other fathers, as well as many sacred writings had been harshly treated, but could not be suppressed. Most moving of all was his parting letter written to them on 10 June, wherein he included many impassioned exhortations, and closed with this loving counsel, "This letter have I written to you in prison and in chains, and this morning I have heard of the decision of the council that I must be burned. But I have full confidence in God that he will not forsake me, nor permit me to deny his truth, or with perjury confess as mine the errors falsely imputed to me by lying witnesses. But how gently God my Master deals with me, and supports me through surprising conflicts, ye shall learn when, amid the joys of the life to come, we shall, through the grace of Christ, behold one another again ...our bitterest enemies, the Bohemians who have ill-treated us, go from bad to worse. I beseech you, pray God in their behalf. But this one thing I do especially beseech of

you, that ye cherish the Bethlehem church, and faithfully attend to it as long as God shall give you grace, that God's word be preached therein; for of such a church is the devil the sworn enemy, and he raises up against it the priests and their tools, for he sees that by its means his kingdom is in danger of being broken up. But I hope in God that he will sustain the church in his good pleasure, and cause his word to be imparted there through others more largely than it has been by my poor efforts. I beseech you, love one another –swerve not from the truth. Meditate upon it –how the righteous may not be crushed.”

The day before he was condemned, Huss was brought out of prison to meet with four bishops, as well as the Lords Duba and John de Chlum, sent by Sigismund to him to know if he would submit. John de Chlum opened the conversation, imploring him, “Master John Huss, I am a man unlearned, neither am I able to counsel you, being a man of understanding: notwithstanding I do require you, if you know yourself guilty of any of those errors which are laid against you, that you will not be ashamed to alter your mind: if contrariwise, I would not that you should do anything against your conscience, but rather suffer any punishment, than deny that which you have known to be the truth.” Huss replied tearfully, “Verily, I do take the Most High God for my witness, that I am ready with my heart and mind, if the Council can teach me any better by the holy Scripture, to alter my purpose.” The bishops, disgusted by his “stiff-necked” responses, commanded him to be taken back into prison.

HUSS IS CONDEMNED

The next day, 6 July, Huss was brought before the fifteenth general session in the head church of the city of Constance, and was made to stand on a footstool set in

front of a large platform in the midst of the assembly, so as to be seen by all. A box containing priestly vestments was placed on the platform, which he was to later adorn and be degraded of. Immediately, Huss fell on his knees in prayer.

Again, the articles were repeated to him, but when he tried to answer, the Cardinal of Cambray commanded him to keep quiet, and to answer all of them together after they were read. Huss refused, and officers were sent to force him to silence. Realising that no amount of beseeching would move the prejudiced Council to hear his defense, Huss knelt and prayed, “O Lord Jesus Christ! Whose Word is openly condemned here in this Council, unto Thee again I do appeal, Who when Thou wast evil entreated of Thine enemies, didst appeal unto God Thy Father, committing Thy cause unto a most just Judge; that by Thy example we also being oppressed with manifest wrongs and injuries, should flee unto Thee.”

False accusations, for example, that Huss had claimed himself to be a fourth person of the Trinity, were railed at him, which he solemnly refuted with little avail. When charged with treating papal excommunication with contempt, Huss replied that he had not, and had in fact done his best, sending procurators to the Pope on his behalf, yet was never allowed a hearing, and his representatives shamefully mistreated. “For this reason”, he said, looking Sigismund in the eye, “I came hither freely to this council, relying upon the public faith of the emperor, who is here present, assuring me that I should be safe from all violence, so that I might attest my innocence, and give a reason of my faith to all who compose it.” At once, Sigismund blushed, undoubtedly out of a guilty conscience. This truly was a historic moment, for a century later, when

pressured to ignore his safe-conduct to Luther and have him arrested, Charles V would reply, “No! I should not like to blush like Sigismund.”

Two sentences were read by the Bishop of Concordia, the first, condemning Huss’ books to be burned, and the second, for him to be degraded from the priesthood and committed to secular judgment. Huss repeatedly looked up to heaven in prayer as these were read. At the end of the reading, Huss once again fell to his knees and cried, “Lord Jesus Christ! Forgive mine enemies, by whom Thou knowest that I am falsely accused, and that they have used false witness and slanders against me; forgive them, I say, for Thy great mercy’s sake.” The Council responded to this loving intercession with atrocious mockings.

The ceremony of degradation then began. Huss was commanded to put on his priestly garments, and seven bishops were appointed to carry out his degrading. As he put on his garments, he recalled how Christ too had been given a robe by Herod, and comforted himself in the example of his Saviour. Yet again, he was exhorted to recant by the bishops. Through tears, Huss said, “now truly I am in the sight of the Lord my God, without Whose great ignominy and grudge of mine own conscience, I can by no means do that which they require of me. With what countenance then should I behold the heavens? With what face should I look upon them whom I have taught, whereof there is a great number, if, through me, it should come to pass that those things, which they have hitherto known to be most certain and sure, should now be made uncertain? Should I, by this my example, astonish or trouble so many souls, so many consciences, endued with the most firm and certain knowledge of the Scriptures and Gospel of our Lord

Jesus Christ and His most pure doctrine, armed against all the assaults of Satan? I will never do it, neither commit any such kind of offence, that I should seem more to esteem this vile carcass appointed unto death, than their health and salvation.”

First, the chalice was taken from him, and the curse declared, “O thou accursed Judas, who, breaking away from the counsels of peace, hast consulted with the Jews! Behold! We take from thee this chalice, in which the blood of Jesus Christ for the redemption of the world is offered.” To this, he replied, “I trust unto God, the Father omnipotent, and my Lord Jesus Christ, for Whose sake I do suffer these things, that He will not take away the chalice of His redemption, but have a steadfast and firm hope that this day I shall drink thereof in His kingdom.” He was then de-robed of his priestly garments, with a curse pronounced as each piece was removed. Unperturbed, Huss said, “All these insults I can endure, undisturbed and calm, for the name and truth of Jesus Christ.” Then came the rasing of his shaven crown, the last symbol of the priestly office. A great controversy arose as to whether the proper instrument for the deed ought to be a razor or a pair of shears, whether it be sufficient that the tonsure be merely disfigured, or should be entirely removed. At last, they agreed on using a pair of shears, and his hair was cut in four directions, leaving the form of a cross. His head was washed to remove the oil of his anointing, and finally it was declared that he had been removed from the priesthood, disowned by the church, and given up to the secular arm.

A crown of paper, about a cubit deep, painted with three ugly devils and the title “Heresiarcha” (latin for ‘originator of heresy’ or ‘founder of a heretical sect’) was brought to be placed on his head. Catching

sight of the ugly crown, Huss said, "My Lord Jesus Christ, for my sake, did wear a crown of thorns; why should not I then, for His sake, again wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." The bishops, setting the crown on his head, declared "now we commit thy soul unto the devil". "But I," Huss said, eyes lifted to heaven and hands folded, "do commend into Thy hands, O Lord Jesus Christ! my spirit which Thou hast redeemed."

The ceremony of degradation was completed, and Huss committed to the hands of the emperor to do what the priests had no power to – execute capital punishment. Sigismund commanded Louis, Duke of Bavaria, to receive Huss, and deliver him to the hands of the executioners. Huss, his clothes, and all his belongings were to be burned. Surrounded by an escort of eight hundred armed men, Huss was led to the place of execution, which was before the Gottlieben gate, followed by a great crowd from the city. In a malicious attempt to crush the reformer's spirit, the procession went in a direction nearly opposite to the execution place, so that it passed by the episcopal palace where his books were being burned. Huss was, however, unfazed. Smiling at the sight, he exhorted onlookers not to believe that he was to die for heresy, but because he had been falsely accused by his adversaries.

Arriving at the appointed place, Huss knelt and sang psalms, especially Psalms 31 and 51. His earnest prayers caused bystanders to say, "What he hath done before, we know not; but now we see and hear that he doth speak and pray very devoutly and godly". As he prayed, the paper crown on his head fell to the ground. A soldier picked it up and set it on his head again, "that he may be burned with his masters

the devils, whom he hath served." Huss smiled, then prayed once again, "Lord Jesus Christ! Help me, that with a constant and patient mind I may suffer this cruel and ignominious death, whereunto I am condemned for the preaching of Thy most Holy Gospel and Word." To his keepers, Huss expressed much thanks, and said, "Ye have shown yourselves not merely my keepers, but brethren most beloved. And be assured that I rest with firm faith upon my Saviour, in whose name I am content calmly to endure this sort of death, that I this day may go to reign with him."

Next, he was stripped by the hangman, and bound fast with his hands behind his back using ropes that had been wet to resist the heat of the flames. The stake was ordered to be turned to face the west instead of the east, for he was a heretic, and thus must not die with his eyes looking toward the Holy Land. His neck was bound by a black and sooty iron chain to the stake. At this, Huss smiled and said. "The Lord Jesus Christ, my beloved Redeemer and Saviour, was, for my sake, bound with a harsher and more cruel chain. Why therefore, should wretched I blush, for his most holy name, to be bound with this sooty one?"

Two piles of fagots were placed under his feet, and the bundles of straw set around the stake reached the height of his neck. Huss was exhorted for the last time to recant and escape the flames. Loudly and firmly, Huss replied, "I call God to witness, that I have never taught nor written those things which on false testimony they impute to me; but my declarations, teachings, writings, in fine, all my works, have been intended and shaped toward the object of rescuing dying men from the tyranny of sin. Wherefore I will this day gladly seal that truth which I have taught, written and proclaimed – established by the divine law, and by holy

teachers – by the pledge of my death.” To his executioner, Huss said, “You are now going to burn a goose, (Huss means ‘goose’ in the Bohemian language) but in a century you will have a swan which you can neither roast nor boil.” Interestingly, Martin Luther would nail his 95 theses almost 100 years later. Martin Luther also had a swan for his coat of arms.

The torch was lit, and the fire kindled. As the flames engulfed him, Huss began to sing with a loud voice, “Jesus Christ! The Son of the living God! Have mercy upon me!” At the third time this prayer was repeated, the wind greatly kindled the fire, and he was choked into silence. The wood was all burned up, but his upper body still hung by the iron chain. Thus, his remaining bones and limbs were broken, and his head was cut into small

gobbets, and cast into a newly lit fire. His heart, found in the midst of his intestines, was pierced by a sharp stick of wood, and roasted at a fire until it was no more than ashes. The last of his garments that were still in the hands of an executioner were commanded to be burned together by the elector, for “the Bohemians would keep and cherish such a thing as a sacred relic”. With great diligence, the ashes were gathered and cast into the Rhine river. Thus, on 6 July 1415, this valiant defender of the truth, aged forty-two, was absent in the body, and present with the Lord.

JEROME OF PRAGUE IS MARTYRED

A year later on 30 May, at the very same spot, Huss’ friend Jerome of Prague was also burned at the stake. He died, singing the Easter hymn “salva festa dies (Hail, festal day)”.

THE TEACHINGS OF JOHN HUSS

As John Huss was about to be burnt at the stake, he said concerning his own writings, “God is my witness that I have never taught that of which I have been accused by false witnesses. In the truth of the Gospel which I have written, taught, and preached I will die to-day with gladness.” Such was the conviction that John Huss had. Despite the threats and opposition from the Roman Church, he held on to his conviction and died for it.

John Huss’ teaching shook the Roman Church during his time, but its impact was more far-reaching than he would have imagined. Huss’ teaching was not only important for his time, it would later go on to influence the 16th century reformation.

WYCLIFFE’S INFLUENCE

Huss’ preaching against the clergy and the Roman Church was not something new or original. Much of his preaching and teaching was heavily based on the teachings of John Wycliffe, the morning star of the Reformation.

In 1382, the marriage of King Wenzel’s sister, Anne of Luxemburg, to Richard II of England, promoted the spread of Wycliffe’s writings from England to Bohemia. Anne carried copies of the Bible in various languages to England. Many Bohemians also followed Anne to England and became students at Oxford. There at Oxford University, they were taught Wycliffe’s

teachings. When they returned home, they brought Wycliffe’s teachings and writings along with them to Prague, where John Huss was deeply captivated by them.

John Huss had contact with them most probably through his loyal friend, Jerome of Prague, who in 1401 carried copies of Wycliffe’s writings back from England to Bohemia. Wycliffe’s teachings were increasingly taught and studied in the University of Prague.

This led to John Huss teaching and writing to bring about a reform in the Roman Church. We have, today, at least nine collections of Huss’ Latin sermons, as well as a number of his Bohemian sermons. Available are also his letters and various treatises which he wrote. Two of his most important work include *De Ecclesia*, which is a treatise on the doctrine of the church, and *Treatise on Indulgences*, which opposes the sale of indulgences.

JOHN HUSS ON THE CLERGY

In dealing with the immorality of his time, John Huss preached several strongly-worded sermons against the Roman Church’s clergy. He saw the corruption within the Roman Church and his conviction did not allow him to remain silent. His sermons speak for themselves. Expounding on “wist ye not that I must be about my Father’s business?” from Luke 2:49, he first drew out the doctrine: “This

means that, first of all and chiefly, I be engaged in that which concerns my Father and not in the service of any creature whatsoever. And why did Christ give this answer? Because he came into the world for the purpose of bearing witness to the truth.”

After drawing out the doctrine, he then applied the principle to the people and priest: “And let this be an admonition to fathers and mothers that they put no stumbling-block in the way of their children serving God... So every man, and especially prelates, should take Jesus’ treatment of his parents as an example that they may first of all seek the profit of the church and have respect to God more than to any mortal man. For Jesus, setting aside the will of his earthly father and mother and doing the will of God, has taught us that every man should do the will of God, when he perceives that what God requires is something else than what our parents wish...”

Now the stern warning from the same sermon, especially to the priests: “Against this instruction priests very frequently offend who esteem men’s precepts more highly than God’s commands and obey man rather than God. And priests lead men to a false and sinful obedience, for many of them preach that the people should hearken to all the pope’s commands and obey him, inasmuch as the pope cannot err. They do not seem to know that many popes have been heretics. Other priests preach that laymen should yield obedience even when a bishop or a pope commands something that is evil, for in obeying they commit no sin and only he commits sin who issues the evil command. That is the devil’s yoke, for the devil seeks to lead men into evil and does not concern himself

upon whom the guilt of sin rests. Neither the one who commands nor the one who obeys is without sin, as said the Saviour, Matt 15:14: ‘When a blind man leads the blind both fall into the ditch.’ Here the Saviour was speaking of those prelates who, like the scribes and Pharisees, lead the people by their precepts to transgress the commands of God.”⁵

Another time, Huss preached exposing the immorality of the clergy and neglect of spiritual duties, “Our bishops and priests of today, and especially our cathedral canons, and lazy mass-celebrators, hardly wait for the close of the service to hurry out of church, one part to the tavern and the other part hither and thither to engage in amusements unworthy of a priest, yea, even to dance. The monks prepare dances and entertainments in the public houses in the hope of winning the people and being intrusted with masses, and these rascally ministers of the devil never for a moment think that at the celebration of the Lord’s Supper Christ gives to the disciples his own body and blood. . . . Like Judas, who went away to the high priest to sell Christ, many of our priests, profligate in their lives like beasts, run away from the table of God, the one to serve mammon, the other wantonness, the one to the gaming-table, the other to the dance or chase, all of which are forbidden to priests. And these very ones who ought to be leaders in imitating Christ are his chief enemies.”⁶

Again, in his first sermon before the Synod (Zbynek had appointed Huss as Synodal preacher in 1405), while preaching on John 15:27 and touching on the personal qualities of humility, chastity and poverty of true bishops and priests, he rebuked the clergy in severe language, “There are

⁵ David Schaff, *John Huss: his life, teachings and death, after five hundred years*, 37, 38.

⁶ Schaff, 61.

many of you... who by wine-drinking and drunkenness are much more tainted than laymen. As laymen walk with their canes to the churches, so these clerics go to the beer-hall with canes, and when they return they can hardly walk, much less talk, and, least of all, do they know what is demanded of the priestly office. The richer among them go to entertainments provided out of the charitable funds, where food and drink are served, more abundant in quantity and more rich and dainty than citizens and even nobles are accustomed to have, and where Christ with his passion is banned. When the blood becomes heated, they talk of women and acts of lust in most wanton language. They fail to attend vespers or cut the vesper service short, and even during the celebration of the mass they do not cease to walk to and fro in the church and pass unbecoming and unchaste remarks. They ought like dogs to be turned out of the house of God, where they give such reproach and scandal to the hearts of simple laymen.”⁷

Such were the issues John Huss had observed and confronted in the Roman Church. These were not small charges brought against the clergy, but this is the confidence one can always have in the truth. Courage, sincerity and truthfulness are observed in Huss’ preaching; it may be said of him, that he was a preacher of righteousness.

JOHN HUSS ON THE CHURCH

John Huss was not only a preacher, he was

also a writer. One of his most important works was on the doctrine of the church. *De Ecclesia*, originally written in Latin, has now been translated into English.

One important doctrine he taught was that Christ is the only head of the church. He wrote arguing from Colossians 1:15 and Ephesians 1:20, that only the Lord Jesus Christ can be the head of the universal church. If the church has any other to be head together with Christ, then the church would be like “a monster having two heads.”⁸

It was also very significant that in explaining Matthew 16:16-19⁹, Huss expressed that the Rock described the Lord Jesus Christ. He identified Peter merely as the rock, with a small letter “r.” And he said that Peter is the confessor of the Rock, with a capital “R” who is none other than the Lord Jesus Christ Himself. “The rock” being described in Matthew 16:16-19 is therefore Christ and is the foundation of the church.¹⁰ What Huss has described is significant because the Roman Catholic Church has always regarded Peter as the rock on which the church is built.

Huss also argued that the universal church is married to the Lord Jesus Christ and is the bride of Christ. The universal church is not married to any pope or cardinal.¹¹ Huss wrote “Christ alone is the head of the church, and his predestinate are the body and each one his member, because his bride is one person with Jesus Christ.”¹²

⁷ Schaff, 62.

⁸ John Huss, *The Church*, translated by David Schaff, (New York: Charles Scribner’s Sons, 1915), 27.

⁹ Matthew 16:16-19 says, “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

¹⁰ John Huss, 60.

¹¹ Huss, 56-66.

¹² Huss, 66.

Regarding the papacy, John Huss even went so far as to question the necessity of popes and cardinals. He argued that the Church may do without popes and cardinals especially when these are unfaithful ministers of God.¹³ Huss maintained that obedience to God is always of utmost importance and when religious authorities and ecclesiastical laws go against the teaching of Scripture, then God's people must obey God rather than man.¹⁴ In fact, in concluding his thoughts on ecclesiastical authorities he wrote: "He who presides, if he commands anything or say anything otherwise than in accordance to God's will or what is plainly commanded in Holy Scripture, he shall be regarded as a false witness of God, or as committing sacrilege."¹⁵

John Huss was not perfect, and his understanding regarding the doctrine of the Church was not completely reformed yet, but considering the time in which he was living in and remembering that he was brought up in the Roman Catholic system, that he could take the stand he took regarding the papacy and the church is wisdom given by God.

It was the study of the Word of God that led John Huss to the position he took. The Word of God shone brightly even during the Dark Ages.

JOHN HUSS ON INDULGENCES

In opposing Pope John XXIII's promotion of the sale of indulgences, John Huss wrote another of his most important works, *Treatise on Indulgences*.

John Huss believed that pardon for sins is something God alone can grant and it is given by God's grace alone. A key element in pardon is also repentance where the sinner truly sorrows for his sin. Pardon is not something the pope has authority to grant.

John Huss accused John XXIII of authorizing war in order to secure his own political power. He argued that to use the sale of indulgences to encourage more to fight in these wars goes against Scripture and reason.

John Huss questioned the pope's indiscriminate granting of pardon to all who partook in these wars. Did all who went to war repent of their sins? On what basis, then, did the pope agree to grant pardon indiscriminately? He questioned if the pope truly thought that God approved of it and wrote that the pope could find no basis of such practices in Scripture.

John Huss charged the pope for his abuse of power and compared him to a tyrant. To resist the pope, Huss argued, was not a sin but a mandate.

His stand against the sale of indulgences led to many of his friends turning against him. It was also for writings such as these that led to him being excommunicated by the church, and subsequently also to his martyrdom. However, truth will always prevail, and this conviction would be the legacy that he would leave behind.

¹³Huss, 147-160.

¹⁴Huss, 183-194.

¹⁵Huss, 194.

THE LEGACY OF JOHN HUSS

THE HUSSITE WARS

Huss' death would transform the face of Bohemia for years to come. When news of Huss' martyrdom came to Prague, his enraged followers took to stoning the houses of the priests who had opposed Huss. Attacked in his own palace, the Archbishop was forced to flee. The Council of Constance wrote to Prague officials, denouncing Huss and Jerome, and ordering them to put down Huss' followers. In reply, 452 Bohemian nobles signed an angry protest to the Council on 2 Sept 1415, condemning their ill-treatment of this their "most beloved brother", and declaring their readiness to defend the law of Christ and his devoted preachers even if it meant bloodshed. A league was formed three days later, whereby the nobles vouched to defend the free preaching of the Gospel on their estates, and to obey only the ecclesiastical powers that abided by God's Word.

Tension between the Bohemians and both papal and royal powers escalated quickly. Sigismund, greatly angered, threatened in his letters to put down all Wycliffites and Hussites. On 22 Feb 1418, a papal bull was sent by Pope Martin V, ordering the followers of Wycliffe, Huss and Jerome to be punished as heretics. These threats served only to stir up greater indignation amongst the Bohemians. Radical preachers like Jan Želivský began calling for people to fight the corrupt Catholic church with

brute force. On 30 July 1419, the Hussites rushed into the council house and threw seven councillors out of the window to their deaths for insulting their procession, an incident later termed "the first Defenestration of Prague". Shortly after, King Wenzel died, and was succeeded by Sigismund, who insisted that the laity ought not to receive the cup. The common people were incandescent, and civil war ensued. Five crusades of about 150,000 men were proclaimed against Bohemia by Martin V in the years 1420, 1421, 1422, 1427 and 1431, all of which were beaten back by Hussite forces. The Hussite wars did not end until after 1434.

THE IMPACT ON THE REFORMATION

Huss' sacrifice was definitely not in vain. He being dead yet speaketh, and his works would have no small influence on Christendom. After Huss' death, his followers were divided into two different parties. The more radical group was known as the Taborites, and the other as the Utraquists or Calixtines. Both parties were militant in nature, and fought in the Hussite Wars, but soon died off. A third group, however, known as the Unitas Fratrum (Unity of the Brethren) or Bohemian Brethren came into being in about 1450 out of the Taborites. This group of Hussites had close ties with the Waldensians, and it was also from them that the mission-minded Moravians

developed. The founder of the Methodist movement, John Wesley, was said to have been converted at a Moravian meeting in London, and continued to be greatly influenced by Huss' teachings.

Huss' life also had a more immediate and greatly significant impact on the Reformation. By divine providence, the great reformer Martin Luther, who lived a century later, would come to know of him. Profoundly moved by the teachings and life of this pre-reformer, Luther even took great pains to translate and publish Huss' letters in 1537. In its preface, Luther testified, "When I was a divinity student at Erfurt, my hand happened to alight, one day, in the library of the monastery, on a volume of John Huss' sermons. Having read, on the cover of the work, the words, Sermons of John Huss, I was immediately inflamed with a desire to ascertain, by perusing this book, that had escaped from the flames, and was thus preserved in a public library, what heresies he had disseminated. I was struck with amazement as I read on, and was filled with an astonishment difficult to describe, as I sought out for what reason so great a man – a doctor, so worthy of

reputation, and so powerful in expounding the Scriptures – had been burned to death. But the name of Huss was, at that period, such an object of execration, that I absolutely believed that if I spoke of him in terms of praise, the heavens would fall on me, and the sun veil his light. Having then closed the book, I withdrew sad at heart, and I remarked to myself, by way of consolation – 'Perhaps he wrote those things before he fell into heresy.' At that time I was still ignorant of what had passed in the Council of Constance. ...if such a man, I repeat, deserves not to be considered a generous and intrepid martyr, and true follower of Christ, it will be difficult for anyone to be saved."

During the 1519 Leipzig Disputation, Martin Luther declared before the whole assembly, "Ja, ich bin ein Hussite!" (Yes, I am a Hussite!); the swan had taken flight! It is no wonder then, that Huss, Wycliffe and Luther are inseparably linked in the pages of Christian history. A 1572 Bohemian psalter illustrated this beautifully in a picture, in which the three were so depicted: "Wycliffe striking the spark, Huss kindling the coals, and Luther brandishing the flaming torch".

TIMELINE OF HUSS' LIFE AND LEGACY

(Adapted from David Schaff, John Huss:
His life, teaching and death after five hundred years, 337-339)

- 1305-1378. The Avignon exile of the papacy.
- 1378-1417. The papal schism.
1382. Anne of Bohemia married to Richard II. The Earthquake synod in London condemns 24 articles of Wycliffe.
1384. John Wycliffe dies.
1373. John Huss.
1389. Huss enters the University of Prague.
1393. Huss earns his B A.
1394. Huss earns his B D.
1396. Huss earns his M A.
1401. Huss is ordained a priest.
1402. Huss a preacher at Bethlehem chapel and rector of the University of Prague.
1403. The XLV Articles of Wycliffe forbidden by the university to be taught. Zbynek is archbishop of Prague.
1405. Huss is appointed to investigate the holy blood of Wylsnack. Innocent, addressed by the Prague clergy, calls upon Zbynek to proceed against Wycliffe's errors.
- c.1408. Huss writes *Com. on the Sentences of the Lombard*. Welemowicz and Knin are tried for Wycliffe's heresy.
1409. Charter of the University of Prague is changed. Huss becomes rector of the university after the change in Charter. The Reformatory council of Pisa meets and elects Alexander V. Alexander V instructed Zbynek to proceed against Wycliffism.
1410. Wycliffe's books are publicly burned. Huss publicly defends Wycliffe and is excommunicated. Huss appeals to John XXIII. Huss is cited to Rome by Cardinal Colonna.

1411. Huss is excommunicated by the Roman curia. Huss has controversy with John Stokes. Pact of peace is signed between Zbynek and the university on 3 July. Zbynek dies. Albik of Unizow becomes archbishop of Prague.
1412. John XXIII's bulls of indulgences are announced in Prague. Wok of Waldstein's procession. Execution of Stafcon, Martin and John. Interdict against Prague. Huss's withdrawal from Prague. Last bull against Huss. Huss appeals to Christ.
1413. Huss writes the *Treatise on the Church*. Palecz, Stanislaus, etc are banished from Prague.
1414. Huss starts for Constance. Arrives on 3 November. Huss is imprisoned by the cardinals on 28 November. Huss is in the Dominican prison on 6 December. Sigismund arrives in Constance on 25 December.
1415. Huss is in prison at Gottlieben, 24 March. John XXIII is deposed. Huss is transferred to the prison of the Franciscans, 5 June. Huss' public hearings in the Franciscan friary, 5, 7, 8 June. Huss wrote to the University of Prague on 27 June. Huss is condemned as a heretic and burned on 6 July.
1415. Four hundred and fifty-two Bohemian and Moravian nobles agree to protect free preaching, 5 September. Jerome recants in the cathedral of Constance, 23 September.
1416. Jerome dies at the stake on 30 May.
1519. Luther acknowledges Huss during a debate in Leipzig. Luther receives a copy of Huss' *Treatise on the Church*.
1520. Huss' *Treatise on the Church* is printed in Wittenberg.
1722. Moravians settles in Herrnhut on the estates of Count Zinzendorf.

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Part One: People of the Reformation

Women of the Reformation

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*Birth years of Women of the Reformation**Year**Major Events of the Reformation*

Anna Reinhard Zwingli

1487

Argula von Grumbach

1492

Katherina Schutz Zell

1497

Katharina von Bora

1499

Elizabeth of Braunschweig

1510

Idelette Calvin

Renée de France

1517

95 Theses

- **Luther** attacked the sale of Indulgences

Catherine of Willoughby

1519

1521

Diet of Worms

- **Luther** Excommunicated

1523

Zwingli presented his 67 Theses
at the Zurich Disputation

1523

Tyndale published the New Testament
in the English language

1525

Peasant uprising

Jeanne D'Albret

1528

1531

Zwingli's death

1534

Luther's Translation of the Bible

Joan Waste

1534

1536

Calvin's Institutes of the Christian Religion

Lady Jane Grey

1537

1542

Roman Inquisition began

1545-63

Council of Trent

1555

Augsburg Settlement

1546

Luther's death

1564

Calvin's death

1572

St Bartholomew's Day massacre

- worst case of Protestant persecution

Anne Bradstreet

1612

INTRODUCTION

When we think of the Reformation, names like Luther and Calvin pop up in our minds. Countless books and articles about the Reformation are filled with the heroic struggles and endless sacrifices of men. But, what about the Christian women? Did not God use them too? Like Rahab, Esther and Ruth, many women during the Reformation were indeed used tremendously by our Eternal Father. In “Women of the Reformation”, we will look into the lives of just a few of these women of faith who had a part in the Reformation.

It was a crucial point in the timeline of church history. In the late 15th Century, Columbus sailed and discovered the new world. The printing press was later developed by Gutenberg and Martin Luther had made the powerful call for Reformation in 1517. At a time when the world was navigating through great change, God placed very different women in roles that impacted their families, countrymen, and the Christian world for the glory of God. It was also a time when women were thought to be weak, much less heard, but God chose to work out His plans through them.

“Women of the Reformation” puts the spotlight on godly and gifted women who, because of their absolute commitment to the advancement of Protestant

Christianity, paid for their convictions at great personal price. We will see how our Almighty King used these women mightily in diverse ways in different parts of the world.

These women included wives of Reformers as well as others. Although very different, they had one common denominator: their unstinting commitment to follow God’s Word. Another common thread that linked them was the presence of personal tragedies that beset their lives. Many lost their first husbands. Others faced life-threatening opposition. And despite their prayers, our Eternal Father allowed them to go through the darkest of nights.

They were also fallible, and in these accounts you will see that some of them initially capitulated, but “sprang back” to an undying devotion to the cause of Christ despite threats of death. Some were eventually martyred.

These women knew that to bear the cross is to wear the crown, to give is to receive, that the contrite heart is the rejoicing heart, to have nothing is to possess all and it is in dying that the true believer finds life in Christ. May we never forget the Church’s history and the women who have gone so courageously before us.

ANNA REINHARD ZWINGLI

Adapted from writings of Norma Tochijara



WHO WAS ANNA REINHARD ZWINGLI?

Born in 1487, Anna was the beloved wife of Ulrich Zwingli. Affectionately called “his dearest housewife”, Anna was also warmly regarded by the people as “the apostolic Dorcas”.

HER EARLY YEARS

Of her youth we know nothing, except that she was beautiful. Her first marriage was to John Meyer von Knonau who was of an aristocratic family. As she was not from the same social standing, her husband’s father objected to the marriage. Her husband was eventually disowned by his father. In 1511, John joined the Swiss army, and in a battle against France, was wounded, dying soon after. He was survived by Anna, one son and two daughters.

LIFE AS A WIDOW

As a widow, Anna was forced to look after her family on her own. It was a tough challenge but she remained faithful to God. Anna loved the Word of God dearly and was always eager to learn more of the Scriptures.

ULRICH ZWINGLI

Every time a preacher named Ulrich Zwingli came to preach in her town, she would listen in rapt attention as his preaching thundered from the pulpit. He would later become the pastor of her church.

HER SECOND MARRIAGE

Zwingli was burdened to be a role model to Anna’s son Gerold, a very bright boy. As part of his encouragement to Gerold to pursue higher education, Zwingli taught him Latin and Greek and in many ways became like a father to him. When Gerold

left for another city, Zwingli wrote him a book to encourage him in his walk with the Lord. Gerold walked close with the Lord and soon obtained much favor in his new city and secured a very influential position. Eventually in April 1524, Zwingli and Anna married.

HER MINISTRY

1. A godly woman, Anna had a charitable heart and loved to help the poor and needy. With the little extra the family had, she gave to the underprivileged or in other ways to speed the work of the Lord.
2. Anna did not forget her ministry at home. She was concerned with her husband's well-being and would comfort and encourage her husband to take rests when he was working feverishly translating the Bible.
3. Anna was a great ambassador of God. She loved to introduce the bible to as many people as she could. For her, it was second nature as the bible was her favourite book and her desire was that every family owned a copy.
4. She thoroughly enjoyed discussions in matters of the faith and took every opportunity to learn more about the great truths of Scripture. Whether it was with her own husband or other Reformers, she loved to participate in theological discussions.

HER CHARACTER

Although soft and gentle in spirit, Anna was a woman of great faith and inner strength. Any woman married to a Reformer learned to live with the knowledge that her husband was a marked man. Zwingli's life was

constantly under threat. Although Anna understood the life-threatening nature of Reformation work, her desire to support Zwingli and serve the people of God was even greater. Even though their home was vandalized more than once, she was not cowed but continued to open her place and poured great hospitality to Protestant refugees fleeing religious persecution.

DEATH OF ZWINGLI

In early October 1531, Zwingli was ordered to go with the Swiss army as their chaplain. He knew it was the last time he would see his wife and children. Before he left, she said, "We shall see each other again if the Lord will. His will be done. And what will you bring back when you come?" Zwingli's reply to his beloved wife was, "Blessings after dark night." Anna held onto those words for the rest of her life. Upon being informed of her husband's death, she ran to her bed and cried out loud to the Lord. She prayed all alone: "Father, not my will, but Thine be done."

HER LAST FEW YEARS

Anna knew God was sovereign. She had the assurance in her soul that she would see her husband again, and carried on serving the Lord. In her last days, she became very sick and frail. Yet with quiet dignity and patience, she endured her suffering. On 6 December 1538, seven years after her husband was promoted to glory, Anna went home to be with the Lord. She never stopped clinging to her husband's last words, and her beloved's promise of "blessings after dark night" was finally realized.

ARGULA VON G BACH

Adapted from writings of Barbara Thayer



WHO WAS SHE?

Argula was born to a pious Catholic family in Bavaria in 1492. Her family was warned by their Franciscan advisors against giving Argula a Bible (because it would “only confuse her”), but her parents presented her with a Bible at age ten. Given her interest and superior intellect, she committed a large part of it to memory and became a “walking” Bible.

HER COURAGE

By 1522, many of the writings of Martin Luther had been published and Argula absorbed them avidly. She openly followed Luther’s teachings and supported dissidents of the Roman Catholic faith and up until then, her aristocratic status had protected her. But the authorities became worried over the growth of the Protestant movement. The Duke dismissed her husband from his position and turned

Argula over to himself to discipline as seemed fit. Even violence against her would not make her recant. Her husband, a Catholic, did little but scold her. Because Argula had dared to challenge the establishment, she was called many things: “a female devil”, “a female desperado” and “a wretched and pathetic daughter of Eve”. Nevertheless, she remained faithful to Christ.

HER LATER LIFE

While Argula’s husband never embraced the faith, he allowed the four children to be raised as Protestants. He died in 1530, the same year that Argula had an opportunity to meet Martin Luther in person. She later remarried, but her second husband died within two years. He left her a great estate and she used the money to help others in the faith.

KATHERINA SCHUTZ ZELL

Adapted from writings of Christina Langella



“Ever since I was ten years old I have been a student and sort of church mother, much given to attending sermons. I have loved and frequented the company of learned men, and I conversed much with them, not about dancing, masquerades, and worldly pleasures but about the kingdom of God.”

~ Katherina Schutz Zell

WHO WAS SHE?

Born in 1497, Katherina was regarded as one of the most outspoken women of the Reformation. While little is known of her early years, history confirms that she came from a prominent family and therefore received an excellent education. Although the young Katherina always had a strong interest in spiritual matters, it was after reading Luther’s tracts that her feet were put on the solid rock of God’s Word. Whereas she once despaired over her

salvation, the moment Reformation doctrine took hold of her heart, she was convinced of a secure place in heaven and became consumed with sharing the gospel of grace with others.

BACKGROUND

The city of Strasburg was what is known as a “free city” meaning there was no obligation to enforce the Edict of Worms against Luther and the Reformers. Because of this, Katharina was exposed to a great deal of Reformation influence. In 1518, Matthew Zell, a former Catholic priest turned Lutheran, was called to preach in the Cathedral in Strasburg. Katherina, among others, listened intently as the great Reformer preached the doctrines of Reformation Faith. He must have been an impressive preacher since the two were married five years later. Upon

learning of Zell's marriage, the Catholic bishop revoked all of Zell's privileges and excommunicated him.

THE ZELL HOME

Of her marriage to Matthew, Katherina would say she wanted only to be the helpmeet of her husband, and a "little piece of the rib of the sainted Matthew Zell."

Much in the spirit of the Luther, the Zell household became a parsonage for traveling Reformers, and Protestant refugees. Katherina, known for her warmth and hospitality, not only cooked and cleaned for her guests but gladly partook in their theological conversations — so much so, that many Reformers of her day "ranked her above many doctors." In fact, Katherina was known to maintain correspondence with Luther and Zwingli, and many other prominent Reformers.

Katherina had a special heart for the wives of displaced Protestant leaders. She penned many tracts and hymnals to encourage the women who suffered the pain and hardship of separation from their husbands.

BIG HEART

While she clearly had a heart for wives of the Reformers, the bowels of her mercy extended to all. Katherina was a nurturer by nature and tended to the needs of widows and orphans, the poor, the sick, and the needy. She also became a strong advocate

for those who suffered injustice silently.

While Katherina Zell is said by some to deserve the title of "Woman Reformer of the Reformed Church" and "Church Mother" this extraordinary woman carried a heart grief that most of her contemporaries would never know. Having suffered the deaths of two infants and no more to follow, Katherina was subject to dark periods of depression and deep sadness. Though she walked by faith, the thorn in her flesh was her childlessness. It is said that she was prone to think of her childlessness as God's punishment on her life. Though this gracious providence caused her great earthly sorrow, it is possible that it was the very thing that God used to keep this precious saint near the cross.

HER DEATH

In 1548 Matthew Zell died leaving a heart-sick Katherina behind. Immediately afterwards she spent some time in Basel with a young minister and his family but she longed to return home to Strasburg to resume her work. Upon doing so, she continued her mercy ministries but it wouldn't be long before her own health began to fail. Yet, she continued her labors of love until her strength utterly failed her. Unfortunately, the exact date and location of her death is not known. It is said that, like Moses, Katherina "died of the kiss of God and no man knows the place of her burial."

KATHARINA VON BORA

WHO WAS SHE?

Katharina von Bora was the wife of Martin Luther, German leader of the Protestant Reformation. Although not much is known about her, Katharina is often considered one of the most important participants of the Reformation because of her role in helping to define Protestant family life and setting the tone for clergy marriages.

Born in 1499, she was sent at 5 to a nunnery but after several years of religious life, Katharina became disillusioned with the Roman Catholic faith and instead was interested in the growing Reformation Movement. Conspiring with several other nuns to flee in secrecy, she contacted Luther and begged for his assistance. On the eve of Easter 1523, the nuns successfully escaped by hiding in a covered wagon among fish barrels in a premeditated move aided by Luther. Within two years, Luther was able to arrange homes, marriages, or employment for all of the escaped nuns—except for Katharina. Katharina had a number of suitors, but none of the proposed matches resulted in marriage. By God's providence, Luther eventually married Katharina in 1525.

HER RESPONSIBILITIES

Katharina immediately took on the task of administering and managing the vast holdings of the monastery, breeding and selling cattle, and providing for their family and the steady stream of students and visitors who boarded with them. In times of widespread illness, Katharina operated a hospital on site, ministering to the sick alongside other nurses.

In addition to her busy life tending to the lands and grounds of the monastery, Katharina bore six children and also raised four orphan children.

FINANCIAL DIFFICULTIES

When Martin Luther died in 1546, Katharina was left in difficult financial straits without Luther's salary as professor and pastor. She was asked to move into much more modest quarters with the children who remained at home. Wars and skirmishes broke out, and buildings and lands of the monastery had been torn apart and laid waste. Economically, they could not remain there. Katharina was able to support herself thanks to the generosity of friends. She died in December, 1552 at the age of fifty-three.

ELIZABETH OF BRAUNSCHWEIG

Adapted from writings of Barbara Thayer



WHO WAS SHE?

Elizabeth of Braunschweig was powerful as a political influence in the Reformation. Born in 1510 in Bavaria, she was married by the age of 15 to a man 40 years her senior, Eric of Braunschweig-Calenberg. Together they had four children: three daughters and a son. For ten years, there was no difference in religious beliefs between husband and wife. However, in 1538, Elizabeth's mother brought to her a young man who had come to believe in the evangelical faith. Subsequently, Elizabeth came to know more of Scriptures through a Lutheran pastor and she was so moved that she embraced the faith.

HER HUSBAND

Her husband, Duke Eric, did not try to interfere. He was content to remain a Catholic and had no trouble with her

embrace of these new ideas so long as she did not try to convert him. Interestingly enough, Duke Eric had been present when Luther gave his defense at Worms, and he was deeply moved. Nevertheless, he was not interested in changing his religion. What he did not realize was that this faith which Elizabeth had embraced would cause her to spread it far and wide throughout the kingdom. This would create problems for him as he could not remain neutral in this struggle between Catholicism and Protestantism. These ideas were inextricably linked with the political powers and struggle between the various German states.

DEATH OF HUSBAND

At the time of her husband's passing, her son Eric was 12 and could not take the control of the state until he reached 17.

During these 5 years, Elizabeth reigned over the state. She also spent a good deal of time teaching Scriptures to her children, especially her son Eric, by bringing in her household the same Lutheran pastor - Corvinus - who first taught her the Word.

As the reigning duchess, she used her time to realise her greatest ambition: to institute the Reformation in her principality. The theologian Corvinus assisted in no small way. Her state would be threatened by a nephew of her husband, Heinz “the Wolf” who oversaw another state in Germany.

REMARRIAGE

While she reigned over her state, she married Duke Poppo of Henneberg who was also a Reformed believer. She saw to it that two of her daughters married men who believed the truths of the Reformation as well. However, when it came to her son, Eric, things were unfortunately different.

He took over the rule of the land upon his eighteenth year, and soon after Eric began his rule, he introduced the Counter-Reformation – to his mother’s great sorrow. Eric welcomed the Catholic faith back to his state and even threatened his wife if she did not recant. She refused and he cast her off. In addition, Pastor Corvinus was put in prison for his faith.

Elizabeth wrote a letter rebuking her son for his position, imploring him to release the prisoners he had taken for their faith. However, he responded that while he loved her, she must obey the Holy Roman Emperor or he would have to take action. There were a number of battles fought during this time which culminated in a battle in which Eric lost to Heinz “the Wolf” his cousin. In the peace treaty, Elizabeth was sent into exile with her daughter Katherine. She remained there for three years in utter poverty. During this time, she wrote hymns and found comfort in her Lord.

Her son Eric never returned to the faith, but went on to serve the Emperor. However, Elizabeth had triumphed in her cause. Eventually all of Braunschweig embraced the Reformation faith as a result of faithful pastors and the fervor of Elizabeth. One person can make a big difference.

Perhaps the greatest lesson we can learn from her life is that our children are not our own. She did her best to raise them to know the truth. A friend of mine reminded me one time that “God has no grandchildren, only children.” We cannot make our children believe. We can only lead them to the truth. The rest is in God’s hands.

IDELETTE CALVIN

WHO WAS SHE?

Idelette Storder de Bure Calvin was the wife of the French reformer John Calvin.

Idelette first married John Storder. At some stage they moved to Strasburg where they were recorded as being Anabaptists. Idelette and John Storder were blessed with children before Storder died after a brief illness, leaving Idelette a young widow. By then, Idelette had already, due to John Calvin's faithful exposition of Scripture, been converted to his Reformed views.

Calvin was so caught up in his labors that he did not seem to consider marriage until about age 31. He asked friends to help him find a woman who was "chaste, obliging, not fastidious, economical, patient, and careful for his health". His fellow laborer Bucer, who had a very happy married life and who always encouraged his fellow workers to marry, had known Idelette. Bucer recommended her to Calvin in confidence that she would fit the bill. After a short period, they married in August 1540 to much rejoicing.

PERSONAL TRAGEDY

Idelette bore Calvin three children, all of whom died in infancy. In response to the slander of Catholics who took this for a judgment upon them for being heretics, Calvin said he was content with his many sons in the faith. Idelette busied herself attending to Calvin in his many illnesses,

faithfully visiting the sick and afflicted, and making her home a refuge for those who fled for their lives and their faith.

Though she survived the plague when it ravaged Geneva, coughing spells dragged her down. She was still in her 30s when disease, probably tuberculosis, began wasting her. In August 1548 John wrote, "She is so overpowered with her sickness that she can scarcely support herself." And in 1549, when she had just turned 40, she lay dying. She had been married to John for only nine years. Idelette died after a lengthy illness in 1549.

Upon her deathbed she was patient, and her words, edifying: "O glorious resurrection! O God of Abraham, and of all our fathers, in thee have the faithful trusted during so many past ages, and none of them have trusted in vain. I also will hope".

John Calvin was only 40 when Idelette died, but he never remarried. Later he spoke about her uniqueness and pledged that he intended henceforth "to lead a solitary life."

Idelette de Bure Calvin's life was full of heartaches, but she never complained and brought joy and peace wherever she lived. John had known much about God the Father as Sovereign. Through her life and in her death, Idelette taught him a little about the Holy Spirit as Comforter.

RENÉE DE FRANCE

Adapted from writings of Barbara Ann Wyatt



WHO WAS SHE?

Renée, the second daughter of King Louis XII and Anne, Duchess of Brittany, became acquainted with heartache at the tender age of four upon the death of both her father and mother, just one year apart. Sent to live with her Royal Uncle and her education was put to the charge of a close attendant of her mother, Michelle de Saubonne, who very faithfully instructed the highly intelligent Renée in all areas of learning, including the Reformed faith that she herself practiced. It is said that Michelle's "religion was a more pure sort than was common at that time." Renée and her older sister, Claude, the future queen, were greatly blessed having Dame Saubonne in their lives, and they loved her dearly. The young princess was known for having a singleness of purpose with a most generous heart. Her charity flowed

forth to the needy, the desolate and the oppressed. She "loved the luxury of doing good."

HER ROAD TO REFORMED THEOLOGY

In 1528, princess Renée was married to Hercule d' Este, the inheritor of the duchy of Ferrara, Italy. She surrounded herself with a court brimming with intellectuals in Reformed Theology and her court was open to those fleeing the religious persecution in France and Italy. She kept company with some great minds such as John Calvin, under the secret name of Charles d' Espeville. During his stay with Renée, Calvin explained the doctrine of salvation by faith alone, and Renée's hearty appetite for learning and spiritual zeal kept her in correspondence with Calvin for the next thirty years of her life. A letter from

Calvin expressed his heart concerning her conversion, "I observe in you such fear of God, and such a real desire to obey Him, that I should consider myself a castaway if I neglected the opportunity of being useful to you." Under the pastoral care of John Calvin, her heart was opened to the Gospel and she stopped attending Mass with the royals.

HER WEAKNESSES

Hercule d' Este, Renée's husband, being heavily influenced by political interests, made clear to his wife and court that Protestants and all sympathizers were no longer welcome. The princess entreated her husband to no avail. It was a crime punishable by death to teach Reformed doctrine in Italy, and Rome did not take kindly to Renée's continued actions and ordered sanctions to be taken against her. Her French guests were ordered to leave the court by her husband. Charges of heresy were brought against her by her husband and she confessed, her children were then taken away and her daughters were placed

into a convent. Once again, the heavy hand of providence brought Renée to her knees.

Distraught, she sent for a priest and signed a form of recantation. She had failed miserably and her life became a sad shell of what it had been. She made a public pretense of being a devout Catholic, while secretly adhering to Reformed doctrine.

LATER LIFE

It is the later part of her life that her works and faith shone. After the death of her husband, Renée took on a renewed vigor for the Christian fight and moved to Montargis where she opened her manor house to French Huguenot families that were fleeing the massacres. She gave medical aid to the wounded and refreshment and refuge to Protestants. Montargis was known as "The Lord's Hotel," because of Renée's work. She died on June 15, 1575. There is a simple monument in Montargis that reads, "May many daughters of France yet rise to emulate the example of her faith, patience, and charity."

CATHERINE OF WILLOUGHBY

Adapted from writings of Trisha Poff

WHO WAS SHE?

Born in 1520 into a wealthy and influential Catholic home, it's unclear when Catherine converted to the Reformed faith. We do know however that she was passionate about sharing the gospel with those in her county and was frustrated with Queen Elizabeth's slow reforms in the Church, a Church she considered to be just "a shadow of the Roman church."

HER CHARACTER

Noted for her wit, sharp tongue, and devotion to learning, Catherine was also an outspoken advocate of the English Reformation. After the death of her first husband, Catherine married Richard Bertie, a devout Puritan. It was with him that she fled to the Netherlands and later Poland to avoid execution under Queen Mary or "Bloody Mary".

Though their four years in exile was certainly difficult and full of hardships, God's mercies were abundant. He blessed them with a leadership position in Poland, a country which was mostly Protestant at the time.

In John Strype's Ecclesiastical Memorials, Catherine is described as "very active in

seconding the efforts of government to abolish superfluous Holy Days, to remove images and relics from churches, to destroy shrines and other monuments of idolatry and superstition, to put an end to pilgrimages, to reform the clergy, to see that every church had provided, in some convenient place, a copy of the large Bible, to stir up the Bishops, vicars and curates to diligence in preaching against the usurped authority of the Pope; in inculcating upon all the reading of the Scriptures...."

HER WEAKNESSES

While Catherine was a feisty woman for the Lord, she was, like all of us, not perfect. She was in vexation over a disagreeable daughter-in-law. She was also accused of trying to win titles for her husband and son-in-law. It has been said that we cannot determine a person's character by one act. Surely those of us who have fully tasted God's grace recognize what distorted pieces of clay we are, in desperate need of God's refining fire and His endless mercies. And we can empathize with Catherine's weaknesses.

Any failing of hers or ours encourage us to remember that the bigger sacrifice often comes, not in doing "big things" for God, but in the daily dying to self for Christ.

JEANNE D'ALBRET

Uncommonly Favoured, Uncommonly Fettered, and Uncommonly Faithful
Adapted from writings of DeeJay O'Flaherty



WHO WAS SHE?

She was a Princess, and a future queen. Given a fine education, a rarity for girls in those times, she was born uncommonly favoured. However her status also came with a price that left her uncommonly fettered for she was betrothed against her will at the tender age of 12 to the Duke of Cleves in Germany as a political pawn. The legacy of Jeanne d'Albret is that she is a figure in which we can see she lived to trust God under all circumstances and conditions. Instead of valuing worldly things above the glory of God or heavenly things, she was willing to pick up her cross and follow Him, even if she stands to lose everything by doing so. For that, this lady was uncommonly faithful.

TWIST OF POLITICS

After the marriage she was not to live with her husband as his wife till she was 15 years old and she went back to live with her

parents. Her mother at this point took over her education and brought in the best of Reformed teachers to bring her up in the Reformed faith. Both William Farrel and John Calvin were visitors at the royal home. However, 18 months after her marriage, the Duke of Cleves (her future husband) made an unholy alliance with Charles V, the Emperor of the [un]holy roman empire, and he renounced his alliance with France, turned his back on the Protestant faith and sought to get Catholicism restored.

Queen Marguerite, Jeanne's mother, and her brother the King of France were outraged at this turn of events and wanted Jeanne's marriage annulled. The Duke of Cleves also no longer desired Jeanne as a wife. The marriage had never been consummated and they used her earlier protest which she had written in staunch defiance as an appeal to the pope as legitimate reason for annulment, so Jeanne was set free.

The next three years, were probably what would be the most free of the rest of her life. She had many suitors including the King of Portugal and the infamous Duke of Guise. However she made her own choice in matrimony in that of the person of Antoine de Bourbon who was ten years her senior. Jeanne loved him, and for a while they were happily married. He was a courageous and remarkable soldier, dashing in appearance.

FAMILY LIFE AND DEATH

Jeanne's mother, Margueritte, worn out by the battle of the day of defending the cause of true religion died only a year after Jeanne was married. Jeanne's first child was born around two years after their marriage, a son, but he died at around one year old due to the neglect of his nurses. The second child died also. Eventually she gave birth to Henry, who would later become Henry IV of France. Two years after Henry was born, Jeanne's father died and she became Queen of Navarre at around 27 years old.

Two months after her father died, inspired by her cousin Renee of Ferrara (of France) she made a public profession of the Reformed faith. The Jezebel of the day, Catherine De Medici was plotting to destroy Jeanne and hatched a plot to separate Jeanne from her husband; her aim was to try to lure him back to the Roman Catholicism and take away all of their estate and lands in Navarre. Jeanne knew what was happening and raised an army to protect the Kingdom of Navarre. The more she was threatened and persecuted for her adhering to the Reformed faith, the bolder she was in defending it and speaking out in favour of it and her God. Her husband, however, though strong and courageous on the battlefield, proved weak in this battle and soon went over to the side of the Guises and went back to Roman Catholicism renouncing the Reformed faith.

Antoine became a notorious infidel and was unfaithful again and again to his wife. On the death of her husband she sought to advance the Reformed faith in her Kingdom of Navarre. Theodore Beza at her request sent a dozen ministers to preach the gospel in Navarre.

She continued to advance the cause of Christ in her kingdom and when she heard of the plot for a massacre of the Huguenots she gathered mountain troops in Navarre. The St. Bartholomew's massacre by the strength and fortitude of this "little Princess" was thwarted for about eight years. She declared: "The cause of God is dearer to me than my son."

She had the New Testament translated into the language of her people. She personally bore the financial cost of also having the Geneva Catechism translated and distributed among her subjects. In a peace treaty she helped form that lasted for two years she set about restoring her ravished kingdom.

Her favourite Psalm was Psalm 31 and ironically it almost is a mirror of her life. Written by a persecuted and oppressed King David, verses 13 to 15 capture the essence of Jeanne's ordeals,

"For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O LORD: I said, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me."

Jeanne d'Albret, Queen of Navarre, born uncommonly favoured, had a life uncommonly fettered, and remained uncommonly faithful.

JOAN WASTE

Adapted from writings of Diana Lovegrove

WHO WAS SHE?

Joan Waste was born blind and died at the tender age of 22. Was it a wasted life? In a time of great upheaval in English history, Joan Waste was born, with her twin brother Roger, during the reign of Henry VIII into a poor family. Her father William was a barber and rope-maker. Joan was blind from birth, yet even so, between the ages of 12 and 14 she had learnt not only to knit but also the art of rope-making herself. When her parents died, she and her brother took care of one another.

REFORMATION IN ENGLAND

When Joan was 13 years old, King Henry VIII died and was succeeded by his son, Edward VI. The Reformation that was making progress on the continent through the teachings of Luther and Calvin had only made partial progress in England during Henry's reign. The advent of the Protestant boy king, Edward VI to the throne in 1547 brought royal approval to the Reformation, and the Church of England became increasingly Protestant. For the first time, church services were conducted in English, the language of the people.

It was during the reign of Edward VI, when God in His divine providence enabled the Word of God to be made more freely available to the people of England through both the spread of English language Bibles and the use of English in the services. Joan Waste began attending daily services with

her twin brother, Roger. As she heard the Word of God preached, faith was born in her heart through the power of the Holy Spirit, and she soon desired her very own copy of the New Testament. Hunger for God leads to a hunger for His Word. Despite her poverty, she was able to save enough money from her rope-making to purchase a copy.

HUNGER FOR GOD'S WORD

Her desire for the Word of God overcame the fact of her blindness, and she made haste to the local prison where she befriended the 70-year old John Hurt. Lonely and with little to keep him occupied during the day, when Joan approached him and asked him to read a chapter from the New Testament to her each day, he gladly obliged. When he was unavailable or unwell, this did not deter her. Joan would find another person to read to her, even paying them whatever she could spare if they were unwilling to do so freely.

Through listening to the Scriptures, Joan was soon able to recite whole chapters herself from memory. The Word of God was so ingrained on her heart that it shaped her character, and she was also able to identify false teaching.

In 1553, when Joan was 19 years of age, King Edward died. A royal battle followed as to who would succeed Edward. The Protestant King wished to prevent the

country returning to Catholicism through the succession of the rightful heir, his half-sister Mary. A plan was hatched to put his cousin, Lady Jane Grey on the throne – however, her reign lasted a mere 9 days before Mary deposed her and returned England to Catholicism. The revival of the Heresies Act in December 1554 led to the infamous Marian Persecutions, where refusal to accept the doctrine of transubstantiation would lead to death. Here is the point at which the truly faithful are seen. This was a time when unwavering faith in the living God is what will carry the people through times such as this.

Joan was one such brave soul who would not compromise on her precious faith, and refused to participate in Catholic acts of worship. It wasn't long before she attracted the attention of the authorities. Refusing to recant her belief that the bread and wine was not the real body and blood of Christ but only a remembrance of Him, she was sentenced to be burned at the stake.

History records that on 1st August 1556, Joan Waste became one of the nearly 300 souls burnt for heresy during the Marian Persecutions during the reign of Queen Mary I. Her life and death is so much more than a statistic in the Kingdom of God, however, for she was a willing vessel in the hands of her God, allowing herself to be shaped and used by Him for His Glory's sake.

This unknown woman of the Reformation, neither of noble birth nor of learned education, epitomises the hope we must have in our Lord and God. The goodness of God to Joan Waste was such that He redeemed her life – He took her blindness of flesh and gave her spiritual eyes to see Him and seek His face. Her testimony rings out across the centuries of the glory that our Great God is able to bring forth from our lives for the sake of His Name if we too are willing to take up our cross and follow after Him.

LADY JANE GREY

Adapted from writings of Becky Pliego



WHO WAS SHE?

How does a real princess on earth acknowledge a heavenly King? Lady Jane Grey was of royal lineage (granddaughter of Mary Tudor, the sister of King Henry VIII) and had a rigorous education. Under the authority of strict parents, the girl was given a first-class education, probably preparation for the crown.

She grew in England during a time of political and religious instability and despite what may have seen as ingredients for a charmed life, it was not to be. And for her spiritual good. Through difficulties in her life, Jane understood that God was sovereign over all circumstances. This understanding helped her to learn contentment while seeing God's hand over her circumstances no matter how difficult they might be.

HER LIFE

When King Edward VI died, Mary (known later as Bloody Mary) was the rightful heir to the throne. She was Catholic and her ascent to the throne was not what the Reformers wanted, as they knew that she would try to end the rising of the Reformation in England. The only option some of them saw as a possible solution was to raise Lady Jane Grey to the throne. Lady Jane Grey, however, “wept, swooned, and protested that if anyone should scruple to steal a shilling how much more to usurp a crown”. However, her parents did not listen to her arguments and wanting her to wear the crown, forced her to do so. Lady Jane Grey was only sixteen years old.

REVENGE OF “BLOODY MARY”

Mary's forces easily took Lady Jane Grey and all those who supported her and placed

them in the Tower of London. This was the beginning of Mary's Reign of Terror. Lady Jane Grey wrote a letter to Queen Mary in which she, in her weakened state, almost capitulated. Mary was moved by it, and was even willing to show mercy to Jane Grey only if she accepted to take the Catholic Mass. Mary even sent her archbishop to try to convince Lady Jane Grey to accept the sacraments of the Catholic faith. Thank God Lady Jane Grey stood firmly on the principle of Sola Scriptura and justification by faith alone, thus rejecting any other means of salvation saying:

"I deny that (good works as a mean to obtain salvation), and I affirm that only faith saves; but it is meet for a Christian to do good works, in token that he follows the steps of His Master, Christ, yet may we not say that we profit to our salvation; for when we have done all, we are unprofitable servants, and faith only in Christ's blood saves us."

WHAT MAY WE LEARN?

Though young, Lady Jane Grey was strong in her faith and convictions; and even though she had been promised life and not death by a human, she would rather die and have the Life that God promises to those who stand firm to the end.

Jane Grey wrote then a letter to her father in which she said,

"Father, although it has pleased God to hasten my death by you, by whom my life should rather have been lengthened, yet I can so patiently take it, as I yield God more hearty thanks for shortening my woeful days, than if all the world had been given unto my possession... to me there is nothing than can be more welcome, than from this vale of misery to aspire to that heavenly throne of all joy and pleasure with Christ our Saviour..."

HER DEATH

Two days after her meeting with Mary's archbishop, on February 12, 1554, Lady Jane Grey was martyred for her beliefs as well as for political reasons. But before mounting on the scaffold, she asked the chaplain if she could recite Psalm fifty-one, and then pronounced her last words:

"I here die a true Christian woman and I trust to be saved by the blood of Christ, and by no other means."

This young woman stood firm, facing death, not with a bitter heart against her earthly father, or against the Queen, but with her eyes fixed on eternity, on Jesus Christ. Her heart had not been set on earthly treasures but on the things that are not from this world; and her hope did not rest in her actions, but on the saving work of Jesus Christ.

ANNE BRADSTREET

Adapted from writings of Elizabeth DeBarros



WHO WAS ANNE BRADSTREET?

Born in England in 1612, Anne Dudley was born into a godly Puritan family of means. As a child, she excelled in theology, literature, and history, with a penchant for language and literature. Suffering a couple of serious bouts of ill health, Anne was grounded in faith despite trying times for a young girl.

HER HUSBAND

Simon Bradstreet was a good-natured assistant to Anne's father in the management of his estate, and his friendship with Anne blossomed into love. Amid rising opposition to Puritan religious freedom, the young couple, Anne's parents and 300 other Puritans set sail for the then New World, America.

EARLY DAYS IN AMERICA

Enduring an arduous 66-day journey, they arrived upon the rocky shores of New England, landing in Salem, Mass., in June, 1630. Despite initial hardships, through stalwart courage and perseverance their circumstances improved. Simon's business skills gained him favorable status, and he eventually rose to become governor of the Massachusetts Bay Colony. Over the years, they moved to several different locations in America, finally settling in North Andover.

LIFE IN AMERICA

Marriage to a man of such prominence meant for Anne long days and nights alone at home. Though she suffered great bouts of loneliness, she did not allow it to cage her. Resourceful, she found occupation for her talents in the midst of

rearing eight children. Her only need - a pen.

HER WORKS

Anne was intelligent, a writer and a Puritan. At a time when women were thought to be weak, much less heard, Anne penned poems and at the age of 38, her first book of poems, *The Tenth Muse Lately Sprung Up in America*, was published in London. She was the first woman to do so, and received favorable reception in both the Old World and the New.

Anne's education gave her advantages that allowed her to write with authority about politics, history, medicine, and theology. Her personal library of books was said to have numbered over 800, although many were destroyed when her house was burned down. This event itself inspired a poem entitled "Upon the Burning of Our House July 10th, 1666". She rejected the anger and grief that this worldly tragedy has caused

Other Works

Before the Birth of One of Her Children

A Dialogue between Old England and New

A Letter to Her Husband, Absent upon Public Employment

Another

Another (II)

By Night when Others Soundly Slept

Contemplations

In Honour of that High and Mighty Princess, Queen ELIZABETH

In Reference to her Children, 23 June 1659

Prologue

The Author to her Book

The Flesh and the Spirit

The Four Ages of Man

To Her Father with Some Verses

Upon a Fit of Sickness, Anno 1632 Aetatis Suae, 19

Upon Some Distemper of Body

her and instead looked towards God and the assurance of heaven as consolation, saying:

*"And when I could no longer look,
I blest His grace that gave and took,
That laid my goods now in the dust.
Yea, so it was, and so 'twas just.
It was His own; it was not mine.
Far be it that I should repine."*

HER LAST DAYS

She continued to write despite suffering paralysis in her joints before succumbing to tuberculosis in 1672. One of her most famous poems, *To My Dear and Loving Husband*, speaks of the loving relationship between the couple:

*If ever two were one, then surely we,
If ever man were loved by wife, then thee.
If ever wife was happy in a man,
Compare with me, ye women if you can.*

Part One: People of the Reformation

Martyrs of the Faith

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FOREWORD

Philippians 1:29

*“For unto you it is given in the behalf of Christ,
not only to believe on him, but also to suffer for his sake.”*

“Martyr” is a word that conjures feelings of passion and sacrifice. The word in Greek is “martur.” This word occurs 34 times in the New Testament. It is translated in the King James Bible as “martyr” three times (Acts 22:20, Rev 2:13; 17:6), twice as “record” (Phil 1:8; 2Cor 1:23) and the remaining 29 times as “witness or witnesses.” A martyr is basically a witness. There are many types of martyrs. There are people who would die for a cause for the good of the country and he is called a martyr for his country! There are those who die as a witness for saving the earth or environment and he is called by his family members and friends as a martyr for the earth! These martyrs are noble people who believe in their causes for the good of others. But the Bible speaks of martyrs as children of God who die for the cause of Christ!

How can a sinner be considered a martyr for Christ? What makes him worthy? Would Christ accept such a witness that is unto death? One of the passages from the Bible that encapsulates this teaching or rather calling to be a martyr for Christ is Philippians 1:27-30 *“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you*

it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me.” All believers are to be martyrs, i.e. a witness for Christ! This is part of every believer’s calling. Believing in Christ includes suffering for Christ.

The emphasis on Reformation Sunday 2016 in Calvary Pandan is on martyrs. These were martyrs who are less well known. Their deeds and testimonies for Christ are exemplary. They will encourage every believer's hearts because these were ordinary believers. They were not super Christians. They were ordinary Christians like all believers who desire to obey God’s Word and be faithful all the days of their lives. They had to make hard choices in their lives that tested their witness for Christ. They were faithful even unto death. May all believers who are going through difficult times in these last days be encouraged to stay the course! Be faithful to the very end. 1 Peter 4:12-14 *“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”*

THE LIFE OF JOHN FOXE



The year 1517 marked the birth of the Protestant Reformation. It was the year that Martin Luther nailed his ninety-five theses, challenging the long taught, but false and dangerous doctrines of indulgences and salvation by works. Just a year before that, in 1516, John Foxe was born. It was a momentous time - in that same year Erasmus had published his New Testament in Greek which would stoke a great controversy within the Roman Catholic Church. More importantly, it would provide the platform for the translation of the Bible into the vernacular languages of the common people. These events would exert great influence on him.

John Foxe is often remembered for his publication “Foxe’s Book of Martyrs,” but little else about him is remembered. Who was this man? And why did he publish this work of great historical and spiritual significance? He was a man of great faith and courage; a Puritan and Reformer.

HIS EARLY LIFE

John Foxe was born in 1516 in Boston, Lincolnshire, England. His father died when he was very young and he grew up under the care of his step-father, Richard Melton, who was a wealthy yeoman.¹ As a result, Foxe’s growing years were relatively comfortable. He was recognised to be

¹ A yeoman describes a social class above a farmer.

a studious and intelligent boy, with an “indefatigable zeal and industry.”

YEARS IN OXFORD

In 1534, when he was only sixteen, he entered Brasenose College in Oxford. Friends who recognised his abilities paved the way for him to study in Oxford. He was tutored by John Hawarden, a fellow of the College who would become the principal of the College later. John Hawarden seemed to have played an influential role in advancing Foxe’s university career. It was also at this college where he met and became good friends with Alexander Nowell, an English Protestant theologian and clergyman who was to become Dean of St Paul’s Cathedral during the reign of the Protestant Queen, Elizabeth I.

Foxe earned his B.A. in 1536 and became a probationer fellow of Magdalen College in 1538. He became a full fellow in 1539, was a lecturer of logic, and earned his M.A. in 1543. Oxford was a predominantly a catholic school at this time. The Mass was conducted and fellows had to take holy orders within seven years of their appointment which required them to remain celibate for life. By this time, the Reformation Movement had already taken root in England.² It was also during this time that he became an intimate friend of William Tyndale and Hugh Latimer, both of whom would later become martyrs of the faith. Through his study of theology, Foxe found that the Roman Catholic Church had departed from the faith of the Scriptures. He renounced his Roman Catholic faith and adopted the convictions of the Protestant faith. His convictions led him not only to refuse to participate in the daily Mass but also to oppose various long-established unscriptural practices in the College.

In 1545, because of their Protestant convictions, Foxe and five other fellows resigned from Magdalen College. Upon his resignation, driven by the need to earn a living, Foxe wrote to his friends for help. He found temporary employment as a tutor to Thomas Lucy of Charlecote whose father was a friend of Hugh Latimer. It was while tutoring Thomas Lucy that he met Agnes Randall whom he married in February 1547.

IN LONDON

In that same year, Foxe moved to the capital, London, to seek for work. Simeon Foxe, John Foxe’s son recounts the story of how his father was “sitting destitute” in St Paul’s Cathedral when a mysterious stranger approached him, gave him some money and assured him that he would be employed within a few days. Sure enough, three days later he was invited by Mary Fitzroy, the Duchess of Richmond to tutor her brother’s children, including Thomas Howard.

At this time Foxe had begun to write tracts and translate the sermons of Reformers, including Martin Luther’s.

He was ordained as a deacon of St Paul’s Cathedral in 1550 by Nicholas Ridley. Meanwhile, his circle of friends amongst Protestant Reformers continued to grow, in particular his friendship with John Bale. Bale was a Carmelite priest who had renounced his clerical vows and became a Protestant. He would have great influence on John Foxe. Various sources for the writing of Foxe’s book of Martyrs were in fact provided by Bale. During his time as a Carmelite priest, Bale had access to the Carmelite library which had compiled valuable collections of historical

² It was in 1534 where King Henry VIII was made the head of the Church of England, ending the power and influence of the Pope in England.

documents. One such document described the history of the Lollards. John Bale was also instrumental in piquing Foxe's interest in martyrologies and church history, which eventually led him to write his book on martyrs, based largely on Bale's research.

EXILE FROM ENGLAND

After the death of King Edward VI in 1553, Queen Mary I took the throne. Mary I, also known as Bloody Mary, restored Roman Catholicism in England and began persecuting Protestant Christians. During her reign of terror, about 280 protestant Christians were tortured and executed for their faith, with many others being imprisoned. In the same year, Foxe lost his tutorship and, being pursued by Bishop Gardiner, who was Queen Mary's chief persecutor, fled for his life. In 1554, he had fled England for Strasbourg, France.

Having begun working on his book of martyrs in 1552, he published a small Latin version of *The Acts and Monuments* in Strasbourg by 1554. *The Acts and Monuments* was the original title of the book which became commonly known as *Foxe's Book of Martyrs*. This first edition primarily focused on the lives of John Wycliffe and John Huss, as well as various Protestant Reformers of the 1500s.

Later that same year, Foxe moved to Frankfurt where he met John Knox, the great Scottish theologian and one of the illustrious pioneers of the Reformation. In 1555 he moved to Basel, Switzerland, where while struggling with poverty, he found work as a reader for a printer which published Protestant books. While in Basel, Foxe often received reports of the persecutions against Protestant Christians in England, including men such as Bradford, Ridley, Latimer and Cranmer;

many of whom were his friends. It was based on these reports that he expanded on his earlier work to include those who had suffered under the persecution of Mary I.

RETURN TO ENGLAND

After the death of Queen Mary I in 1559, Foxe remained in Basel to finish his work while closely watching the situation in England with deep concern. As much as he would have liked to, he did not have the means to return to England. In that same year, he completed and published the first proper Latin edition of his book.

After the death of Mary I, Elizabeth I, the daughter of Henry VIII and Anne Boleyn ascended the throne. One of the first things she did was to establish the English Protestant Church, with herself being the Supreme Governor.

While still struggling with poverty, John Foxe received help to return to England. His former student, Thomas Howard, now the 4th Duke of Norfolk, provided lodging for Foxe and his family. Foxe lived for the next ten years in Aldgate, London where he was ordained a priest by Bishop Grindal. Being a Puritan, Foxe did not fully conform to the practices of, and sought to distance himself from, the Church of England. One possible reason was that he wanted the liberty to preach the gospel freely.³

HIS WORK

While in England, he continued to work on his book as well as to translate it into English. In 1563, the first English edition of *The Acts and Monuments* was published. Comprising about 1800 pages, it was three times longer than the 1559 Latin edition. It was the publishing of this English edition that led to the book becoming popularly known as *The Book of Martyrs*. It was filled

³ Viggo Norskov Olsen, *John Foxe and the Elizabethan Church*, 15.

with detailed documentation and graphic illustrations of tortures and executions. More than 300 accounts of martyrs who died during the reign of Queen Mary I were recorded.

Foxe wanted his work to be published in English so that God's people would be able to read and learn from the examples of these martyrs of the faith. He chose English because it was the vernacular of the common people. Illustrations in the book made his work more comprehensible to the illiterate. Foxe was concerned that worldliness had crept into the church. He wanted through his work to encourage God's people towards holiness and at the same time to demonstrate to God's people how despite all manner of trial and persecution, the church "hath yet endured and holden its own! What storms and tempests it hath overpast, wondrous it is to behold."⁴ While so doing, he often showed how the martyrs stood firm upon the Lord Jesus Christ despite the torments and temptations they faced.

The first edition of Foxe's work soon came under the attack of the Catholics, which prompted him to prepare a second edition. In the second edition published in 1570, he included new materials not previously found in the first publication. He also responded to criticisms that were unfounded as well as corrected and removed various inaccuracies found in the first edition. He demonstrated that the Protestant faith is the Christianity of the Bible – a faith that has come under persecution since its beginning. The second edition of the work was nearly twice the size of the first with 2300 large pages of double-column text.

It was this second edition that was ordered by the upper house of the convocation of Canterbury to be placed in every English Church together with a copy of the Bishop's Bible. Such was the influence of Foxe's work that, prior to the publication of John Bunyan's *Pilgrim's Progress*, the common people would often have read only the Bible and Foxe's work.

A third edition was published in 1576 and a fourth in 1583, shortly before Foxe's death.

HIS LEGACY

Apart from writing, Foxe was also involved in preaching and teaching. He laboured so hard and was so physically worn out that it was said that even his friends could not recognise him at times. After his patron, Thomas Howard, died in 1572, his financial situation became worse. Despite his own difficulties, he was known to be charitable to the poor and was often helpful to those in need.

A study of Foxe's work will reveal how the theology of the Reformation had influenced him. Foxe was greatly inspired by Luther, and this was clearly evident in his work. Foxe wrote of the Reformation and of Luther: "When was this glorious Reformation of the church ever true or like to be true, if it be not true now, in this marvellous alteration of the Church in this our latter days, or when was there any such conversion of Christian people in all countries ever hear of, since the apostles' time, as has been since the preaching of Martin Luther."⁵ Foxe was very clear in his mind what the foundational issue of the Reformation was all about. He was not a blind follower of Luther's theology, acknowledging that while men like Wycliffe and Huss had paved the way, it

⁴ <http://www.christianitytoday.com/history/people/scholarsandscholars/john-foxe.html>

⁵ John Foxe and the Elizabethan Church, 17

was Luther who “gave the stroke, plucked down the foundation, and all by opening one vein, long hid before, wherein lieth the touchstone of all truth and doctrine, as the only principle origin of our salvation, which is, our free justification by faith only, in Christ the Son of God.”⁶

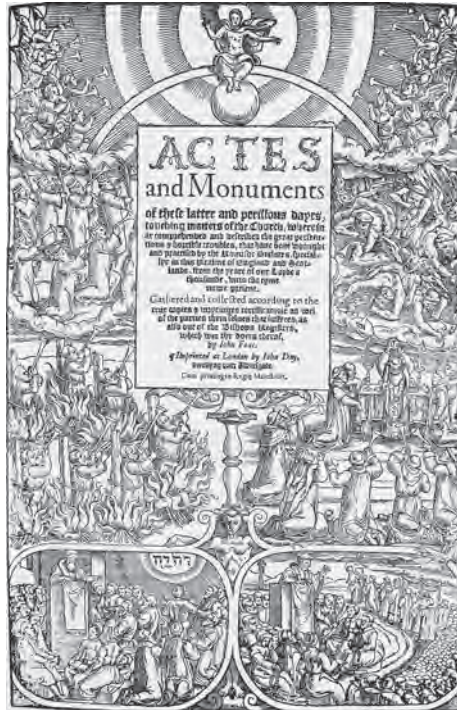
Foxe’s health began to deteriorate in 1586, and he died a year later in 1587. His wife would die eighteen years later in 1605. One of Foxe’s children, Samuel Foxe painstakingly preserved the manuscripts of his father’s writings, which comprised of at least thirty other published articles and books besides his best remembered work – *The Book of Martyrs*.

CONCLUSION

When one examines history with the eyes of faith, one will be able to perceive God’s mighty hand working and moving. John Foxe had witnessed God’s powerful workings through the Reformation; His preservation of the faithful during the bloody reign of Queen Mary I; and His deliverance of them from utter death and destruction through Queen Elizabeth I. Although many martyrs of the faith lost their lives during the great persecution, their stories continue on where the heroes of Faith in Hebrews Chapter 11 had left off. Their testimony of faith and their legacy of godly courage will continue to encourage and challenge God’s people till Christ returns.

⁶ Ibid., 18.

AN OVERVIEW OF JOHN FOXE'S *Acts and Monuments*



During John Foxe's life-time, six editions of *Acts and Monuments* were published. Two were Latin editions, and four were English editions. After his death in 1587, his work continued to be published with several revisions. The first abridged version was published shortly after his death in 1589. It was the abridged version of 1631 published by John Taylor that first took on the name *Foxe's Book of Martyrs* as is commonly known today.

This book is still published today but with many of the editions being an abridged version of the original work. This outline and summary of John Foxe's work is based

on an 1841, eight volume edition, published in London by Seeley, Burnside, and Seeley.

This edition of the extensive work begins with a biography of the life of John Foxe and a defence of his work. After Foxe's preface, articles on various related and relevant topics were included, before the historical portion proper begins. The historical portion comprises of twelve books in total, with each book describing the persecutions of Christians during a particular period in the history of the Church. The twelve books will detail persecutions spanning from the time of the Lord Jesus Christ up to the reign of Queen Elizabeth I.

INTRODUCTORY MATERIALS

Foxe wrote several prefaces, where he addressed various groups of people who were relevant to his work. He included in his address, Queen Elizabeth I, the Papists which he identified as the persecutors of God's truth, as well as the true and faithful congregation of Christ's universal Church.

He explained the reason for his work: "yet let us yield thus much unto their commemoration, to glorify the Lord in his saints, and imitate their death (as much as we may) with like constancy, or their lives at the least with like innocency. They offered their bodies willingly to the rough handling of the tormentors; and is it so great a matter then for our part to mortify our flesh, with all the members thereof? They neglected not only the riches and glory of the world for the love of Christ, but also their lives; and shall we then keep so great a stir against another for the transitory trifles of this world? ... Besides, let us not shrink, if case so require, from martyrdom, or loss of life, according to their example, and to yield up the same in the defense of the Lord's flock. Which thing if men would do, much less contention and business would be in the world than now is."¹

ARTICLES (83 Pages)

After a substantial introduction, Foxe then included articles on various theological themes that were relevant to the issues he faced during his time. Most of these articles concerns, "a Summary Collection of the Errors, Heresies, and Absurdities contained in the Pope's Doctrine, and the First Institution of the Church of Rome." The various theological themes he covered include, faith and justification; works of the law; of sin; of penance, or repentance; the difference between the law and the

gospel; of sacraments, baptism and the Lord's Supper; of Matrimony; of purgatory. Having carefully considered these issues, Foxe then went on to describe the various accounts of the martyrs of the faith. These accounts are divided into twelve books, with each book describing the accounts of martyrs during a specific period in Church history.

BOOK I (192 Pages)

Covers: "The three hundred years next after Christ, with the ten persecutions of the primitive Church."

Overview: Describes persecution that occurred during 64 AD to 313 AD. These would include accounts of the persecution that the early Christians, including the Apostles of the Lord Jesus Christ, endured. These persecutions were suffered from the time of Nero to Diocletian.

Notable martyrs during this time would include the Apostles of the Lord Jesus Christ, Alban the martyr and Gordius the Centurion.

BOOK II (78 Pages)

Covers: "The next three hundred years following, with such things specially touched as have happened in England from the time of King Lucius to Gregory, and so after, to the time of King Egbert.

Overview: This book, does not deal extensively with persecution per se, but details the history of England with several accounts of persecution the Church faced. It covers the history of the Church in England from the second century to about 802 AD. It recounts the history of the entering and reigning of the Saxons in England.

¹ George Townsend, *The Acts and Monuments of John Foxe*, vol. 1, pg. xxvi.

Various persecutions suffered during this time include persecutions under the hand of various invading pagan barbarian hordes. Some of these include the Huns, Piets, Hengist, and the Saxons. It was only during the reign of King Ethelbert in 593 that the Saxons received the Christian faith. In 597, Augustine, the first archbishop of Canterbury (not to be confused with Augustine of Hippo) went to England as a missionary.

BOOK III (98 Pages)

Covers: “Containing the three hundred years, from the reign of Egbert to the time of William the Conqueror.”

Overview: Covers the history of the persecution of the Church from 807 – 1066 AD. This book focuses on the struggles between various Saxon Kings and the Danes. Persecution during this time was suffered at the hands of the Danes who were pagan. An example of a Christian who was martyred during this time would be King Edmund, King of East Angles.

BOOK IV (612 Pages)

Covers: “Containing another three hundred years, from William the conqueror to the time of John Wickliff.”

Overview: Covers the history of the persecution of the Church from 1066 – 1343 AD. The first part of this book concerns the reign of William the Conqueror and the impact he brought when he wanted jurisdiction over both the state and the church.

Of significance in this book is the history concerning the Waldenses. Foxe described the origin, teachings and persecutions of the Waldenses.

BOOK V (661 Pages)

Covers: “Concerning the last three hundred years from the loosing out of Satan.”

Overview: Covers the history of the persecution of the Church from 1360 – 1422 AD. This book especially focuses on the story of John Wycliffe and John Huss. Wycliffe’s sermons were recorded. Materials recorded here include, Pope Gregory’s epistle to Richard, King of England to persecute John Wycliffe; Wycliffe’s protest; his trial and his being condemned as a heretic.

Foxe then included the testimony of men who opposed the teachings of the Roman Catholic Church and were persecuted as a result of that. These men who are less commonly known include, William Swinderby, Walter Brute, William Sautre, William Thorpe, John Purvey, Sir John Oldcastle, and Lord Cobham amongst others. The persecution of the Lollards was also recorded.

Focus then shifted to the persecution of John Huss, where a detailed account of his teachings, trial and martyrdom was recorded. The testimony of John Huss’ companion, Jerome of Prague, and Zisca was recorded.

The persecution during this period in history was so severe, that Foxe saw it as the time of the loosing of Satan. These events would be covered in three books (Books V-VII).

BOOK VI (370 Pages)

Covers: “Pertaining to the last three hundred years from the loosing out of Satan.”

Overview: Covers the history of the persecution of the Church from 1422 –

1509 AD. This book includes testimonies of various Christians who were martyred or persecuted for speaking out against various practices of the Roman Catholic Church. Testimonies include those of Magery Baxter, Thomas Bagley, a Bohemian martyr, Tomas of Rennes who was burnt in Italy for the profession of Christ, John Segovius, and Reynold Peacock who was tortured for the proclamation of the Gospel.

A noteworthy martyr during this period is Girolamo Savonarola. Also recorded in this book is the history of the Turks and the persecution, slaughter and captivity of the Christians under the Turks.

Foxe also wrote regarding the exaltation of the Pope above Kings and Emperors, and compared it with the image of the Antichrist exalting himself above all that is called God.

BOOK VII (389 pages)

Covers: "Pertaining to the last three hundred years from the loosing out of Satan."

Overview: Covers the history of the persecution of the Church from 1509 – 1561 AD. Book seven records the accounts of the persecution and martyrs of various men leading up to the Reformation, and in the years after Martin Luther nailed his ninety-five theses.

A detailed account of the beginning of the Reformation was described. The life, writings and teachings of Luther were recorded. His appearance at the Diet of Worms is most instructive. Other notable men described in this book include Philip Melancthon and Ulrich Zwingli.

Several lists of Christians who suffered persecution and martyrdom at the hand of

the Roman Church were listed out. These lists included those who were martyred in Germany, France, Spain, and Italy. Stories of the persecution of the Waldenses were again included here.

BOOK VIII (950 pages)

Covers: "Continuing the history of English matters appertaining to both states, as well ecclesiastical as civil and temporal."

Overview: Covers the history of the persecution of the Church from 1519 – 1547 AD. This book begins with no introduction but delves directly into the lives of English martyrs. It begins with the martyrdom of the seven godly martyrs who were burnt at Coventry. Their crime was to teach their children and family the Lord's Prayer and the Ten Commandments in English.

The persecutions of Patrick Hamilton, Thomas Harding, George Wishart, and Anne Askew amongst many others were recorded here. These persecutions took place during the reign of King Henry VIII, who wanted to break away from Rome, but still maintained core Roman Catholic teachings in the Church of England. This he did with the introduction of the Act of the Six Articles, reaffirming Roman Catholic doctrines out of a desire to build better relationships with Spain and France. Thomas Cromwell, an influential advocate of the English Reformation was imprisoned in the Tower of London and executed during this time.

BOOK IX (350 pages)

Covers: "Containing the acts and things done in the reign of King Edward the sixth."

Overview: Covers the history of the Church from 1547 – 1553. This book focuses not so much on the persecution of the Church, but on the reforms brought about during the

reign of King Edward VI. Edward VI was greatly influenced by Thomas Cranmer and together they advanced the Reformation in England. Foxe writes of the relative calm and respite Christians enjoyed during Edward VI's reign. A detailed account of the reforms, including the repealing of the Act of Six Articles was recorded. The influence of John Hooper and William Latimer upon the Reformation was also described. They denounced the Bishop of London, Edmund Bonner, who wanted to maintain Roman Catholic doctrines. He would be imprisoned but was later released during the reign of Mary I.

BOOK X (234 pages)

Covers: "Beginning with the reign of Queen Mary."

Overview: Covers the history of the persecution of the Church from 1554 – 1555 AD. This book describes the circumstances surrounding the ascension of Mary I to the throne. She held Roman Catholic beliefs, restored Roman Catholicism in England, and persecuted those who did not submit to the same religious beliefs.

This book also contains the account of the debate in Oxford, between Thomas Cranmer, Bishop Ridley and Hugh Latimer, who held Protestant views, and Dr Smith and others who held Catholic views.

BOOK XI (1154 pages)

Covers: "Wherein is discoursed the bloody murderings of God's saints, with the particular processes and names of such godly martyrs, both men and women, as, in this time of Queen Mary, were put to death."

Overview: Covers the history of the persecution of the Church from 1555 – 1556 AD. This book is the longest of

the twelve, and records the lives and testimonies of martyrs who suffered during the reign of Mary I. The first martyr during this period was John Rogers. Not long after, John Hooper was also executed. The same Bishop Bonner who was earlier imprisoned, now became an instrument of persecution during this period.

The accounts in this book continue on to Book Twelve.

BOOK XII (497 pages)

Covers: "Containing the bloody doings and persecution of the adversaries against the faithful and true servants of Christ, with the particular processes and names of such as were put to slaughter from the beginning of January 1557, and the fifth year of Queen Mary."

Overview: Covers the history of the persecution of the Church from 1557 – 1559 AD. These last two books would record the lives and testimonies of nearly 300 martyrs who were tortured and executed during the short reign of Mary I. It is because of these deaths at her hands, that she came to be known as "bloody Mary."

Foxe included an account of how the Lord dealt against Mary I for her persecution of God's people. The reign of Mary I ended with the ascension of Queen Elizabeth I. Elizabeth I held on to Protestant beliefs. An account of her preservation and the reforms she brought was recorded.

In the concluding section, Foxe added in various notes and matters in history which he had omitted, and he included a brief account of the massacre suffered in France in 1572 AD before concluding his work.

In conclusion Foxe wrote, "And thus to conclude, good Christian reader, this

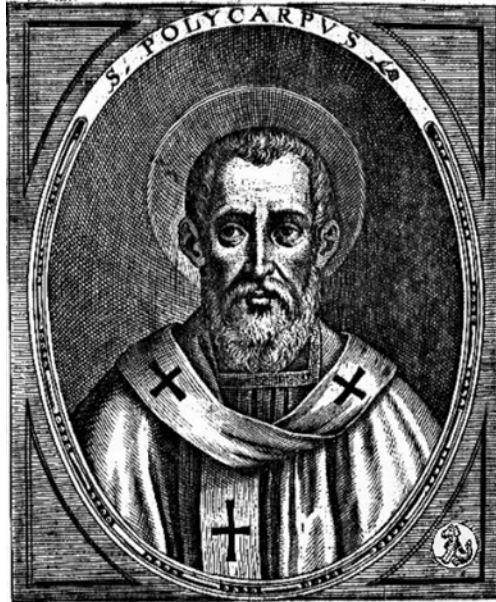
present tractation, not for lack of matter, but to shorten rather the matter for largeness of the volume, I here stay for this present time with further addition of more discourse either to overweary thee with longer tediousness, or overcharge the book with longer prolixity; having hitherto set forth the acts and proceedings of the whole church of Christ...Wherein may be seen the whole state, order, descent, course, and continuance of the same, the increase and decrease of true religion, the creeping in of superstition, the horrible troubles of persecution, the wonderful assistance of the Almighty in maintaining his truth, the glorious constancy of Christ's martyrs, the rage of the enemies, the alteration of times,

the travails and troubles of the church... But so it is, I cannot tell how, the elder the world waxeth, the longer it continueth, the nearer it hasteneth to its end, the more Satan rageth giving still new matter of writing books and volumes...In the mean time, the grace of the Lord Jesus work with thee, gentle reader, in all thy studious readings. And while thou hast space, so employ thyself to read, that by reading thou mayest learn daily to know that which may profit thy soul, may teach thee experience, may arm thee with patience, and instruct thee in all spiritual knowledge more and more to thy perpetual comfort and salvation in Christ Jesus our Lord; to whome be glory *in secula seculorum*,² Amen.”³

² Literally means “unto the ages of ages.”

³ George Townsend, *The Acts and Monuments of John Foxe*, vol. 8, pg. 754.

POLYCARP



EARLY YEARS

Born in 69 A.D., much of Polycarp's early life remains undocumented. What is recorded of him reveals that he was born of Christian parents, and while still a child, he was sold as a slave to a wealthy woman named Calisto. Under her care, Polycarp came to know Christ as his personal Lord and Saviour. After she died, Polycarp inherited her estate. He then used his newfound wealth for the furtherance of the Gospel work and to help the poor. Polycarp was a kind and generous man, who was also very diligent in the study of the Scriptures.

LINK TO THE APOSTLES

Polycarp was born at a time when some of the Apostles who walked with Christ

while He was on earth were still alive, and being the direct disciple of the Apostle John, Polycarp played a very important role in providing greater insight into the teachings of the Apostles, as would the other Apostolic Fathers (e.g. Clement of Rome, Ignatius of Antioch). Polycarp was able to compare the teachings that were being circulated then with what the Apostles had taught, and verify if they were indeed true. Polycarp himself was faithful to the Apostles' teachings, which we can observe from the writings of Polycarp's student, Irenaeus of Lyons, who, being well taught by Polycarp, was a notable Christian apologist who wrote against heresies, e.g. Ebionism, Gnosticism. Irenaeus also wrote a book entitled "Against Heresies

(Adversus Haereses)”, also called “On the Detection and Overthrow of the So-Called Gnosis”. Many others such as Tertullian and Eusebius also attest to Polycarp’s faithfulness to the teachings of the Apostles and his steadfastness in life and death.

Eusebius in his *Ecclesiastical History* quotes Irenaeus’ testimony, saying, “When I was still a boy I saw you [Florinus] in Lower Asia in Polycarp’s company. . . . I can describe the place where blessed Polycarp sat and talked, his goings out and comings in, the character of his life, his personal appearance, his addresses to crowded congregations. I remember how he spoke of his intercourse with John and with the others who had seen the Lord; how he repeated their words from memory; and how the things that he had heard them say about the Lord, His miracles and His teaching, things that he had heard direct from the eye-witnesses of the Word of Life, were proclaimed by Polycarp in complete harmony with Scripture.”

EXPOSURE OF HERESIES

Polycarp was in a prime position to expose the early heresies of the second century, which he did, when he exposed the errors of Gnosticism propagated by Marcion, whom he called the “first born of Satan” when they once met in Rome. Polycarp would not stand for heresies, and was harsh towards heretics, even at times labelling them “antichrist(s)” and “of the devil”. He abhorred those who would pervert the truth of God. Along with Marcion, Polycarp also combated other heretics like Valentinus and Cerinthus, travelling to Rome to dispute with the latter even in his old age. Polycarp was eventually martyred for his stand for the truth, and is the first recorded Christian martyr in the post-New Testament period.

PERSECUTION

In the events leading up to Polycarp’s martyrdom, it was ironically, the Jews at Smyrna who wanted him dead the most. Polycarp served as the Bishop of Smyrna for about 60 years, ordained to the office by the Apostle John. However, it was this very group of people he had served the most that would now turn around to bite the hand that fed them. As the head of the Christian community in Asia Minor at the time, Polycarp was the main target of attack when persecution against the Christians broke out. However, he never budged in his stand, and faced the persecution without compromise. When he needed to hide, he did, never foolishly putting himself in harm’s way unnecessarily. When he needed to show himself, he did, never shrinking from harm for Christ’s sake.

ARREST, TRIAL AND DEATH

Finally, in A.D. 155, the aged Polycarp was apprehended by Herod on the charge of being a Christian. At that time, Philip of Tralles was the high priest, and Statius Quadratus was the proconsul. When Polycarp knew of the Roman officials’ intention to arrest him, he initially did not attempt to flee, but at the behest of his friends, he fled to a small place outside town. There, he prophesied that he would be burned alive. When the Roman soldiers caught up with him, Polycarp submitted himself to God’s hands and acknowledged that “God’s will be done”. He also treated the soldiers with much kindness in offering them food, and requested for time to pray before they took him away. That he did, for two hours. Rebuked by Polycarp’s behavior, the soldiers regretted coming to arrest him. Nevertheless, they had orders to follow. They transported Polycarp back to the city on a donkey, and brought him to the local proconsul Statius Quadratus, to undergo examination.

EXECUTION/HOMEGOING DAY

On the day of his execution, the 23rd of February 155, all Polycarp had to do to be set free was say “Caesar is Lord” and offer incense to Caesar, but he would not. When the people failed to make Polycarp change his mind, the mob there became more physically violent towards him, even laying their hands upon him. Polycarp was then told to reproach Christ and he would be released. In front of the proconsul, he said “Eighty and six years have I served Christ, nor has He ever done me any harm. How, then, could I blaspheme my King who saved me?” What words to conclude his ministry! Age did not diminish his spirit. On the contrary, it strengthened it, for through the years, Polycarp had tasted of the goodness and faithfulness of Christ, which buttressed his faith in Him.

Next, Polycarp was threatened with death by wild beasts and fire, but he replied that the fires of God’s judgment would be worse. He would rather die at the hands of man than at the hands of God. He proceeded to proclaim himself to be a Christian. Finally, Polycarp was brought to the stake. He was not bound to the stake, because he promised he would not run away. So there he stood, with just his hands tied behind his back. Polycarp thanked God for having been counted worthy to suffer unto death for Christ’s sake like other faithful martyrs. The fire was lit, but it failed to consume him. He was then stabbed with a dagger and eventually bled to death. His body was later burnt.

WRITTEN WORKS AND TEACHINGS

Beyond Polycarp’s exemplary life of faith, his writings were of great significance too. In A.D. 110, Polycarp wrote a letter to the Philippians, which borrowed much from Paul’s epistles in general and both the

Old and New Testaments, and reflected much of John’s writings in it. A careful examination of the letter reveals references to all the New Testament books in it. Therefore, this letter is significant not just for the value of its teachings, but also for its value as evidence that the generation after the Apostles already had the Word of God, before all the Apostles died. We can therefore conclude that the Word of God has been passed down from generation to generation without gap.

Since 1633, this letter has been published in full, and consists of fourteen short chapters. From the outset in the first chapter, Polycarp teaches that faith and salvation are gifts of free grace, teachings that are very much Pauline in nature. In the letter are also recorded practical applications, commendations for the Philippians’ love for fellow ministers, their faithfulness to the Christian faith, and exhortations to a life of virtue, good works, and steadfastness even to death which Polycarp himself exemplified. Instructions were also given to various people of various vocations on how they ought to behave and carry out their duties. More importantly, the letter struck out against Gnostic Docetic errors.

In his time, Polycarp recognised that the true church of God would consist of a remnant, and exhorted true believers to separate from the majority who were in error. This truth that the true church of God would consist of a remnant would later be reflected during the rule of the Roman Catholic Church during the Dark Ages, and holds true even till today. He also upheld the primacy and authority of Scripture over the teachings of the Church of Rome.

It is alleged that Polycarp was not a Trinitar-

ian, but a Binatarian or a Henotheist (one who believes in and worships a single god while accepting the existence or possible existence of other deities). However, this allegation is untrue, and is due to a wrong interpretation of Polycarp's writings.¹

Polycarp is also alleged to have been against military service because of its violence and encouragement of retaliation. Once again, this false allegation is due to a misinterpretation of his writings. In his writings, there is no proof of such a stand.

What Polycarp was against though was violence in personal vengeance.²

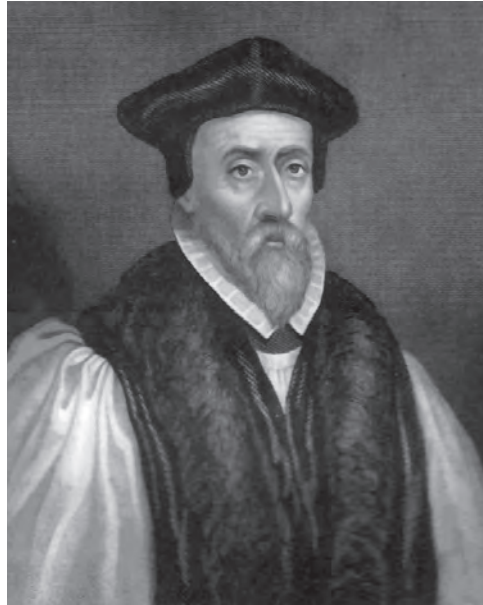
As the Lord through the Apostle John wrote to the church in Smyrna, during the time when Polycarp served there as Bishop, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev 2:10), Polycarp was indeed faithful unto death.

¹ In Polycarp's epistle to the Philippians, he wrote, "Now may the God and Father of our Lord Jesus Christ, and the eternal High-priest Himself the Son of God Jesus Christ, build you up in faith and truth, . . . and may He grant unto you a lot and portion among His saints, and to us with you, and to all that are under heaven, who shall believe on our Lord and God Jesus Christ and on His Father that raised him from the dead." (Lightfoot, J. B. *The Apostolic Fathers*. Baker Book House, 1956), Electronic Edition. Here Polycarp calls Jesus Christ "Lord and God".

In Polycarp's prayer before the fire was kindled for his execution, he said, "O Lord God Almighty, the Father of Thy beloved and blessed Son Jesus Christ, . . . I bless Thee for that Thou hast granted me this day and hour, that I might receive a portion amongst the number of martyrs in the cup of [Thy] Christ unto resurrection of eternal life, both of soul and of body, in the incorruptibility of the Holy Spirit. . . . For this cause, yea and for all things, I praise Thee, I bless Thee, I glorify Thee, through the eternal and heavenly High-priest, Jesus Christ, Thy beloved Son, through whom with Him and the Holy Spirit be glory both now [and ever] and for the ages to come. Amen." Polycarp mentioned the Father, Son and Holy Spirit as worthy of receiving eternal glory. He places them on equal footing as God.

² In Polycarp's epistle to the Philippians, he wrote, "not rendering evil for evil or railing for railing or blow for blow or cursing for cursing;" (Lightfoot. *The Apostolic Fathers*)

JOHN HOOPER



EARLY YEARS AND CONVERSION TO PROTESTANTISM

Born in 1495 in Somerset, England, John Hooper was the only son of his family. His early studies included training in the arts at Merton College, Oxford, where he entered in 1514, and graduated with a B.A. in 1519. While at Oxford, by God's grace, Hooper came across the writings of the Reformers, whereby his eyes were opened to the wrong teachings and practices of the Roman Catholic Church. He became a Protestant, and went around preaching the Protestant Reformed faith. It was not an easy task trying to convince the people to let go of the superstition and idolatry they had been holding on to for such a long time, and this was made harder when in 1539, the Roman

Catholic Church introduced the Act of Six Articles. This Act affirmed certain Roman Catholic Church teachings and gave instructions for how heretics that objected to them should be treated and punished.

PERSECUTION AND FLEEING

Because of this, Hooper left Oxford and stayed with Sir Thomas Arundel in Devonshire as his steward and chaplain. Initially, Arundel accepted Hooper because he liked him as a person, but when he found out about Hooper's dissenting views, which Arundel disagreed with, Arundel ceased his protection and care over Hooper. As a result, Hooper fled to France, and there, he remained with the Huguenots (French Protestants). However,

after a period of time, Hooper left them because he disagreed with some of their practices. He then went back to Somerset and stayed with Seintlow. He did not remain there for long, for he was soon recognized and fled to Ireland, Holland, and Switzerland. In Zurich, he stayed with Henry Bullinger who was Zwingli's successor. God used his living with Bullinger and learning from him to ground Hooper more firmly in the Reformed teachings. Hooper taught Greek and Hebrew. He got married there too, to Anna de Tzerclas, an helpmeet for him.

Hooper ministered through the reigns of King Henry VIII (reigned 1509-1547, separated from the Church of Rome to form the Church of England, and removed the Pope as the head of the Church of England), of King Edward VI (reigned 1547-1553), and of Queen "Bloody Mary" Tudor (reigned 1553-1558). The change in rulership affected the religious climate of the land. King Henry VIII and King Edward VI were pro-Protestant, while Bloody Mary was pro-Roman Catholic.

PREACHING MINISTRY AND BISHOPRIC

In 1547, when Edward VI ascended the throne, Hooper returned to England, hoping to do his part in the Reformation work there. He arrived in London in May 1549, and began preaching. Many came, drawn by his eloquent and faithful declaration of God's Word, and churches were packed to the door. While carrying out the work, Hooper realized the dismal state of the clergy. The vast majority of them did not know the Word of God well at all. They could barely recite the Ten Commandments or the Lord's Prayer. Some did not even know which part of the Bible they were taken from. What a disaster! It was unacceptable, and thus Hooper set out

to build up the clergy in their knowledge of God's Word. At the same time, Hooper was appointed Chaplain to the Protector, the Duke of Somerset.

The following year, Hooper had a chance to preach before the King. Soon after, he was to be made Bishop of Gloucester and later Worcester. However, his consecration to bishopric was delayed for quite some time. This was because of Hooper's firm stance against making the oath taken at consecration (because it was in the name of not just God but also the saints), and against wearing the approved dress of rochet in ministry (clothing worn by the Roman clergy, which Hooper felt had stemmed from superstition and was unnecessary). Hooper's refusal to budge on these two areas greatly strained his relationship with Archbishop Cranmer and Ridley, who saw nothing wrong in those two things. Hooper on the other hand, was more cautious and preferred to err on the side of caution.

Because of this irreconcilable disagreement, Cranmer refused to consecrate Hooper to bishopric and debarred him from preaching. Hooper was even put in the Fleet prison for many months. For more than a year, things were at a standstill, neither side agreeing to compromise. Finally, Hooper was allowed to not take the oath, and he compromised to wear the rochet on certain public occasions. He was properly consecrated as a bishop on 8 March 1551. As a bishop, Hooper was faultless. He taught his clergy proper doctrines and duties, as well as took good care of his flock. This exemplary leadership was reflected not only in his public church life, but also in his private life. He was a good father at home who ruled his household well. He was prayerful, and kind to the poor as well, having them over for dinner daily.

ARREST, TRIALS AND DEATH

Two years later, in 1553, Mary Tudor ascended the throne. Things took a drastic turn for Hooper when Mary Tudor set out to persecute him. Unlike previous occasions, when the threat of persecution arose and Hooper fled to other countries, this time he did not flee because he felt his calling to remain with the flock entrusted to his care. On 29 August 1553, before the Queen and the Council, a false charge of owing the Queen money was brought against him. In actual fact, he was being persecuted for his religious teachings and practices. The Council unjustly sentenced him to imprisonment in the Fleet prison. They could not at this point take his life, like burn him at the stake, because there was yet no law allowing it. So, the “best” they could do was to keep him imprisoned. That they did, for about 18 months, from 1 September 1553.

During this very trying time wherein Hooper was ill-treated in many ways, physically, mentally and emotionally, and he had to stand before many judges like Stephen Gardiner and Edmund Bonner to undergo various gruelling examinations, Hooper committed himself to the Lord. By God’s strengthening, Hooper endured it all without compromising on his faith. Likewise did many others like John Rogers, Cranmer, Ridley, Latimer, and Ferrar who had also been imprisoned. The Queen and the Council targeted the leaders of the Protestant Reformation, in a “kill one to warn a hundred” manner, with the intention of scaring off the lay people from opposing the Roman Church. But despite such measures taken against these prominent Protestant preachers who were their leaders, the lay people were not discouraged. They did not surrender and still held on firmly to their Protestant beliefs.

The Council took things a step further and stripped Hooper of his bishopric in March 1554 on the basis that he was a married man, which was against the Roman Catholic Church requirement of clerical celibacy. Nine months later, in December 1554, the Heresy Act was enacted which allowed heretics to be burnt at the stake. Hooper was put under trial again and this time, he was charged for his religious beliefs. He was charged for condemning transubstantiation, being against clerical celibacy, and with refusing to divorce his wife.

Over a period of about two weeks, Hooper was examined three times, on 22 January 1555 before the Bishop of Winchester at St Mary Overy’s, on 28 January 1555 and the next day on 29 January 1555. Following the second examination, Hooper was moved to Compter in Southwark. There, he had a conversation with John Rogers about being the first to be burned at the stake, and how by God’s grace they would have the privilege to suffer for Christ in such a manner. The third examination condemned him to be degraded, which was executed on 4 February 1555 by Bishop Bonner, who also handed him over to secular power. On this day, Hooper was sentenced to be burnt at the stake at Gloucester. Following the third examination, he was moved to Newgate, where the people there met him along the way and saluted him and praised God for his steadfastness, and prayed for God to grant him persevering grace to remain faithful till his very last breath. A similar thing happened on 7 February 1555 when Hooper arrived in Gloucester. There, he was greeted by many of his supporters who stood with him and wept with him, even though identifying with him meant putting their own lives in danger.

On multiple occasions, his enemies tried to make him recant, promising wealth and position and relief. None of these moved him, neither counted he his life dear to himself. "Sir Anthony Kingston, whom he had once offended by rebuking his sins, came to see him, and entreated him, with much affection and many tears, to consult his safety and recant. "Consider," he said, "that life is sweet, and death is bitter. Life hereafter may do good." To

led to the execution grounds at St Mary's Square. Despite heading to his death, Hooper maintained a cheerful countenance. He prayed for about half an hour. Moments after he began his prayer, the Queen offered him one last chance to escape such a cruel and painful and shameful death, for she would pardon him if he would recant. But no, even at death's door, Hooper did not compromise. He rejected the offer. He never shrank nor



this the noble soldier of Christ returned the ever memorable answer: "The life to come is more sweet, and the death to come is more bitter." Hooper wanted God's favour rather than man's. He would rather have God than this vain world. He also encouraged others not to complain but to have patience in trials. While awaiting execution, Hooper was housed at Mr Robert Ingram's. There, he spent time in prayer till his execution.

EXECUTION/HOME-GOING DAY

On 9 February 1555, in the cold early morning at eight o'clock, Hooper was

faltered. Having set his mind to the fact that death was his next step, he requested to die quickly, but alas, it took 45 minutes for him to be burnt to death. This was because it was a cold morning, the wood for burning was wet, and the fire blew in the wrong direction. As a result, the fire had to be rekindled and rebuilt three times before it finally did its work. Hooper maintained the disposition of a lamb to the slaughter, and of a sheep before its shearers, silently bearing his cross. Today, there is a monument at Gloucester outside Gloucester Cathedral commemorating Hooper's sacrifice and martyrdom.

Hooper was the first among many Protestant bishops to be burnt during Mary Tudor's five year reign. Hundreds more joined him for their Protestant beliefs. Despite all her persecution, Protestantism waxed stronger. This was because the way Hooper and those faithful martyrs faced death for Christ's sake attested to the worthiness of the cause for which they died, that being the 16th Century Reformation, to turn people away from the Roman Catholic Church to Christ. Their willing and courageous martyrdom gave strength to the validity of the Protestant faith in the people's eyes. Also, the Roman Catholic Church's resort to violence in order to get rid of her opponents showed the people how weak her doctrines and practices were. By and by, God opened the people's eyes to the truth, and countless more souls were saved.

WRITINGS

Hooper's works have been compiled into a volume, "Writings of Dr. John Hooper:

Bishop of Gloucester and Worcester. Martyr, 1555 (London: The Religious Tract Society, 1831)." This volume contains his writings on "A Declaration of Christ and His Office", "An Oversight and Deliberation upon the Holy Prophet Jonah" which were sermons he preached on Jonah before the King and his Council, "A Godly Confession and Protestation of the Christian Faith", expositions of certain Psalms, and letters he wrote to various people. Other compilations also include Hooper's writings on "Answer to the Bishop of Winchester's book" where Hooper argued against Bishop Stephen Gardiner's and the Roman Catholic Church's false view of the Sacrament of the Altar (the Roman Catholic Mass, or the Lord's Supper), "A Declaration of the Ten Holy Commandments of Almighty God", and "A Funeral Sermon upon Revelation 14:13". His writings went on to influence the Puritans during the reign of Elizabeth I (reigned 1558-1603). As such, he is known by some as the "Father of English Puritanism" and "Father of Nonconformity."

JOHN ROGERS



Many would often remember William Tyndale (c.1494 – 1536) for his work in Bible translation. No doubt, Tyndale’s work of Bible translation was significant for he was the first person who translated into English the Greek and Hebrew texts of the Bible. While William Tyndale and Miles Coverdale were instrumental in the production of the English Bible translation from the original languages, it was John Rogers who was instrumental in the promoting and publishing of the English Bible.

STUDIES AND CONVERSION

John Rogers was born in 1505 in Birmingham, England. He studied in

Pembroke College in Cambridge where he graduated with his B.A. in 1526. Six years later, in 1532, he became Rector of “Holy Trinity the Less church” in London, when England was still under the influence of Roman Catholicism.

In 1534, Rogers went to Antwerp, Belgium, where he served as a chaplain to an English merchant company called The Company of Merchant Adventurers. Through God’s providence, it was here he met William Tyndale and Miles Coverdale, who had voluntarily exiled themselves to avoid the “popish slavery and idolatry” of the Roman Catholic Church.

¹ The Apocrypha was not regarded as Scriptures by the Reformers, but was still regarded as useful historical records of the inter-testament period.

It was through the influence of Tyndale and Coverdale that John Rogers was converted from the Catholic faith to the Christianity of the Bible. After his conversion, he married an Antwerp native, Ariana de Weyden. This was significant, as he had through marriage renounced his vows of celibacy, knowing that this was not a vow according to Scriptures.

TRANSLATION WORK

Rogers, catching the spirit of the Reformation, became involved with Tyndale and Coverdale in the translation work of the Bible. In 1535, Tyndale was betrayed by Henry Philips in Antwerp. Arrested and tried, he was condemned to be burned to death. After Tyndale's death, the Lord used Rogers to push on with Tyndale's translation work. As Tyndale and Coverdale had completed most of the translation work, Rogers mainly added prefaces and marginal notes to the translation. He also translated part of the Apocrypha¹.

In 1537, Rogers published the complete translation of the Bible. Tyndale had previously published his New Testament translation in 1526, and Coverdale his translation in 1535. As the work could not be safely done in England then, Rogers had to print the translated Bible in Antwerp and Paris. The Bible was printed by Jacobus Van Meteren, uncle of his wife Ariana, under the pseudonym "Thomas Matthew." This was necessary as the publishing of the Bible was still forbidden then. This Bible then came to be known as the "Matthew's Bible." This translation was pivotal, as it would later serve as the platform for the publishing of the Great Bible, the Bishops Bible, and the King James Bible.

In 1540, Rogers went to Wittenberg where he pastored a congregation and furthered his studies in the University of Wittenberg.

It was there he met Phillip Melanchthon, the German Reformer and a co-labourer of Martin Luther. The people whom we meet through our lives are placed there by God's divine appointment.

TURMOIL IN ENGLAND

After King's Edward VI ascension to the throne, Rogers returned to England in 1548, to further the cause of the Reformation. He was appointed as a lecturer in Divinity in St Paul's Cathedral.

When Queen Mary I ascended the throne in 1553, he preached strongly against the "pestilent popery, idolatry and superstition" of the Roman Catholic Church and he upheld the true doctrines taught during the time of King Edward VI. For this, he was arrested and summoned before a council and commanded to keep within his own house. In January 1554, Bonner, the new Bishop of London, imprisoned him in Newgate prison, together with other Protestant Reformers such as John Bradford, and John Hooper.

While in prison, he was interrogated and tortured. Finally, in late January, he was condemned by Stephen Gardiner to death by fire. The day of his execution was set on 4 February 1555. On the Monday morning, on the day of his execution, Rogers was sound asleep and had to be awoken! He was untroubled by his impending death. Only one who has confidence and faith in his Lord can find peace even in the face of torture and death. His only request was to speak to his wife for one last time, but this request was denied.

MARTYRDOM AND DEATH

When the time came for him to be brought from Newgate to Smithfield, the place of his execution, Woodroffe, one of the sheriffs, approached Rogers and asked if

he wanted to recant his teachings. Rogers answered simply, "That which I have preached I will seal with my blood." When Woodroffe accused Rogers saying, "Thou art an heretic." Rogers replied, "That shall be known, at the Day of Judgment." Woodroffe replying Rogers said, "I will never pray for thee." But Rogers in response said, "But I will pray for you."

As he was led to his execution, he found great support from the people; many were "comforting him in such a manner that it seemed as if he had been led to a wedding." On his way to his execution, he saw his wife and children. This would have been a tempting prospect for many – to recant and be re-joined with his family

again. Yet it was testified of Rogers that "this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience, in the defence and quarrel of the Gospel of Christ." Just before his burning, a pardon was signed and offered to Rogers, on the condition that he would recant his teachings and deny his faith. But he vehemently refused it.

John Rogers was burnt at the stake on 4 February 1555, becoming the first Protestant martyr under the reign of Mary I. While little is known and recorded of John Rogers, the testimony of his faithfulness even unto death is enough to serve as an encouragement to Christians even unto this day.



JOYCE LEWES



This brave lady martyr lived during the reign of the first queen regnant of England, Mary I, famously known as “Bloody Mary” for her fierce persecutions and executions of Protestants during her five-year reign (1553-1558). On ascending the throne in July 1553, “Bloody Mary” restored Roman Catholicism in England. Hundreds of Protestants were burned at the stake during her short reign, one of whom was Mrs Joyce Lewes.

CONVERSION

Joyce Lewes was brought up in the upper classes of society, and she indulged herself in the worldly pleasures of fine clothing and other vanities. Her marriage to Thomas Lewes of Manchester was her second; she

had previously been married to a man by the name of Appleby. Until the martyrdom of Rev Lawrence Saunders at Coventry, Joyce Lewes had been a faithful Roman Catholic. Her interest in Protestantism was aroused when she realised he had been put to death for refusing to receive Mass, and she endeavoured to understand the reasons for his conviction. She sought help from John Glover, who lived nearby. Seeing how troubled Joyce Lewes was, and her great thirst for the knowledge of the truth, John Glover began to teach her the truth of the Gospel. He expounded from the words of Scripture and explained to her why the Mass and the other popish traditions were contrary to God’s Word. At the same time, he also reproved her for the worldiness

that she had long delighted in. Joyce Lewes was greatly convicted of her own depravity through his faithful teaching, and renounced her former sinful life.

PERSECUTION

Having now understood the Gospel in light of the Scriptures, Joyce Lewes began to detest the Mass, and all the idolatry that she had once been so lost in. Her heart was stirred towards thankful and fervent devotion to God. Thomas Lewes, however, was furious and unsympathetic to her new beliefs, and forced her to continue to attend church with him by violence. However, enlightened by the truth, Joyce Lewes could not help but exhibit contempt for the anti-biblical ceremonies that were carried out. When the priest sprinkled 'holy water', she turned her back upon him, as she now deemed the act to be an insult to the blood of Christ. She was therefore reported to the Bishop of Lichfield for despising the sacraments.

Immediately, a citation was sent by the Bishop commanding her to appear before him. On receiving the citation, Thomas Lewes became so infuriated that he threatened the messenger to bring it back, or he would make him eat it. The messenger refused, at which Thomas Lewes angrily held him at knifepoint and followed through with his threat – the poor man was made to swallow the paper and then drink it down before he was allowed to leave. The Bishop at once summoned both Mr and Mrs Lewes to his presence. Thomas Lewes apologised and submitted himself, and the Bishop was willing to accept his apology as long as his wife would submit as well. Joyce Lewes, however, stoutly refused, insisting that she had not offended God nor broken any of his laws by refusing the 'holy water' sprinkled. The Bishop was incensed, but because she was a gentlewoman, he was

unwilling to 'take her at the worst'. Instead, he granted her one month's respite. Thomas Lewes was commanded to bring her before him again at the end of the month, or pay a penalty of a hundred pounds.

After meeting with the Bishop, Joyce Lewes prayed even more earnestly and diligently, and continued to seek John Glover's teaching. He continued to teach her God's Word faithfully, but also exhorted her not to do anything for the sake of vain glory, to make herself famous. It was terribly dangerous for her to go against the Roman Catholic Church, and she must follow Christ's leading in the matter.

At the end of the given month, Joyce Lewes' mind and faith remained unchanged. John Glover and many others tried to convince Thomas Lewes not to bring her to the Bishop, for they knew it would spell her certain doom. They counselled him to try to save her by some means, or to forfeit the penalty, but he callously answered that he would not lose or forfeit anything for her sake. Joyce Lewes was therefore delivered to the Bishop by the hands of her own husband. On examining her, the Bishop found that she was even more resolute than before concerning her beliefs. Furious, the Bishop ordered her to be imprisoned. The prison of his choice was so repulsive that the maid-servant who was sent to attend to Joyce Lewes fainted due to the nauseating stench of the place. Poor Joyce Lewes would be imprisoned in such a place for 12 months.

During her incarceration, Joyce Lewes was examined over and over again. Yet she remained undaunted, even emboldened with time. Finally, she was brought up for judgment. The Bishop tried to convince her once again, and asked her why she could not partake of the popish sacraments. Her

brave reply was, "Because I find not these things in God's Word which you so urge and magnify as things most needful for men's salvation. If these things were in the same word of God commanded, I would with all my heart receive, esteem and believe them."¹ To this, the Bishop retorted, "if thou wilt believe no more than is in the scriptures concerning matters of salvation, thou art in a damnable case." A shocked but Spirit-filled Joyce Lewes responded in rebuke, telling him that those were ungodly and wicked words of blasphemy.

Joyce Lewes was hence sentenced to death, and was delivered to the sheriff for the deed. The sheriff however refused to be compelled to do such a thing, especially because he had only recently been put in office. Thus, Joyce Lewes continued to endure the loathsome conditions of her prison cell until the sheriff's tenure had ended.

MARTYRDOM

Deliverance came when another sheriff was appointed to office a year later. When the writ *de comburendo* ('warrant of burning') was brought from London, Joyce sent for her friends, requesting them to meet her in her prison, that she might take counsel on how to conduct herself in a manner that would make her death most glorifying to her Saviour, edifying to her fellow-brethren, and discouraging to God's enemies. Greatly assured of God's love to her, she said, "As for death, I think but lightly of. When I know that I shall behold the amiable countenance of Christ my dear Saviour, the ugly face of death does not much trouble me."²

The evening before she was to be executed,

two priests came to the house of the under-sheriff where she was held, wanting to receive her confession before she died. Calmly, Joyce Lewes gave her reply to them through the under-sheriff that she had made her confession to Jesus Christ her Saviour, by Whom she had been forgiven without a shadow of doubt. She had no reason to confess regarding what she had done to earn her impending doom, except that she would humbly praise her God for counting her worthy to die for His truth. She defied from the bottom of her heart any absolution they would give her by the Pope's authority. At such a rebuff, the priests left angrily. Joyce Lewes remained in cheerful spirits through the evening, and spent her time in prayer, reading of God's Word, as well as conversing with fellow-saints who had come to comfort and strengthen her through the Word.

Yet even the bravest souls would have their times of weaknesses too. At three o'clock in the morning, temptation came, and doubts arose in Joyce Lewes' heart. She began to question if she was truly saved. In her mind, she began to think, "I grant that he died, but that he died for thee, how canst thou tell?"³ She was terrified, but God provided good counsel through the friends that were with her. In her hour of temptation, they lovingly pointed her to wonderful passages of Scripture, and her heart was greatly comforted.

At 8 o'clock, the sheriff arrived at her cell and announced that she would be executed in an hour by the Queen's orders. For a brief moment, Joyce Lewes was shocked and dismayed. A friend who was by her side promptly reminded her, "Mrs Lewes,

¹ Charlotte Elizabeth, *The Female Martyrs of the English Reformation* (New York: John S Taylor & Co., 1884), 140.

² John Foxe, *Fox's Book of Martyrs, Or, The Acts and Monuments of the Christian Church*, ed. John Malham, and T. Pratt, (Philadelphia: Jas. B. Smith & Co., 1856), 424.

³ Charlotte Elizabeth, 144.

you have great cause to praise God, who will vouchsafe so speedily to take you out of this world, and make you worthy to be a witness of his truth, and to bear record unto Christ that he is the only Saviour.”⁴ These timely words at once brought her to her senses, and she said, “Master sheriff, your message is welcome to me, and I thank my God that he will make me worthy to adventure my life in his quarrel.”⁵

An hour later, the sheriff returned with weapons and attendants, and Joyce Lewes was taken from her cell. Surprisingly, the sheriff showed her unusual compassion, and granted permission for two of her friends to accompany her to the stake. Guarded by many billmen, she was led through the town, with two faithful friends, Mr Michael Reniger and Mr Augustine Bernher, by her side. Evil men who had been hired by Joyce Lewes’ persecutors sought to increase her sufferings by taunting and reviling her along the way, but the courageous woman remained unaffected.

The long journey to the execution grounds however, wearied Joyce Lewes so much that she nearly fainted on arriving. A cup of water was brought for her refreshment

from the sheriff’s house. Before taking the cup in her hands, Joyce Lewes fearlessly and loudly prayed three times, imploring God to deliver the land from the idolatrous Mass and the popery. Then, she took the cup and said, “I drink to all them that unfeignedly love the gospel of Christ, and wish for the abolition of papistry.”⁶ Her friends and many other women drank with her, praying the same prayer.

Joyce Lewes was then chained to the stake. In the face of death, she remained cheerful, her heart confident with a peace that passeth all understanding. Despite having been incarcerated in dire conditions for the past year, her cheeks were rosy, and she exhibited such patience that brought many who were present to tears when they witnessed the cruelty that was shown to her. The fire was lit, and Joyce Lewes bravely met with her death, her hands lifted up towards heaven. Not once did she struggle or move even when the flames engulfed her. Her friends had requested the under-sheriff to prepare excellent fuel for her, that her suffering would be short, to which he graciously complied. Thus, Joyce Lewes died very quickly, and was received to glory, burned at the stake at Lichfield on 10 September 1557⁷ for her faith.

⁴ Ibid, 145.

⁵ Ibid, 145-6.

⁶ Ibid, 147.

⁷ Susan Doran, and Thomas Freeman, ed., *Mary Tudor: Old and New Perspectives* (UK: Palgrave Macmillan, 2011), 175.

GEORGE WISHART



EARLY YEARS

Born in 1513, in Scotland, to James Wishart and Elizabeth Learmont, by the grace and mighty hand of God, George Wishart grew up to be one of the earliest religious reformers in that land. His early studies included training in the classics at the University of Aberdeen, and in the arts at the Leuven University in Belgium. Resources are scarce when it comes to detailing the next few years of his life. The records of his life continue with Wishart returning to Scotland in 1538. Having settled down in Montrose, he taught the New Testament in Greek at a certain Grammar School which set the precedent for teaching Greek in Scotland. There, he was also the schoolmaster.

GROUNDING IN PROTESTANTISM

However, not all favoured such an important study of the Word of God in the language it was originally inspired in, as it was still illegal to read the Bible in its original languages. One of the chief opponents was the Bishop of Brechin, who persecuted Wishart on that account, causing him to flee to Cambridge. There, Wishart entered the Bennet College/ Corpus Christi College, where he came to know Hugh Latimer (English Reformer), and his understanding of the Christian faith became more grounded in the Reformed doctrines of the faith. At Latimer's request, Wishart undertook the role of preacher at Bristol. He preached faithfully according to the Word of God,

and spoke against the false teachings and practices of the Roman Catholic Church. In retaliation, the clergy trumped up false charges against Wishart and accused him of preaching the heresy that Christ's death had no merit. From Wishart's writings, we see clearly that he never held to such an erroneous doctrine. However, in order not to face death, Wishart, at the advice of the Archbishop Thomas Cranmer, was forced to recant and had to bear the faggot (bundle of sticks used for burning heretics) twice, on 13 and 20 July 1539. Wishart then spent the next three years in Switzerland and Germany. It was perhaps during this time that he translated the Helvetic Confession to English. In 1542, he returned to England and studied and taught at Bennet College.

PREACHING MINISTRY ANTAGONIZED THE ROMAN CATHOLIC CHURCH

In 1543/4, Wishart returned to Scotland, and preached in Montrose, Ayrshire, Leith, throughout East Lothian, and Dundee. While at Dundee, he preached from the book of Romans, and exposed many of the heretical views and ways of the Roman Catholic Church, e.g. absolution of sins by confession to priests, prayer to the saints. Among many Biblical truths Wishart preached, the primacy of Scripture was one key doctrine. Wishart, according to this truth, challenged the people's blind allegiance to the traditions of the Roman Catholic Church which were not founded upon the Scriptures. He revealed their superstition and idolatry.

This antagonized the Roman Catholic clergy, who, under the lead of Cardinal David Beaton (the Archbishop of St Andrews), tried to silence Wishart. Once, Cardinal Beaton sent Robert Mill who accused Wishart of disrupting the peace and unity of the religious and social circles,

and in Queen Mary's and Governor Arran's names ordered Wishart to stop preaching, even while he was still in the midst of it! Wishart denied the accusation, and declared his innocence in the matter. He defended himself and argued that he had sought only their good and not to cause trouble for them. He also warned that they must repent, if God should later punish them for driving His faithful messenger away.

Being driven away, Wishart headed to the West of Scotland, in Ayr and Kyle. In the churches there, he preached rousing sermons, and when the churches shut their doors to him, he continued in fields and market squares, and wherever people would hear him preach. The power of God worked through Wishart to convert many. In this period of time, Wishart was a major influence on John Knox, a most well-known Scottish Reformer, though he did not play a part towards his conversion. It was so that John Knox followed Wishart around in his preaching ministry, acting as his personal bodyguard, armed with a two-handed sword, even to the few days before Wishart's arrest and death.

A month after Wishart left Dundee, in 1545, news came to him that a most lethal plague had broken out in Dundee. In fact, the plague had started four days after Wishart was prohibited from preaching there. Overcome by much concern for the people there, Wishart rushed straight back. He stationed himself at the East Port/Cowgate Port, and preached to both the sick and the well, with the East Gate dividing them, the sick without and the well within. Today, there remains a section of the townwall where Wishart preached from and is called the "Wishart Arch". Wishart used this calamity to warn of the greater plague of sin which only Jesus could heal. Here we

see Wishart's great love and compassion for people, even for those who had ill-treated him, to the extent that he was willing even to put himself at risk of contracting the plague. This very much corroborates other testimonies of him being a kind and generous man, as was made evident by his sacrificial act of giving his clothes and bedsheets to the poor. Wishart's love for the people also won their affection for him. They deeply loved him.

ASSASSINATION ATTEMPTS ON HIS LIFE

Being displeased at Wishart's return to Dundee, Cardinal Beaton sent the priest John Weighton/Wightman to assassinate Wishart. Armed with a naked dagger, Wightman waited for Wishart after one of his preaching sessions, ready to strike when the opportunity arose. The time never came, for Wishart spotted the dagger and took it from the priest. Stunned and remorseful, the priest begged Wishart for forgiveness, which Wishart readily gave. The whole incident created a commotion, and the people around, learning of the priest's assassination attempt, wanted to hurt him. But Wishart would not allow it and defended the priest. Again, we see Wishart's generous and forgiving heart. Later, one of Wishart's dying acts would be to forgive his executioner who begged for forgiveness. This Wishart learnt from his Saviour, Jesus Christ.

When the plague neared its end, Wishart headed to Edinburgh for the purpose of meeting evangelicals from the Provincial Church Synod from the west, to hold a public dispute with the bishops, on 13 January 1546. During his journey to Edinburgh, he stopped over in Montrose, where yet another attempt was made on his life. This time, Cardinal Beaton had forged a letter in the name of Wishart's close friend,

the laird of Kennier, claiming that he had fallen ill suddenly, and pleaded for Wishart to return to him. Not suspecting any foul play, Wishart started on his return journey. Meanwhile, Beaton had already positioned men en-route to ambush and kill Wishart. However, having not departed far from his starting place, the Lord caused Wishart to know the danger that lay ahead, and so Wishart turned back to Montrose. Wishart later found out the plot against him, and predicted that he would eventually die by the hand of Beaton.

IMPENDING DEATH

From Montrose, Wishart travelled to Edinburgh, where he stayed with James Watson of Invergowrie. One night, he suddenly went to the yard and prayed very intensely. This was witnessed by some of the people of the household. When questioned the next day, Wishart initially declined to offer an explanation for his actions, but after much pressing and persuasion, he finally revealed to them that it was because he knew his end was near. He was praying that he would not compromise on his faith when this spiritual battle was the most intense. On top of that, he assured the people that after his death God would send the people spiritual light.

Not dismayed by his impending death, Wishart pressed on in God's work. He moved around preaching, at Leith, Inversek, Tranent, and Haddington. At these places, he came into contact with three faithful men, Alexander Crichton of Brunstone, Hugh Douglas of Longniddry, and John Cockburn of Ormiston. These were men who were known as firm opposers against the Roman Catholic Church. Wishart eventually found his lodging with Cockburn, but before he went to Ormiston, he stopped John Knox from following him this time, saying

“One is enough for a sacrifice at this time”, alluding to his near death.

ARREST, TRIALS AND DEATH

As planned, the Provincial Church Synod met, but Cardinal Beaton postponed the session to after Easter. Within that timeframe, he promised to hand a certain church heretic to them, referring to George Wishart. After locating Wishart's whereabouts, Beaton sent the Earl of Bothwell to John Cockburn's house to arrest Wishart. As a dutiful host and friend, it was only upon promise of safe passage for Wishart from the governor and the cardinal, and with Wishart's permission, that Cockburn allowed for Wishart's removal. Wishart had granted it, saying, "God's will be done." Bothwell, on the other hand, had no integrity. He first housed Wishart in Ephinstone Tower, but later broke his promise of protection, and on 19 January 1546 handed him over to the governor in Edinburgh Castle and later to Cardinal Beaton in St Andrew's Castle, who locked him up in the castle prison dungeon.

On 28 February 1546, Wishart was summoned for trial the next day. During the trial, Wishart was accused of preaching heresy. With John Lauder at the helm, 18 articles were brought against him, examples of which were: preaching against the seven sacraments of the Roman Catholic Church, against purgatory and against Papal power, against transubstantiation, and against free will. However, none could righteously fault and condemn Wishart for teaching wrong doctrines. Quoting from Scripture and explaining from Scripture, the solid ground upon which his teachings stood, Wishart proved that in his preaching and teaching, he had not departed from the Holy Scriptures.

Nevertheless, the hardened hearts of the clergy, blind to unquestionable proof of Wishart's innocence, condemned him as a heretic and sentenced him to death. They were like those who demanded that Jesus be crucified, even though none could find Him guilty of any wrongdoing. Throughout the whole process, Wishart never moved in his convictions, and never recanted.

On the night before his execution, Wishart, in line with his own teachings and continuing in his defiance against false Roman Catholic Church practices, refused to confess his sins to two friars of the Roman Catholic Church.



The martyrdom of Wishart

EXECUTION/HOME-GOING DAY

At breakfast, on the day of his execution, 1 March 1546, Wishart, using the wine and bread at the table, taught the Lord's Supper for about half an hour before administering it to those present. Then, he was taken away by two men to the execution ground.

Bound with a thin rope around his neck, chains about his waist, hands behind his

back, and bags of gunpowder around his body, Wishart stood at the stake ready for death. Before his death, Wishart encouraged the people to hold on to the Word of God and to fear God rather than man, which he exemplified in his own life. He suffered willingly and gladly for Christ's sake. Then, he commended his spirit to God's hands, and prayed for forgiveness for his accusers. He was hanged and burnt outside St Andrew's Castle where Beaton watched from his window. Beaton had abused his authority because it was actually illegal for religious authorities to pass the death sentence and execute someone. Only the civil authority had the power to do so. About three months later, on 29 May 1546, Beaton was murdered.

George Wishart uncompromisingly preached the truth, and lived it out in his own life. He was eloquent and fierce for the truth from the pulpit, but also kind, gentle, courteous,

humble, meek, teachable, and eager to learn. He lived for God, and never indulged himself in a life of extravagance. Physically, Wishart stood tall, with dark hair and a long beard; he wore a French cap, and his body clothed with "a frieze gown to the shoes, a black millian fustian doublet, and plain black hosen, coarse new canvas for his shirts, and white falling bands and cuffs at his hands." Spiritually, Wishart stands as a faithful martyr for the Christian faith. On his 400th death anniversary, the spot he died at was marked with the letters "GW" in cobblestones. A nearby plaque commemorates his death and his name is also recorded on Martyr's Monument at St Andrews.

Charles Rogers, in his *Life of George Wishart*, said of the man, "In his blood the Scottish Church took root, and so long as his countrymen cherish Protestantism, and love liberty, his memory will be fragrant."

WANG ZHIMING



Yunnan, a far southwestern province of China, borders Vietnam, Laos and Burma. Famed for its breath-taking sights, exotic food, and rich culture (home to one-third of China's ethnic minorities), it has been named one of the most sought-after destinations that tourists to the Red Dragon of Asia seek to visit. Lesser known to the world, however, is a most intriguing memorial that stands in its hilly regions of Wuding County. Erected in 1981, it is the only monument known to commemorate a Christian martyr of the Cultural Revolution in the country. This brave soul is none other than Miao Pastor, Wang Zhiming.

BACKGROUND & EARLY LIFE

Wang was born in 1907 to a family of the

Miao ethnic minority. The Miao people had been a deeply superstitious people since ancient times. However, one year prior to Wang's birth, missionaries Arthur G. Nicholls and William Theophilus Simpkin from the China Inland Mission arrived in Wuding, Yunnan. By God's providence, these missionaries had come at a most opportune time: the region had been struck by a great pandemic that very year. The poverty-stricken villages were stricken by bubonic plague and typhus, and people dropping dead like flies. Bound by their divine calling, the foreign missionaries courageously went among these suffering people despite the evident danger, personally ministering to both their physical and spiritual need.

The sick were nursed to health, and the dying comforted. Improvements were also made to the living and sanitary conditions of the surviving. Most significantly, the missionaries exposed the deception of the dark, superstitious traditions and beliefs that had enslaved the Miao people for generations, and brought them the light of the gospel. As a result, many abandoned their idolatrous ways and came to Christ. Amongst these new converts was Wang's father, whom Nicholls renamed Wang Sashi, meaning "abandon the secular world to pursue the path of the Lord."

MINISTRY AND WORK

Wang's Christian upbringing had a significant impact on his personal faith and his life's ministry. In 1924, his father transferred him to a school run by the church in Sapushan, where Nicholls and the missionaries had established their headquarters. Upon graduation in 1926, 19-year old Wang was sent by the church to teach in mission schools and to preach in the counties of Haoming and Lufeng. In 1935, he returned to Sapushan where he taught and preached, in the town as well as in the nearby villages. Two years later, when the foreign missionaries were forced to leave the region due to the outbreak of the resistance war against Japan, Wang was chosen as preacher at the main congregation in Sapushan. He became the President of the Sapushan Christian Association in 1944.

The Sapushan parish was the largest Miao parish in Yunnan, under which were all the Miao churches in the counties of Wuding, Luquan, Fumin, Lufeng, Yuanmou. Donkeys were the main mode of transport in those mountainous regions, making the gospel work arduous and challenging. Notwithstanding the harsh conditions, the parish grew quickly under the fervent

evangelistic efforts led by an undaunted Wang. According to the records, before the Communists came to power in 1949, there were about 5500 Miao, Yi and Lisu converts in the Wuding county.

Wang also had a gift for music, and was responsible for the translation and compilation of what is likely to be the first Miao hymnal, 《颂主圣歌》 (Sacred Hymns of Praise). In 1951, Wang was ordained in Kunming. By then, all foreign missionaries had been forced out of China, and Christianity, the "white men religion" had been condemned as "spiritual opium", used by "white men" to brainwash and oppress the Chinese people.

One of Wang's greatest enemies was a man named Long, the elder of two brothers who had been trained by foreign missionaries in Southwest Seminary, Chongqing, Sichuan to become Sapushan Miao pastors. Both brothers were deputies of the District People's Congress and Political Consultative Conference. Sadly, the elder Long on his own accord renounced his Christian faith some time later, and began to propagate atheistic ideas aggressively in public meetings. He was a dangerous character. Being familiar with Scripture, he was very adept at misquoting and misinterpreting it, causing great confusion in the minds of lay believers. He also worked very hard to see to the persecution of church leaders like Wang. In 1966 at the beginning of the Cultural Revolution, Long joined the ranks of the Red Guards. For years, Wang zealously preached and exposed the errors of Long's teachings. It was said that Long was the one who brought about Wang's arrest and execution.

PERSECUTION

Under the rule of the Communists, all religious activities were banned, and all

foreign missionaries had been banished from China. The Church property in Sapushan was also sealed and confiscated by the government, and Wang was ordered to return home to do farming under the watchful supervision of the revolutionary peasants. As Christians, Wang's family were not allowed to share the 'fruits of revolution' – they were given no land, housing or money. However, as Wang was one of the rare literate people in the area, he was also made village accountant. In obedience to the Bible's command, Wang prayerfully submitted himself to higher powers. Despite his compliance, in 1954, he was arrested on charges of "resolutely refusing to mend his ways and continuing to be a religious spy". He was sent to prison in the Luquan County.

Wang was released a few months later, probably owing to his position in the hearts of the Miao people, as well as his having never expressed any intention of revolting against communist rule in the past. In 1956, he was even appointed as the deputy leader of a delegation of representatives from minority ethnic groups in the region, travelling to Beijing to join the national day celebrations. He was personally received by Chairman Mao. Yet there was no mistake that the Government's intentions had nothing to do with aiding in the furtherance of Wang's pastoral ministry. Soon after, Wang was appointed a member of the preparatory committee of the Political Consultative Conference in the Chuxiong Prefecture, and sent to work in the Wuding County Cultural Centre. Wang, who never believed in the communist cause, was the

target of many political campaigns, and the subject of humiliation at many public condemnation meetings.

While Wang submitted himself to the authorities, his heart was still with his flock, and he yearned to once again care for their spiritual needs. Soon, in 1964, as part of the Four Clean-ups Movement¹, Wang was removed from all public posts and expelled from the revolutionary ranks. He was again forced to return to farming under the watchful eye of the communists. Undaunted by the danger, believers continued to gather for secret worship and prayer under Wang's leadership.

The height of Wang's sufferings came in 1966 when the Cultural Revolution² began. Christians were tied together with ropes, paraded from village to village to be publicly denounced, and even hung by their hands in the air for days. Wang and his family were also not spared. The now sixty-year-old pastor was forced to wear a big dunce cap with the words "Spy and Lackey of the Imperialists." This was followed by condemnation meetings that were attended by thousands, where they were spat upon, beaten and ridiculed. For the next three years, the daily harassment persisted, until the revolutionary rebels' infighting began. During this time, the surviving secret church found a new place of worship – in the mountain caves of Sapushan. The gospel began to spread once again in the villages, and many brave converts were baptized by Wang, who continued his pastoral ministry during this short period of peace.

¹ "In 1963 Mao Zedong launched what was called the Socialist Education Movement (社会主义教育运动. It was a movement with the goal of cleansing politics, economy, organization and ideology, and it became known as the Four Cleanups Movement (四清运动 Py. Siqing Yundong.) He sought to remove what he believed to be "reactionary" elements within the bureaucracy of the Communist Party of China, saying that "governance is also a process of socialist education."... It was carried out between 1963 and May 1966 in some rural areas and a small number of urban factories, mines, other enterprises and schools. Many cadres at the grass-roots level were maltreated..." (10,000 Chinese numbers, page 74).

Alas the days of peace did not last, as the authorities soon caught wind of their revived gatherings, and Wang was arrested in the early hours of 11 May 1969. In an interview conducted many years later, Wang's son recounts the events of his arrest: "Two soldiers guarded the entrance to the courtyard while two others, carrying loaded rifles with fixed bayonets, kicked the courtyard door open, fired two shots, and charged inside. They warned that anyone resisting would be shot on the spot. Inside the house, they found my father in bed and yelled, "Get up! Come with us." My father was very calm. Without saying a word, he put on his clothes, but before his feet touched the floor, the two soldiers rushed forward and grabbed and twisted his arms. He looked in their eyes and said, "No need to do that. I will go with you." He then raised both of his hands, asking the soldiers to put the handcuffs on him. My mother screamed and wouldn't let my father go. The soldier kicked her. She fell and pass out. ... She had become incontinent, her pants soaked with urine. When she regained consciousness a few moments later, she

kept asking for water, saying: "I'm thirsty, I'm thirsty." She drank several bowls and said her chest hurt. The pain stayed with her the rest of her life."³

Five charges were listed against Wang while he was in custody – (1) being the lackey of foreign imperialists and an incorrigible spy, poisoning people's minds with "spiritual opium", (2) being a counter-revolutionary, (3) consistently boycotting the government's religious policy, (4) being a member of the local landlord gang, and (5) leading a large group of evil landlords to ambush the communist Red Army when they passed by Lufeng County; personally killing seven soldiers. Clearly, the authorities were going all out to malign and condemn Wang. The most absurd of the charges was number 5, as Wang was not even in Lufeng County at the time when the Red Army passed by.

For the next four years, Wang was incarcerated in a tiny prison cell. Everything that belonged to him was confiscated by his persecutors, but they could not rob him of his faith. In the midst of his suffering, his

² "The Cultural Revolution was the brainchild of China's 'Great Helmsman', Chairman Mao Zedong. Seventeen years after his troops seized power, Mao saw his latest political campaign as a way of reinvigorating the communist revolution by strengthening ideology and weeding out opponents. ... Most historians agree the Cultural Revolution began in mid-May 1966 when party chiefs in Beijing issued a document known as the "May 16 Notification". It warned that the party had been infiltrated by counter-revolutionary "revisionists" who were plotting to create a "dictatorship of the bourgeoisie".

A fortnight later, on 1 June, the party's official mouthpiece newspaper urged the masses to "clear away the evil habits of the old society" by launching an all-out assault on "monsters and demons".

Chinese students sprung into action, setting up Red Guard divisions in classrooms and campuses across the country. By August 1966 - so-called Red August - the mayhem was in full swing as Mao's allies urged Red Guards to destroy the "four olds" - old ideas, old customs, old habits and old culture.

Schools and universities were closed and churches, shrines, libraries, shops and private homes ransacked or destroyed as the assault on "feudal" traditions began.

Gangs of teenagers in red armbands and military fatigues roamed the streets of cities such as Beijing and Shanghai setting upon those with "bourgeois" clothes or reactionary haircuts. "Imperialist" street signs were torn down.

Party officials, teachers and intellectuals also found themselves in the cross-hairs: they were publicly humiliated, beaten and in some cases murdered or driven to suicide after vicious "struggle sessions". Blood flowed as Mao ordered security forces not to interfere in the Red Guards' work. Nearly 1,800 people lost their lives in Beijing in August and September 1966 alone." (<https://www.theguardian.com/world/2016/may/11/the-cultural-revolution-50-years-on-all-you-need-to-know-about-chinas-political-convulsion>, Accessed September 16, 2016.)

³ Liao Yiwu, *God is Red: The Secret Story of How Christianity Survived and Flourished in Communist China*, Huang Wenguang, trans. (Harper Collins, 2011), 76-77.

heart was with the souls whom God had committed to his charge, and he continually bowed his knees in prayer for them.

Wang's family was also not spared. Time and again, they were taunted by the revolutionary soldiers and villagers with vitriolic scoffings such as, "Your old man was a bad guy. He believed in God. Why don't you draw a clear line with him?" "God is not the saviour. Chairman Mao and the Communist Party are the saviours of the people. Do you believe in God or in Chairman Mao and the Communist Party?"⁴ In spite of these mockings, God kept their faith. In Wang's absence, his son Wang Zisheng took on his pastoral duties in Sapushan to continue to care for the flock, and encourage them in the Word.

MARTYRDOM

Rumours of Wang's impending execution spread around for some time, but it was only the day before the execution that Wang's family was informed of it by the authorities. On December 28, 1973, Wang Zisheng led about a dozen family members to the detention center. On reaching, they were once again ridiculed by the guards, and were reminded to support the Revolution and not follow in the footsteps of Wang. The gory sight of their beloved father and grandfather, whose tortured and skeletal body had become almost unrecognizable, immediately caused them to weep, only to be curtly berated "No crying allowed!". To prevent them from engaging in counter-revolutionary dissents, the guards ordered them to speak in Mandarin only. He also ordered them to speak quickly, as time to do so was limited. Wang's wife nodded and said to Wang, "You speak first, you have

always spoken first in the past, we will listen to you."⁵

With a knowing smile, Wang replied, "I haven't been able to reform my thinking, and I am to blame for what I am going through now. So, all of you, don't follow me. Listen to the arrangement of 'the Above.'"⁶ Although "the above" referred to the government in secular terms, Wang's Christian family understood that he was referring to "God". Wang was, in fact, encouraging them to obey the will of God. He continued, "You must labour zealously, that you may have food to eat and clothes to wear! You must take note of hygiene in all things, and keep your bodies healthy so that you will not fall sick."⁷ These profoundly meaningful words were in no doubt understood by his family: these were the words that Wang, his father and the foreign missionaries of old have often repeated. He was exhorting them not only to take care of themselves physically, but also encouraging them to stand strong and stay healthy spiritually in the midst of their manifold testings.

In tears, Wang Zisheng replied, "Dad, we will listen to what 'the above' tells us, but we have many babes at home who need you. If you can't be reformed and come back home, what will the babes do?"⁸ What he meant, was that the Sapushan church wanted and needed their beloved Pastor. Wang remained silent.

Unable to cry aloud, the family huddled together with muffled sobs, and tears uncontrollably rolling down their cheeks. With trembling hands, Wang's wife presented Wang with six eggs which she

⁴ Liao, 77.

⁵ Ibid, 77.

⁶ Ibid, 77.

⁷ Ibid, 77-78.

⁸ Ibid, 78.

had prepared for his final meal. Lovingly, Wang gazed at his wife of forty years. What words of comfort could he give her at such a time? Silently, Wang reached out his bleeding hands, touched his wife on her head, her chest, and her shoulders. He then separated the eggs, keeping three and giving three to her. Symbolic of the Trinity, this was his final reminder and encouragement to them of how great a God they served, a God for whom they should willingly suffer for.

Abruptly, the family was separated from Wang. It was then announced that Wang would be executed the next day, and his body was to be 'dealt with by the government'. In great dismay, his family pleaded with the officials to know why they could not claim his body. The official's reply horrified them: by popular demand of the revolutionary masses, the government had decided that Wang's body would be completely blown up with explosives, and family members would not be permitted to enter the execution grounds. Wang's family pleaded and cried to no avail. In desperation, they begged the officials and promised never to erect a tombstone or leave any visible mark on Wang's grave. The guards curtly replied, "You Miao people have long been a superstitious lot, if you were allowed to claim his body, you will declare a few days later that he had resurrected like Jesus. That would be unthinkable!" The weeping family were finally booted out of the detention centre. Left with no choice, they went home and prayed.

When morning came, a village official informed them to borrow a horse-drawn cart to "drag the body of the counter-revolutionary home" after his public trial and execution. The family was ecstatic for their prayers had been answered! A cart was quickly obtained, and the family

quietly sang hymns as they headed towards the execution grounds. Ten thousand people were gathered at the public trial, shouting and waving red flags, hungry for blood. Armed soldiers pointed their guns at the family, and commanded them to squat down with their hands on their heads and their backs toward the stage on which Wang stood.

On the stage sat all the county leaders. Wang, hands and legs tied with ropes, stood in the middle of the stage. Two other criminals stood on his left and right. They were not to be executed, but were dragged there to "receive education". Wang opened his mouth as though to speak, but not a single word was uttered. Later, Wang's family found out that a guard had severed his tongue with a bayonet so that he could not preach. Former church members and leaders took turns to take the stage and to denounce his crimes. Immediately after that, one of the officials announced Wang's execution. Soldiers raised him to the air to be seen by all, and the murderous crowd roared with merciless glee. A wooden sign about half Wang's height, his "death sign", was placed on his back. On it was written his name, crossed out with a big red X, as well as the five crimes that he was charged with. Wang was carried on a truck that was led by two cars, with the truck in the middle. Another truck carrying fully armed soldiers followed closely behind. For half an hour, they paraded Wang on the streets. Finally, he was taken to an old airport where he was shot. Meanwhile, the members of his family were tied together with ropes and led back to the detention centre to collect "the garbage left by the counterrevolutionary".

Some friends from their village borrowed a cart and helped to bring the body back

to the detention center where they met Wang's family. With a wet cloth, Wang Zisheng wiped his father's bloodied face, while his sister covered his body with a quilt. The grieving family quietly made their way back to the village under the hot afternoon sun. Along the way, many Miao people, both young and old, stopped the cart to bid Wang farewell. A little girl climbed onto the cart, lifted the quilt, and touched Wang's body from head to toe, a gesture that amused and greatly warmed the hearts of Wang's family members. At sunset, they finally reached the village. Their house was heavily guarded to prevent visitors from coming to pay tribute to Wang. However, at midnight, after the village officials and members of the militia guarding the house had left, about seventy to eighty Christian villagers arrived, sneaking in quietly along the hilly paths to Wang's house in the cover of darkness to avoid being discovered. In hushed tones, they prayed with the family. The last of them left about two hours past midnight.

Wang's sons and son-in-law went up the hill at dawn, where they spent two hours digging a grave. The coffin was first carried up the hill and placed inside the grave. A second trip had to be made to carry Wang's body up, for the only four men of the family did not have enough strength to carry the coffin together with the body (this was a task that required eight men to perform). Anxious villagers watched from a hundred meters away, wanting to offer help but were forbidden from doing so by armed soldiers that had been sent in anticipation of a possible riot being staged by the Miao people. Only family members were permitted to approach the grave.

After his death, many of Wang's family continued to stand fast in the faith, even

in the face of great persecution. In 1974, with the Cultural Revolution winding down, and the political climate improving, the Miao believers resumed their religious meetings. However, local officials soon found out, and persecuted the church once again. In 1976, Wang's eldest and third sons, Zirong and Zisheng, were arrested like their father before them. Wang Zisheng was incarcerated in the same tiny cell once occupied by his father. He testified, "I conducted all my activities... in that tiny space. I was in darkness all the time. A person cannot stay in darkness. A plant will die without sunlight. Animals go crazy after two weeks. ... I had God in my heart. He kept me sane."⁹ Both brothers were sentenced to eight years' imprisonment – Zisheng to serve his sentence in a labor camp in Yao-an County, and Zirong in Luquan County. Two sisters of Wang's wife, as well as one of Wang's sisters were also arrested and sentenced to five and three years jail respectively. Like Wang, their "crime" was organizing and attending secret religious meetings. They were released in early 1979 due to a change in the political climate. Sadly, Wang's second son, Wang Zihua, dean of the People's Hospital in the Nujiang Lisu Ethnic Autonomous Prefecture, crumbled under the public humiliation and condemnation. He committed suicide by jumping into the Nu river.

REHABILITATION

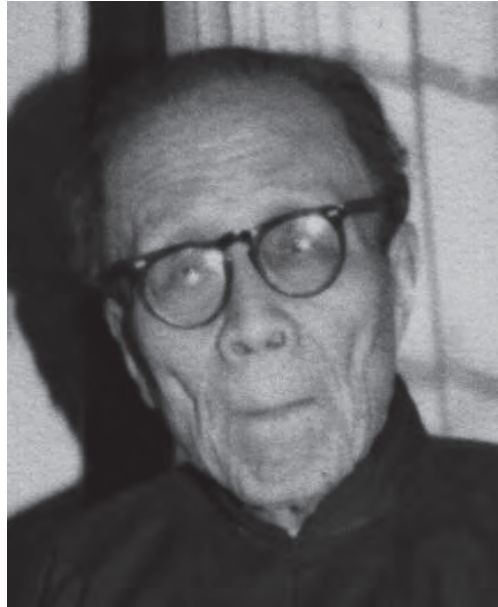
In 1980, Wang was rehabilitated by the Communist party. Finally, his family was allowed to erect a tomb in his memory. By then, the Christian community had grown from about 3000 in the 1960s, to about 12,000. In 1996, a huge memorial service was held by the church to honour Wang. The choir alone was two thousand strong. In 1998, Wang was honoured

⁹ Liao, 80.

by the Westminster Abbey in England, which chose him to be one of the ten martyrs¹⁰ of the twentieth century whose statues stand today above the Great West Door of the Abbey. As the inscription on his tombstone reads, “he has rested from his labours; and his works do follow him.” (Rev 14:13)

¹⁰ It must be noted that these are martyrs according to dictionary definitions, they are not all Christians (they include Roman Catholics like Maximilian Kolbe).

WANG MINGDAO



Unlike the preceding individuals, Wang Mingdao neither died in prison nor was burnt at the stake. By strict definition of terms, he is not a martyr, for he died in the comforts of his own home. He was, however, known as “China’s living martyr” in his evening years for the great sufferings he endured because of his brave stand for the truth.

EARLY LIFE

Wang Mingdao was born July 25, 1900, the year of the Boxer Rebellion¹. His father Wang Dehao (Wong Dzu-Hou) was a doctor with the London Missionary Society, working in the Tong Ren Hospital in Peking (Beijing). When the Boxers came, Wang Dehao and his heavily pregnant wife (Li Wenya) took shelter in the Peking Foreign Legation Quarter along with

¹ “In 1900, in what became known as the Boxer Rebellion (or the Boxer Uprising), a Chinese secret organization called the Society of the Righteous and Harmonious Fists led an uprising in northern China against the spread of Western and Japanese influence there. The rebels, referred to by Westerners as Boxers because they performed physical exercises they believed would make them able to withstand bullets, killed foreigners and Chinese Christians and destroyed foreign property. From June to August, the Boxers besieged the foreign district of Beijing (then called Peking), China’s capital, until an international force that included American troops subdued the uprising. By the terms of the Boxer Protocol, which officially ended the rebellion in 1901, China agreed to pay more than \$330 million in reparations.” (<http://www.history.com/topics/boxer-rebellion>, Accessed September 22, 2016).

their mother, six-year-old daughter and the foreigners. As they prepared for siege, Dr Wang, being one of the wall watchers, was convinced of their inevitable doom at the hands of the Boxers. Rather than to die of starvation or by violence, Dr Wang took what was then sometimes viewed as the “honourable way out” – hanging himself. One month and three days later, Li Wenya gave birth to their son, whom Grandmother named “Tieh” (Iron). It was a name Wang Mingdao resented very much in his childhood. It was only later in life, on hindsight, that he realised how descriptive and prescriptive that name was to be of his life, for God would call him to be like Jeremiah, “an iron pillar... And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.” (Jer 1:18-19). After the rebellion ended in 1901, Li Wenya received several hundred ounces of silver as indemnity funds. With this, she bought a cluster of rooms around an open courtyard. The family of three lived in a single room, and their living expenses came from the rental received from some thirty lodgers.

SALVATION

From his childhood, Wang Mingdao received much exposure to the Christian religion. His mother, a member of the London Mission, brought him and his sister to church often. When Wang Mingdao turned 9, Li Wenya also enrolled him into the Tsui-Wun Lower Primary School established by the London Mission Society. Later on, Wang became a boarder in his Higher Primary School years. Such opportunities to hear the Word increased as the daily chapel meetings, Wednesday afternoon prayer meetings, Sunday School and weekday Bible Classes were compulsory for students. These meant little to Wang at that time, but his young

mind often pondered on the question of death and the afterlife. His studies of the Emperors brought him great despair and fear, for he realised that even the greatest of these Emperors such as Chin-Shih or Han-wu never found the elixir of life and thereby never escape death.

God, however, brought into his life a senior in school, whose godly testimony left a deep impression on Wang. This senior student sought 14-year-old Wang out and spoke to him, leading him to know Christ as his Saviour. He also showed Wang how to pray and read the Bible, and gave him a book by H. L. Zia, “A Help to Personal Development”, from which Wang received much instruction for his spiritual walk. Wang was subsequently baptized in chapel that Easter. The newly-converted Wang experienced a tremendous change in his life – there was a newfound desire for holiness, for prayer and reading of the Bible, and an unspeakable hatred for sin. Wang purposed in his heart to be a good Christian, and God provided him much needful godly guidance and timely rebuke through this same senior who had brought him to Christ.

CALL TO MINISTRY

Although Wang now knew Christ, his childhood ambitions remained unchanged – he wanted to be a politician, a position that came with the fame and glory his heart craved after. Thus, when he first felt God’s call to be a preacher at aged 15, he resisted. To him, preaching was a profession for the worthless, a “job” occupied by those who at best, were lowly in status, or at worse, had failed in everything else in life, and thus took the ministry to be a “last resort”, an easy way for them to earn a living. Wang tried to convince himself that preaching was too insignificant a role for someone of his academic calibre. It was good enough

for him to zealously worship God; greater things in life awaited him! He would obey God in all things, but this.

The call of God was, however, irresistible. As Wang grew in his love and fervency for worship, he became increasingly conscious of the Lord's call for him. Yet he continued to struggle against God for the next three years, stubbornly refusing to let go of his lofty aspirations. When the speaker of some special meetings held by the school called young men to give their lives to serve God as preachers, he tried to quench the Spirit's promptings, which only brought greater conflict within his soul. Unwilling to yield himself, Wang continued to fight against God's will for him. As the day of his graduation drew nearer, he set his heart to study politics in the university, even wearing the slogan "human determination will decide destiny" on his chest. His heart however, had no peace or rest.

"Whom the Lord loveth he chasteneth" (Heb 12:6). In the middle of March 1918, Wang became seriously ill with a great fever, dizziness and tiredness. He recovered slightly in early May, but suffered a relapse soon after that caused him to be sent home. Much as he tried, he was unable to sit for the promotional examinations. A doctor at the London Mission Hospital told his sister that he was unlikely to recover. It was at the height of his illness that Wang began to regret resisting God's call. Realising his foolishness in trying to go against God's will, he humbled himself and abandoned his worldly ambitions. Silently, he prayed and submitted himself to the Lord's call. God in His mercy allowed Wang full recovery by the end of June. Moreover, although he had been absent from the examinations, he was allowed to graduate on account of his past excellent academic record.

Circumstances that followed served to increase his burden for the Lord's work. Upon graduation, Wang continued with a two year university preparatory course. His studies were however affected in May 1919, when schools went on strike as part of student demonstrations against Western Imperialism. When schools reopened, they were also reorganized, and 1st year students were to be transferred to Cheloo University at Jinan, Shandong, which was more than 200 miles away from Peking. The filial Wang passed on this opportunity as he wished to be near to his mother to care for her. His hopes of a University education were completely dashed when he applied to take the exam for the Regular University Course (that was to be taken at the end of the two year preparatory course), but was completely ignored by the Department Head of the Regular Course. He became very depressed, but God's Word from Romans 14:8 and Isaiah 54:8,10 comforted him.

Without prospects of a further education, Wang sought to find a job temporarily, but found none. In his despair, he visited the senior who had brought him to Christ. His senior counselled him to not be discouraged, and advised him to go to Tung-Hsien and attend the Board of Education of the Christian Churches of Hobeh and Shansi Meetings for a change. Reluctantly, Wang heeded his advice. Unknown to him, God's Providence was at work. In Tung-Hsien, Wang met an old friend who introduced him to a job opportunity – a Primary School in Baoding was seeking a teacher for their Lower Primary students. The distance from home (100 miles), 'unmatching' position and paltry salary initially put Wang off, but he finally accepted, albeit reluctantly.

On his arrival, the small, countryside facilities of the school greatly disappointed

Wang. His spirits were lifted, however, when the Principal made him a teacher of the Higher Primary and First Year Middle School students, and increased his salary in light of his knowledge and experience. While Wang disliked his unspiritual colleagues, he had a great burden and love for the souls of his students. His experience of guidance from H. L. Zia's writings motivated him to mentor his students and teach them by example. He began holding daily prayer meetings with them, explaining what Bible doctrines he knew and instructing them in holy living. As he did so, Wang began to see the work of preaching in a new light. The transformed lives of these students moved him immensely, causing him to realise that this was work that not even Presidents had the ability to do. His eyes were opened to see how much more invaluable this spiritual work was compared to his previous ambitions in politics, and he firmly set his heart on the work of God. At the same time, he also became increasingly aware of the darkness and corruption present within the Chinese churches, and was convicted that God was calling him to bring about revolution to these churches through the preaching ministry. By Spring 1920, 20-year old Wang had unconditionally submitted to the Lord's call. Subsequently, he formally took on his "adult name" in the Summer of the same year. He called himself "Ming-dao" – "Ming" meaning to testify, and "Dao" meaning the Way or the Truth. It was a testimony of his obedience to God's call – "may God use me in this world of darkness and depravity to testify to His truth"².

The man was now willing, and even began to excitedly plan for his theological studies. God's thoughts, however, were not his

thoughts, neither God's ways his ways. By Divine Providence, Wang's path towards the preaching ministry was to be full of obstacles and "wrong turns".

MISLED

One of these "wrong turns" Wang took was his acceptance of Pentecostal teachings in his second year at Baoding. These persuasions were first introduced to him by a newly arrived colleague. While this man helped Wang to see and repent of his sin of pride, he was also instrumental in convincing Wang that immersion was the biblical way of baptism. When Wang requested this colleague to introduce him to someone who would immerse him, he referred Wang to a certain Mr Ju, who worked for a small Pentecostal church in Peking. On December 29, Mr Ju personally travelled down to Baoding from Peking and communed with Wang. A thoroughly convinced Wang informed his Presbyterian superiors of his conviction on January 2, 1921, and was threatened with expulsion if he should insist on being "re-baptised" by immersion. Wang refused to change his mind, and was expelled with immediate effect. The next day, he left the school with five other students. Despite the wintry cold they were all immersed by Mr Ju in a nearby river on 6 January.

The next day, Mr Ju taught them that they had not received the Holy Spirit, for they had not yet "spoken in tongues". Thus, they must pray earnestly and seek the Holy Spirit. By 3 o'clock in the afternoon that day, all but Wang had "spoken in tongues". Nothing came although he prayed with utmost fervency and sincerity for the entire day. The following day, at 3 o'clock in the afternoon, Wang produced some incomprehensible sounds while they

² Wong Ming-dao, *A Stone Made Smooth*, trans. Arthur Reynolds, (Singapore: Berean Publishers, 1995), 49.

prayed together, which Ju joyfully declared was “speaking in tongues”, but Wang would later testify that these were nothing but the “manufacture of man”.

Terribly misled, Wang would continue believing and proclaiming such falsehood for more than a year. However, when he saw how some who claimed to “speak in tongues” were simply repeating a single sound such as “ba-ba-ba-ba” for several minutes, it struck him that these could not be the tongues recorded in the Bible, for even angels spoke more than that to convey meaning. His doubts of this teaching on tongue-speaking and the receiving of the Holy Spirit were further confirmed when he encountered professing believers who had ‘spoken in tongues’, but led lives that were so sinfully wicked that they could not have been filled with the Spirit. On the other hand, he also saw how there were many sincere, zealous and devout believers who never “spoke in tongues”. This led him to eventually abandon these false Pentecostal beliefs.

Besides Pentecostalism, Wang was also misled to believe in a wrong understanding of the doctrine of salvation. Hitherto, his understanding of this doctrine had been superficial and incomplete. While he was at Baoding, Wang was only able to teach his students to worship God, love men and live morally, but he could not teach them about the afterlife, nor was he able to defend the truth when others would attack it. Wang’s understanding of the doctrine of salvation would be further clouded by the meetings which he attended in Peking (after his return from Baoding) at the Hsin-Hsin Hwei (Faith Church, a church which had connections with Mr Ju. They were later known as “the Church of God”). These meetings were led by an elderly Norwegian in the guest room of a private house.

Besides teaching the Pentecostal doctrine that tongue-speaking was an evidence of one having received the Holy Spirit, this man also advocated that the Sabbath ought to be kept on the seventh day. Worse of all, he asserted that salvation was by works, that man had to pursue holiness and purge himself from all sin after believing in Christ to be saved. He even produced a list of 83 sins recorded in the New Testament, and taught that man could be sanctified simply by reading this list daily. Many of his false teachings dissatisfied Wang, but he came to agree with him that man had to be holy to be saved. Wang therefore had no assurance of his own salvation, and was constantly apprehensive and fearful that he might not be saved.

“CONVERTED GREENHOUSE THEOLOGICAL SEMINARY”

“My sheep hear my voice” (John 10:27). God worked in due time through His Word to lead Wang out of these false beliefs between 1921-1924. Though the Norwegian advocated “another gospel”, it was in his home that Wang would be first enlightened to the true understanding of salvation. For in the home of the Norwegian lived an elderly Swede with vastly differing doctrinal convictions. His name was Eric Pilquist. Seeing as he was very poor and sickly, Wang visited him often to care for his needs. During these visits, Pilquist constantly taught Wang the doctrine of salvation through faith. Wang initially resisted, but the passages that Pilquist quoted from the Bible began to work in his heart.

Meanwhile, word got around that Wang had thrown away his job and future in order to be immersed. Rumours began to spread that Wang was suffering from some mental disorder. His mother and sister likewise could not understand his

decision, and constantly berated him at home. Under such difficult circumstances, Wang began to doubt and contemplated abandoning God, whom he felt was treating him unjustly though he had tried to obey Him. The words of 1 Corinthians 10:13 brought him great comfort at this time: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” Wang realised that he was being tempted by the Devil, and that he must overcome it the way Christ did – by the Word of God.

Thus, Wang began to devote himself to the study of God’s Word. This he did in a room in their courtyard that was once a greenhouse. As he studied and searched the Scriptures with much prayer, God opened His eyes to the truth, and he finally understood the doctrines of salvation, life and resurrection biblically. Though his hopes of a ten-year, fully-funded theological study in China and England had been dashed following his expulsion from Baoding, Wang was now comforted to realise that this was not God’s will for him. Instead, all he needed to do was to study the Scriptures and be trained and taught in this “converted greenhouse theological seminary” that God had prepared for him. He therefore prayed and asked God to allow him time to read through the Bible several times that he may be prepared for the ministry. His prayers were answered when a cousin, concerned with his “mental condition”, invited him to stay with him and recuperate for a period in the picturesque village of Da-yu. Wang gladly accepted, and spent most of his 62-day stay there reading and praying in peaceful serenity at the nearby Crouching Tiger Mountain. Wang studied the Bible by reading it

from beginning to end six times, as well as studying important themes. He called this period his “short term Bible School”.

BEGINNING OF PREACHING MINISTRY

On May 28, 1922, Wang received a letter from Chun, an old friend of his, who was greatly concerned after learning that Wang had become “mentally ill”. Convinced that this godly, likeminded friend would understand him, Wang travelled to Tsang Hsien a month later to visit him and shared his story. Chun was greatly assured after a long talk, and went on to invite Wang to preach at their church. Subsequently, the church extended an invite to Wang in September, requesting him to minister amongst their midst for a short period, for they had been greatly moved by his preaching. Wang gladly accepted, and stayed for three months. As he ministered, Wang became increasingly convinced of God’s call and equipping of him to preach. However, pride also crept in and he felt sure that God would now lay before him a greater ministry. God soon worked to humble him – on returning to Peking, Wang found himself with no preaching ministry, but instead was confined to doing petty chores around the house. Doubts and resentments toward God again crept into his heart, but he was soon reminded from his reading of Exodus that Moses too had been trained for 40 years in the wilderness as a shepherd before he was used of God. Wang realised that even the lowly chores were God’s training for him, for if he failed in these little things, he would likewise fail in big things such as preaching. It was God’s way of ridding him of his desire for fame.

A humbled Wang soon received more invitations to preach. On July 1, 1923, Wang travelled to Zan-Hwong Hsien where he spoke at an eight-day convention organised

by the China Inland Mission. Then in March 1924, he received an invitation to take part in an evangelistic campaign at an army camp farther south, along with thirty other Chinese and Western preachers. The conduct of majority of his “co-labourers”, and subsequently the false show of repentance by their “new converts” grieved Wang so deeply that he left the campaign prematurely, unable to bring himself to watch the baptismal ceremony held at the end. Notwithstanding, the corruption and spiritual poverty he witnessed had stirred his heart, and he committed himself more fully to the preaching of the Word to battle against these forces of evil in the church.

On returning to Peking, Wang’s ministry slowly began. More and more people gathered to study the Scriptures with Wang, and they decided to start holding meetings in his home together, which started on 18 October 1924. What began as a small gathering of three grew to a congregation 70 by April of the following year, and continued to flourish.

In 1927, God also opened a new area of ministry for Wang in the publishing of “The Spiritual Food Quarterly”(《灵食季刊》), a devotional that would see 30 years of unbroken circulation. Wang worked tirelessly to write articles for this magazine for years, and it was through this publication that he would expose the errors of many false teachings that pervaded the churches of China even in those times, such as Pentecostalism³, and also Modernism. During the Japanese Occupation of the 1940s, this ministry which Wang viewed as a “child” nearly “died an early death”. The Japanese had given orders for all publications to insert God-dishonoring slogans in their next issue or

face severe punishment. Complicating the situation was the counsel of Wang’s co-workers to cease publication in order to avoid both compromise of the truth and danger from the authorities. Thankfully, after much prayer, Wang was guided by the Spirit and the Word that their publication must not cease, and he must courageously face God’s battle. They published the next issue, omitting the slogans, and even sent a copy to the Japanese military for scrutiny. The Lord protected his own – there was no arrest, not even any communication made to them from the authorities. The Quarterly therefore continued publication without any adulteration.

EARNESTLY CONTENDING FOR THE FAITH

For the next 20 years or so, Wang would busy himself in the preaching and writing ministries that God had called him to. Wang also met and married his wife, Miss Liu Jingwen, in Hangchow in 1928. In 1937, the church in Peking, which had now grown to more than 300, raised sufficient funds to buy No 42 Shih-Jia Lane, and build a 450-seater church there. The dedication service was held on August 1 that year, and was attended by close to 500 people. This Church was known as the “Christian Tabernacle”.

Wang was never ordained, nor did he take the title “pastor”. He did, however, undertake the overseeing of the church with great seriousness. He was principled, and ran a tight ship – new converts would be carefully observed (up to three years) before they were allowed baptism. The pulpit was guarded with utmost caution – few except Wang’s immediate co-workers were allowed to preach from it for fear that erroneous doctrines might be brought in.

³ A translation of Wang’s article “The Charismatic Movement in the Light of the Bible” can be found in Rev Timothy Tow’s book, *Wang Ming Dao & Charismatism* (Pages 53-82).

Many were unhappy with him and left the church as a result, but Wang held to his pastoral principles unwaveringly.

Wang also quickly became a highly sought-after preacher, and received invitations from churches near and far. As a result, he became heavily involved in itinerant preaching, going even as far as Manchuria and Hongkong to preach. It is estimated that he has preached in churches across over 30 provinces of China. Many were turned off by his bold declaration of the truth, for they were offended by his strong stance against sin and corruption in churches and believers. These rejected Wang as a proud, arrogant and self-righteous preacher who reviled people as soon as he opened his mouth. Others, who thirsted after the truth, welcomed him, repenting and rejoicing at his faithful and biblical preaching.

Separation was not a doctrine that Wang merely preached, he bravely practiced it in his ministry. In the 1940s, during the Japanese Occupation, a Peking Christian Preservation Committee was formed by leaders of various churches in the city after places of worship were closed and sealed. Wang perceived this methodology of seeking help from the Japanese as similar to the Israelites seeking help from Egypt instead of God, and refused to attend their meetings. These leaders repeatedly attempted to rope Wang into this Committee, and later into the North China Christian Federation Promotion Committee that was established. Wang flatly refused, convicted by God's direction in 2 Corinthians 6:15 that they must never be unequally yoked with unbelievers (by

which he meant both the pastors of these churches that fornicated with the world, as well as the Japanese-sponsored NCCFPC itself). Wang was spared from arrest by God's mercy in this period.

PERSECUTION IN THE 1950S

The difficulties and opposition that Wang faced up till this point would pale in comparison to the intense persecution that was to come in the latter half of his life. In 1949, The Chinese Communist Party came to power, and put in place many new campaigns to make China pro-Soviet and anti-Western. One of these measures was the establishing of the Three Self Patriotic Movement Church (TSPM), in bid to make the Chinese church "self-administered, self-supporting and self-propagating" ("Three Self") and thus "independent from the West"⁴. In 1954, during the First Chinese Protestant Church National Conference, the TSPM Committee was formed, and a resolution was passed to "(1) lead the Protestant church in China to operate under the Three-Self principle, (2) merge the different denominations into one church body, (3) support the government to build a Socialist China, and (4) promote patriotic education among Christians to root out the poisons of imperialism in the church."⁵

Not surprisingly, Wang refused to have anything to do with this government-controlled, anti-biblical church movement. In 1949, he stubbornly refused to sign a document circulated amongst Protestant pastors that called Christianity "a tool of imperialism". An "accusation meeting" against him was held in September 1954

⁴ Majority of the Chinese Protestant churches then, having been founded by missionaries belonging to denominations from the West, had strong ties with their Western counterparts and received much support from them.

⁵ J. Gordon Melton, and Martin Baumann, ed., *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 2d ed., vol. 6. (Santa Barbara, California: ABC CLIO, 2010), 585.

by the TSPM. Delegates from the Beijing churches came by order of the TSPM, of which only a quarter agreed Wang ought to be imprisoned or executed. The rest sat in silent tears while Wang silently endured this public humiliation and accusations. Due to perceived pressure from the silent majority, Wang was released.

Wang was in no wise deterred. Following the accusation meeting, he fervently laboured in his writing and preaching ministries, teaching believers to live in obedience to the Bible and warning them against the errors of the Three Self Movement. Time and again, he angrily denounced the TSPM and those who supported the movement as unbelieving modernists. In his 1955 pamphlet entitled “We are for the Faith”, Wang quoted and unreservedly rebutted his TSPM opponents. In particular, Wang denounced Y.T. Wu (Wu Yaorong), founder and leader of the TSPM, as a modernist for his rejection of the fundamentals of the faith in his book *Darkness and Light*. H.H. Cui, general secretary of the Church of Christ in China, was also condemned by Wang as belonging to “the Party of Unbelievers”⁶ for rejecting the biblical doctrines of Incarnation, Virgin Birth, Resurrection, Trinity, Last Judgement and Second Coming as “irrational and mysterious beliefs, which cannot be understood”⁷. Wang stated in no uncertain terms, “... Fundamentalism must oppose Modernists because Modernists with their lips confess faith in the Bible and Christ but in reality they completely overturn the Bible and the Christ of the Bible... If I call them a party of unbelievers, am I maligning them or offending them? ...

These people have no faith; they do not believe in Jesus; they are not Christians. Masquerading as Christians, they mix with church people and spread some kind of ambiguous, false doctrine to lead astray true believers and corrupt their faith.”⁸ Concerning the Modernists’ rejection of the Fundamentals, Wang wrote, “these are all serious theological differences, and because of these differences I cannot unite with these other people. Moreover, in the name of my Lord Jesus Christ I shall fight against them.”⁹

Another man whom Wang contended against in his 1955 pamphlet was Bishop Ding Guanxu, the communist party’s principal propagandist tasked by the TSPM to discredit Wang. In the Tian Feng (“heavenly wind”) magazine, a TSPM publication, Ding continually denounced Wang, attempting to brand him a counter-revolutionary and to take him down on political grounds. Wang fearlessly responded in defence of his faith through his sermons and publications, such as the *Spiritual Food Quarterly* and other little pamphlets. As the conflict escalated, Wang continually exhorted his congregation to expect suffering and persecution, and urged them to stand firm for the faith.

ARREST

Finally, the authorities decided it was time to make an example of this staunch non-conformist. On August 7, 1955, Wang conducted worship services at the Christian Tabernacle as usual. Little did he know that that evening’s prayer service would be his last. Past ten that evening, Wang sat in his bedroom to look through the mail, while

⁶ This was a term that Wang had assigned the Modernists in a 1929 article “How Long Halt Ye Between Two Opinions?”

⁷ David Aikman, *Jesus in Beijing: How Christianity Is Transforming China And Changing the Global Balance of Power* (Washington, D.C.: Regnery Publishing, 2012), 158.

⁸ Ibid, 158.

⁹ Ibid, 158.

his wife Jingwen stepped out of the room to investigate some noises she had heard, only to be met with an armed policeman in the hall. Before she could make any sound, she was overcome and handcuffed while an oblivious Wang continued his reading upstairs. Several armed policemen then burst into his room, where they began ransacking and searching. Jingwen was nowhere in sight when Wang was brought down handcuffed. An upset Wang requested to know her whereabouts. When told that she had been arrested and taken away, Wang began to yell “False arrest!” and cried for help. The policemen muffled his desperate cries by throwing a cloak over him.

That night, Wang, Jingwen and eighteen other leaders of various Beijing churches were arrested and imprisoned. In the months that followed, Jingwen could only peer through distant courtyards to catch a glimpse of her husband. On the other hand, a severely short-sighted Wang felt painfully alone, for he never saw his wife, having lost his glasses during his tussle with the policemen at his arrest.

A MOMENT OF WEAKNESS

In prison, Wang was subjected to the Communist “re-education” methods. Round after round of incessant interrogations, coupled with much tormenting from both the officers and his fellow-prisoners took its toll on Wang. In a moment of weakness, he crumbled, admitting to his “crime” of opposing the Three-Self Movement, as well as many other false accusations that were thrown on him. For months, Wang would write and rewrite his “confession” until it was finally deemed satisfactory by the officials in late summer of 1956. On September 30 of the same year, Wang read his seven-page confession before one hundred Three Self Leaders, a move that secured physical freedom for himself and Jingwen. It was,

however, a greatly tormented soul that returned home. Wang was ridden with guilt for denying his Saviour, and soon sank into deep depression. It was said that he was seen wandering around Beijing muttering “I am Peter, I am Peter”. He even attempted to hurt himself by pouring boiling water over his own head, and on another occasion, stuffing his mouth with blistering lime. Jingwen, who remained steadfast in faith, proved to be a true pillar of support, caring lovingly for her husband in this trying period of time.

RECENT AND REARREST

Thankfully, Wang would later follow through in the footsteps of Peter in sincere repentance. Despite the confessions that he had made, Wang had not been completely “converted” – he simply could not bring himself to join the TSPM, nor could he open his mouth to openly preach the doctrines they wanted him to. As a result, Wang and his wife were again arrested two years later in 1958. This time, Wang was given life imprisonment, and Jingwen received a 15-year sentence. This sentence brought about an amazing and unexpected change to Wang. He began to recall many Bible passages that he had memorized in the past, one of which being Micah 7:7-9 “Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.” Wang later testified, “At this juncture I saw clearly I had sinned a great sin – I lied. I lied to say that TSPM was proper, but when I got out I could not join them. So we were arrested the second time. She was sentenced to fifteen years and I to

life. Then did I realise this was meted to us by God, to punish me for my lying.”¹⁰

As his life sentence began, the intense shame and guilt in Wang’s heart gave way to newfound strength and courage to contend for the faith. The “Iron Wang” of old had returned! To the furious horror of his captors, Wang recanted, both orally and in a long written declaration, revoking his previous confessions, announcing that they had been made under duress and were not at all his convictions.

As a result, Wang would spend the next twenty-two years of his life in prison, enduring all kinds of unthinkable torments aimed at “re-educating” him once more. Over the years, both he and Jingwen were moved from prison to prison. The height of their sufferings came during the period of the Cultural Revolution. In 1966, Wang was transferred to the Datong Mining Camp, where he was mercilessly tormented by a “Battalion of Nine” – nine tough fellow prisoners specially selected by the camp manager to live with him. Jingwen too was not spared from ill treatment – a cellmate imprisoned for murder unleashed her wrath onto Jingwen by way of hair-pulling, kicks and slaps. By the grace of God, Wang never again succumbed. His body was tormented but not his soul - he was now a happy man who had found forgiveness as well as renewed faith and trust in his Lord and Saviour Jesus Christ.

TRICKED AND FREED

In April 1974, Jingwen completed her 15 year sentence and was released. By then, she had developed high blood pressure, and also lost her vision in one eye due to

untreated glaucoma. Their son Tianzhe brought her to Shanghai to live with his family. She was allowed to visit Wang briefly a few times. Meanwhile, as the authorities gave up hope of re-educating this iron-willed man, Tianzhe was able to send him some five hundred books, making his cell a mini library.

By 1979, Mao Zedong had died, and Sino-American diplomatic relations had been re-established. Political prisoners like Wang received the attention and interest of the Western human rights groups. Dr. Sheng Xianzhi, the son of an old Presbyterian Pastor friend of Wang’s, travelled back from the US, and tried to visit Wang at his labour camp. Unable to find him, Dr. Sheng penned and left behind a letter which garnered international attention, and led to Wang’s release soon thereafter. In November 1979, Tianzhe received a telegram informing him to make arrangements to bring his father home as soon as possible. However, when Tianzhe arrived, Wang stubbornly refused to leave, saying, “Before I go, the government must admit three things. They must admit that they wrongly arrested me, that they wrongly sentenced me and that they have wrongly imprisoned me for over twenty years. If they don’t put this in writing, I won’t leave.”¹¹ Tianzhe had no choice but to leave without his father.

In the end, the vexed prison officials (motivated by political considerations) resorted to trickery to get the obstinate Wang out of prison. On December 29, they got him to agree to move to the visitor’s quarters outside the prison walls for a “short holiday”, on condition that they would

¹⁰ Timothy Tow, *Wang Ming Tao & Charismatism* (Singapore: Christian Life Publishers, 1989), 94.

¹¹ Mark A. Noll, and Carolyn Nystrom, *Clouds of Witnesses: Christian Voices from Africa and Asia* (InterVarsity Press, 2011), 264.

¹² Tow, 94.

help him move his books and belongings with him. Once he left the compounds, the prison gates shut behind him forever. In Wang's words, "I was not released. I was tricked to come out!"¹² It was only on New Year's Eve that Wang finally understood his circumstances, and sent a postcard to Tianzhe requesting him to come and bring him to Shanghai, where he would spend the rest of his evening years.

A FINAL TEST

Thirty years of incarceration had left its scars on both Wang and Jingwen – he was nearly deaf while she had completely lost her sight. Still, the Devil, as a roaring lion, rested not from seeking to devour the aged preacher, and sought to undermine his unwavering testimony of practising Biblical Separation. This test came in April 1988, when the famed compromiser Billy Graham visited China for the first time. It was reported that he had also been privately received by Wang. The Christianity Today painted a rosy picture of the situation, "By [Wang's] reception of Billy Graham, the honoured guest of the Chinese Christian Council (CCC), the famed evangelist is now accepted by many leaders of the House-Churches. Moreover, according to analysts, this makes the much-travelled evangelist a bridge between the CCC and the independent House-churches and Underground churches."¹³

Had Wang once again crumbled and compromised? A later interview with the man himself in December of the same year by a team from the Far Eastern Bible College would prove otherwise. When asked of Graham's visit, Wang answered "He wanted to see me, but I did not want to see him... his visit seemed to be by invitation of the Three-Self Movement. So I was not willing to speak to him. But

he came on his own one day!". Mrs Wang likewise added, "Hitherto when guests call on us, we let them come. In this case they have given no prior notice. So when we heard he was coming, we sent word to them not to come. And when again they said they were coming we sent word further to them not to come. ... We had asked them not to come, once, twice, and three times... Those pastors, executives and chairmen and closest colleagues who stood with him on the same platform have been disloyal to the Lord... we are not happy with these people." Concerning Billy Graham, Mrs Wang also commented on behalf of her husband "He had said before and some Christians in our country had heard;... 'The whole Church is unified!'...So I say he hasn't read all that is in our article, *We Because of the Faith...* Probably he could not nor did anyone explain the meaning of the article to him. Other articles have been translated but not this one. If he knows the contents of this article, he would understand. But he hasn't understood even now." Unable to turn away nor avoid meeting his insistent visitor, Wang gave Graham these words of warning, "*be thou faithful unto death, and I will give thee a crown of life*" (Rev 2:10).

Despite their physical ailments, Wang and Jingwen continued to labour for their Lord with what ability they had left. Wang, though unable to write by then, never ceased from preaching. From the time Wang was released, they continued to conduct regular meetings with believers in their small apartment in Shanghai until their death. Finally, on July 28, 1991, Wang Mingdao was called Home after suffering from a blood clot in his brain. A year later, after battling for months with stomach cancer that was complicated by pneumonia, Jingwen joined him in glory on April 18, 1992.

¹³ Tow, 89.

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Part Two: A 21st Century Reformation

Earnestly
Contend
for the
Faith

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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).

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

JOHN WYCLIFFE

1324 ~ 1384

Morning Star of the Reformation



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.

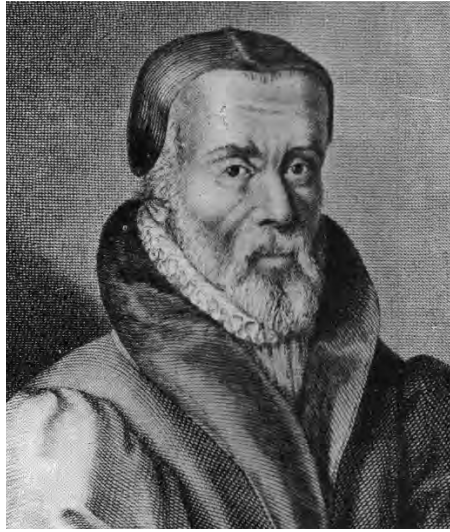
Luther's hymns sparked the development of congregational singing in Christianity. His marriage, on June 13, 1525, to Katharina von Bora, a former nun, began the tradition of clerical marriage within several Christian traditions.

MEN OF THE REFORMATION

WILLIAM TYNDALE

1494 ~ 1536

Hero of the Reformation



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

JOHN ROGERS

1500 ~ 1555

Morning Star of the 16th c. Reformation



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. Woodroofe, 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. Woodroofe said, *"Thou art an heretic."* Rogers replied *"That shall be known at the Day of Judgment."* Mr. Woodroofe 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.

MEN OF THE REFORMATION

WILLIAM TYNDALE

1494 ~ 1536

Hero of the Reformation



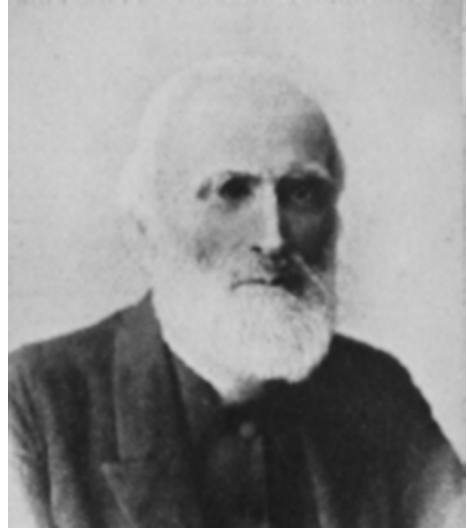
One of Wycliffe's followers, John Hus, also known as the "Morning Star" of the 16th century Reformation, actively promoted Wycliffe's ideas: that people should be permitted to read the Bible in their own language, and they should oppose the tyranny of the Roman church that threatened anyone possessing 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!

SERVANTS OF SATAN
B.F. WESTCOTT & F.J.A. HORT
1825 ~ 1901 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.

THE TEXTS



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 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

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 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.

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.

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

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.



6 Companies



1 OT &
1 Apocrypha
company



1 OT & 1 NT
company



1 OT & 1 NT
company



Cambridge

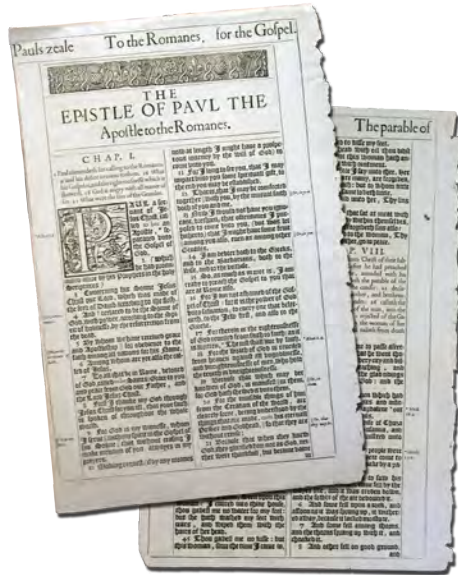


Oxford



Westminster

THE TECHNIQUE AND THEOLOGY



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.

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 and for the Mandarin speaking Christian is the Chinese Union Version.

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 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.

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 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-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 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).

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 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.

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.

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 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.

A CELEBRATION OF JOHN CALVIN'S LIFE AND CONTRIBUTION



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.

CONVERSION (1528-1532)

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.”

THE WRITER (1533-1559)

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.

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).

THE THEOLOGIAN (1541)

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.

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

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

THE PASTOR (1536-1564)

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."

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.

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.

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."

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.

THE LEADER

OF THE REFORMATION (1541-1564)

The Reformation initially revolved around the three centers of Wittenberg (Luther and Melancthon), 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.

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.

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.

CALVIN'S DEATH (1564)

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.

CALVIN'S LEGACY

IN THE B-P CHURCH

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 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, charismatism, neo-evangelicalism and every false 'ism' that has risen to undermine the historic Christian Faith. The doctrine of separation is enshrined in her constitution.

It is tragic today to see the Bible-Presbyterian movement being destroyed from within. The whole denomination is now fractured into three of four camps since the dissolution of the Bible-Presbyterian Synod in 1998 due to incipient charismatism 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 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.

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.

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).

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.]

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.

“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!

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.”

Part Two: A 21st Century Reformation

God's Word
Protected
Proclaimed
Practised

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FOREWORD

This booklet is divided into four sections: Attacks on the Bible throughout the centuries, History of the Bible, History of the KJV, and Bible Translations.

Over a period spanning some 1,500 years, the Bible was written in Hebrew, Aramaic and Greek by the inspiration of God. Today, these languages are incomprehensible to the average believer, and it is through translations, along with the helping hand of the Holy Spirit, that the Word of God is brought to men, convicting men of sin and transforming lives.

The significance of the Bible in our lives and God's plan of salvation is immeasurable. Satan understands this better than anyone else, thus his incessant attacks on the Bible and the translations. It is no "accident" that the translation of the Bible most attacked is the KJV. It is also in English, the vernacular language of the world, that the Bible reaches to the uttermost parts of the earth.

The KJV is the most faithful and most accurate of all English translations, never to be surpassed. The translators commissioned were God-fearing biblical scholars of exceptional linguistic talent. Unblemished by the evil of liberal persuasions such as textual and redaction

criticisms, the collective talent amassed far surpasses what is possible today.

In these last days, God's people have to realize that Satan knows that his days on earth are numbered (Rev 12:12). He will speed up his attacks on God's Word and confuse the world with potent deceptions and lies. These come from all quarters and the most deadly source is from within the fundamentalist camp. God's people must be warned and must not be caught sleeping in this dark and dangerous hour! The words in 1 Thess 5:6-10 warn, "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

For these reasons, this booklet was written to commemorate the 400th anniversary of the KJV. May God's people be blessed, warned and be ever ready when our LORD Jesus Christ returns in power and glory for His church! Amen.

ATTACKS ON THE BIBLE THROUGHTOUT THE CENTURIES

INTRODUCTION

The Bible is the Word of God, the very foundation of the Christian faith, on which the whole of Christianity rests. Little wonder that Satan would attack God's Word, right from the beginning of man's existence in the Garden of Eden, when the serpent cast forth its hissing tongue and uttered, "Yea, hath God said?" (Gen 3:1). What might have appeared like a harmless innocent question was in fact loaded with deadly poison, aimed at attacking the sanctity and exactitude of God's Word. With this question, Satan cast doubt on God's Word and undermined its absolute authority. The creature sat in judgment of the Creator's Word - this sort of devastating behavior and mindset is rife today.

With the first seeds of distrust in God's word sown in her, Eve later subtracted from, questioned, and added to God's Word. Satan then dealt the final blow and outrightly denied God's sure promise of punishment (Gen 2:17 c.f. Gen 3:4). Attacks on the Bible continued in instances such as when Jehoiakim king of Judah tried to destroy God's Word by burning it (Jer 36:23), and when Satan subtracted from and twisted the Word of God to tempt Jesus to sin (Matt 4:6 c.f. Psa 91:11-12). Incessantly, Satan's attacks continue throughout the centuries.

ATTACKS IN THE EARLY CHURCH (First to Fifth Centuries): CORRUPT

While the church was still in its infancy, heretics arose. There were also written many extra canonical books such as Acts of Paul/John/Andrew, Shepherd of Hermas, Revelation of Peter, Epistle of Barnabas, Didache, Gospel of Peter/Thomas/Matthias etc., which advocated various heresies. Most heresies in the first five centuries were centered on Christology and the Trinity. Examples of attacks on biblical doctrines were:

THEOLOGICAL IMPLICATIONS OF THE ATTACK ON CHRISTOLOGY

Christological heresies fall into three basic categories:

1. Attack on the deity of Christ,
2. Attack on the humanity of Christ, and
3. Attack on the natures of Christ.

The orthodox teaching is as such: Christ is one person with a fully divine nature and a fully human nature, and His natures are without mixture, without change, without division, without separation (John 1:1, 14; Col 2:9; 1 Tim 3:16).

Christ must be fully God. Only then can He be a perfect, sinless sacrifice. If Christ is not God, He cannot earn the righteousness that we need and cannot be a sacrifice sufficient for the sins of the whole world (1 John 2:2). Then, men would have no Saviour.

Christ must also be fully man, and He

became so at His Incarnation. Only as a man is Christ able to represent man and save man (Gal 4:4-5). Only thus can He be our great high priest to make reconciliation for us (Heb 2:17). Only as a man can He be the mediator between God and man (1 Tim 2:5). Christ became a man so He could function as our Kinsman-Redeemer (Lev 25:25-26, 48-49; Ruth 2:20) and save us from sin.

Christ must have His two distinct natures: fully divine and fully human, joined in one person, and not have them remain separate in two persons. If not, it would have only been either God or man who died on the cross, and not the God-man. This would render salvation impossible.

THEOLOGICAL IMPLICATIONS OF THE ATTACK ON THE TRINITY

Heresies regarding the Trinity fall basically into four categories:

1. Attack on the number of persons of the Trinity,
2. Attack on the deity of all three persons of the Trinity,
3. Attack on the coequality of all three persons of the Trinity, and
4. Attack on the oneness of the Godhead.

The orthodox teaching is as such: There are three persons in the Godhead, the Father,

the Son, and the Holy Ghost. And these three are one God, the same in substance, equal in power and glory.

A wrong understanding of the Trinity would lead to many problems, perhaps especially in the order and function of the separate persons of the Godhead, leaving the door open for idolatry and polytheism, and questioning the very essence and existence of a Supreme Being called God.



Besides heresies, attacks on the Bible were launched using the Greek New Testaments of Origen (185-254 A.D.) and Eusebius (270-340 A.D.), and the Latin Vulgate of Jerome (340-420 A.D.). These were attempts to weaken the authority of the New Testament. A further challenge to destroy the Bible was Diocletian's royal edict in 303 A.D. decreeing the burning of every Bible.

THE DARK AGES

Year	Human traditions contrary to the Bible taught and practised by the RCC
310	Prayers for the dead and the sign of the Cross
320	Wax Candles introduced in church
375	Veneration of angels and dead saints
394	The Mass, as a daily celebration, adopted
431	The worship of Mary, "Mother of God" applied to her
440	Apostolic primacy of the bishop of Rome. Exclusive Universal Papacy. Death penalty for heresy.
500	Priests began to dress differently from the laity
526	Extreme Unction and last rites of the dead

<i>Year</i>	<i>Human traditions contrary to the Bible taught and practised by the RCC</i>
593	The doctrine of Purgatory first established
600	The Latin language was imposed as the exclusive language of prayer and worship in churches
600	Prayers directed to Mary, or to dead saints or angels
610	The title of Pope or universal bishop first given to the bishop of Rome
709	The kissing of the Pope's feet
750	The Temporal power of the Popes, where temporal powers are viewed as a power bestowed on kings by the Pope
788	Worship of the cross, images and relics authorized
850	Holy Water, mixed with a pinch of salt and blessed by the priest, authorized
890	The veneration of St. Joseph began
965	The baptism of bells instituted
995	Canonization of dead saints
998	Fasting on Fridays and during Lent imposed
1000s	The Mass developed gradually as a sacrifice; attendance made obligatory in the 11th century
1079	The celibacy of the priesthood was decreed
1184	The Inquisition of heretics was instituted
1190	The sale of Indulgences
1215	The dogma of Transubstantiation decreed
1215	Confession of sin to the priest at least once a year was instituted
1220	The adoration of the wafer (Host) was decreed
1229	The Bible forbidden to laymen and placed in the Index of forbidden books
1287	The Scapular was invented
1414	The Roman Church forbade the cup to the laity
1439	The doctrine of Purgatory was proclaimed as a dogma of faith
1439	The doctrine of Seven Sacraments affirmed
1508	The Ave Maria prayer
1545	Tradition is of equal authority with the Bible
1546	The apocryphal books were added to the Bible
1560	The Creed of Pope Pius IV imposed as the official creed
1834	The Immaculate Conception of the Virgin Mary was proclaimed
1870	The dogma of Papal Infallibility was proclaimed
1907	Condemnation of all discoveries of modern science not approved by the Church
1930	Public Schools condemned
1931	Doctrine that Mary is "the Mother of God" reaffirmed
1950	The last dogma, the Assumption of the Virgin Mary, was proclaimed

ATTACKS DURING THE MIDDLE AGES (Fifth to 15th centuries): CONCEAL
Satan used Rome and the Roman Catholic Church (“RCC”) to keep the Bible from the common people during the Dark Ages (500 A.D. to approximately 1500 A.D.). The Word of God was barred from being preached and translated into vernacular languages and those who attempted to do so, for example the Waldenses, John Wycliffe and the Lollards, were persecuted. Bibles were seized and burned. The RCC made herself the sole administrator and interpreter of God’s Word, and subjected it to human tradition, sacramentalism and priest craft.

Human traditions and doctrines of the RCC attack justification by grace through faith in Christ alone. They also oppose the mediatorship and once-for-all perfect atonement of Christ. Clearly, such traditions and doctrines also wage war against the sufficiency and authority of the Bible.

ATTACKS IN THE LAST SIX CENTURIES (16th to 21st centuries): CRITICIZE, CONFUSE AND CONVERGE

By God’s grace, the Reformation in 1517 A.D. and the printing press ended the period of the Dark Ages by bringing the Bible to the people, despite persecutions from the likes of Henry VIII and Mary Tudor. Men like William Tyndale and many others gave their lives for it. The Council of Trent (1545-1564) listed the Bible as a prohibited book, only to be read with a license. In 1582, the RCC even came up with a corrupted English translation – Douay-Rheims Bible, to counter the Protestant English Bibles.

However, leaving the medieval extremes of mysticism and superstition, man swung to the other extremes of reason and rationality in the 18th century Age of Enlightenment. During this time, man’s reason and science

were elevated above Scripture to be the final authority. Rejection of miracles and the supernatural unexplainable by man’s reason led to the denial of fundamentals of the Christian faith. Modernistic methods of Biblical criticism like “Higher Criticism” and “Lower Criticism” were employed. These doctrines reduce Jesus to a mere mortal and the Bible to literature no different from others written by man in comparable timelines. Ultimately, they inject audacity and the rejection of the Bible as the authoritative, inerrant and infallible, perfectly inspired and preserved Word of God. This destroys the whole foundation of Christianity.

Apart from his attempt to corrupt the Bible, keep the Bible from God’s people and reduce the Bible to malleable manmade literature, Satan also flooded the world with a plethora of perverted modern versions, resulting in a dilution of God’s Word. Confusion reigned. People did not know which was really God’s Word. This compromise of God’s truth led to a preference of unity over truth in Neo-evangelicalism, followed by blurring of denominational lines through Charismaticism and ultimately culminating in Ecumenism and the Emergent movement.

CONCLUSION

For thousands of years, from even before the Fall of man, the Bible has come under relentless attack. Satan has tried to corrupt it, conceal it, criticize it and confuse God’s people and converge all religions into one. Countless attacks have been hurled against the Bible throughout the centuries, yet the Bible stands. And stand it must, for if it falls, Christianity falls, and all men are doomed to a hopeless end.

“The grass withereth, the flower fadeth, but the word of our God shall stand forever”

(Isa 40:8)

BY SYSTEM OF DOCTRINE

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Soteriology		
First C	Judaizers	Salvation by grace thru faith
	Gnosticism	
Fifth C	Pelagianism	
	Semi-Pelagianism	
Second C	Marcionism	Christian Gospel as fulfillment of OT prophecy
16 th C	Arminianism	TULIP
	Socianism	Propitiatory atonement Salvation by grace
19 th C	Dispensationalism	Covenants
	Modernism and Liberalism	Total depravity
20 th C	Neo-evangelicalism	Christ-centered Gospel
	Neo-Pentecostalism/ Charismaticism/Second Wave	
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	
	Ecumenism	Christianity as the true religion with Jesus as the only Saviour
	Gnostic Gospels	Salvation by grace through faith in Christ alone
Theology		
First C	Gnosticism	God as Supreme Being
	Dualism	Sovereignty, nature and purity of God
Second C	Marcionism	Person of God
16 th C	Socianism	Nature, omniscience, sovereignty and deity of God
20 th C	Open Theism	
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Personal living and true God
19 th C	Modernism and Liberalism	Miracles of God
18 th C	Atheism	Existence of God
20 th C	Ecumenism	God as the only Supreme Being

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Trinity		
Second C	Dynamic Monarchianism/ Adoptionism	Deity and coequality of the persons of the Trinity
	Arianism and Semi-Arianism (Fourth century)	
	Modalistic Monarchianism/ Modalism/ Sabellianism	Number of persons of the Trinity
Third C	Origenism	Son's coequality with the Father
Fourth C	Subordinationism	
Sixth C	Tritheism	Oneness of God
16 th C	Socianism	Number of persons of the Trinity
18 th C	Unitarianism	
20 th C	Pentecostalism/First Wave	
Ecclesiology		
20 th C	Neo-evangelicalism	Biblical Separation
	Neo-Pentecostalism/ Charismaticism/Second Wave	
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	
	Ecumenism	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Bibliology		
Second C	Marcionism	Old Testament as Scripture
	Montanism	Completeness of the revelation of Scripture
16 th C	Antinomianism	Relevance of the Moral Law
19 th C	Dispensationalism	
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Inspiration and authority of Scripture
18 th C	Uniformitarianism	Literalness of Scripture
19 th to 20 th C	Evolutionistic and non 6 literal days Creation theories (Transmutation of species, Gap Theory, Day-Age Theory, Darwinism, Theory of Evolution, Progressive Creationism)	
20 th C	Neo-evangelicalism	
18 th to 20 th C	Quest for the Historical Jesus, New Quest, Jesus Seminar	Historical record of Christ
19 th C	Modernism and Liberalism	Unity, authorship, veracity, inspiration, preservation, inerrancy, infallibility and authority of Scripture
20 th C	Neo-orthodoxy	Inspiration, preservation, inerrancy, infallibility and authority of Bible
	Neo-evangelicalism	
	Neo-Pentecostalism/Charismatism/Second Wave	Completeness of revelation of Scripture
	Neo-Charismatism/Signs and Wonders Movement/Third Wave	
	Ecumenism	Authority of Scripture
	Gnostic Gospels	Completion, inspiration, preservation and authority of Scripture
21 st C	Da Vinci Code	Preservation, inerrancy, infallibility and authority of Scripture
	Neo-fundamentalism	Clarity of Scripture
	Ambiguity of Scripture	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Anthropology		
First C	Gnosticism	Resurrection of the body
Fifth C	Pelagianism	Original sin Total depravity
	Semi-Pelagianism	
Pneumatology		
Second C	Dynamic Monarchianism/ Adoptionism	Person of the Holy Spirit
	Montanism	Gifts of the Holy Spirit
	Arianism	Eternal existence and divinity of the Holy Spirit
Fourth C	Semi-Arianism	
	Macedonianism	
16 th C	Socianism	Person of the Holy Spirit
20 th C	Pentecostalism/First Wave	Baptism with the Holy Spirit
	Neo-Pentecostalism/ Charismaticism/Second Wave	Gifts of the Holy Spirit
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Christology		
First C	Dualism	Incarnation and sonship of Christ
	Gnosticism	Incarnation and humanity of Christ
	Docetism	
	Manicheanism	
Fourth C	Apollinarianism	
Fifth C	Monophysitism	
Second C	Marcionism	Christ as Jewish Messiah
	Dynamic Monarchianism/ Adoptionism	Eternal sonship, eternal existence, deity of Christ
	Ebionism	
	Arianism and Semi-Arianism (Fourth century)	Deity, eternal existence, Incarnation and consubstantiality of Christ with God
Fifth C	Eutychianism	Humanity and deity of Christ
	Nestorianism	Person of Christ
Seventh C	Monothelism	Number of wills of Christ
16 th C	Socianism	Preexistence, Incarnation and deity of Christ
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Deity, virgin birth and bodily resurrection of Christ
18 th C	Unitarianism	Deity of Christ
20 th C	Kenosis Theory	
21 st C	Da Vinci Code	
18 th to 20 th C	Quest for the Historical Jesus, New Quest, Jesus Seminar	Eternal sonship, miracles and deity of Christ
19 th C	Modernism and Liberalism	Miracles, virgin birth and deity of Christ
20 th C	Gnostic Gospels	Humanity and deity of Christ

HISTORY OF THE BIBLE

INTRODUCTION

While we commemorate the 400th Anniversary of the King James Bible (“KJV”), one wonders where the Bible was before 1611. The centuries preceding 1611 are of paramount importance, for they will show how the translators of the KJV could hold both the Hebrew OT and the Greek NT in their hands as they worked on this monumental translation. The Hebrew OT has a history of about 1000 years whereas the Greek NT was completed in about 50 years.

So, how did the Bible come to us? This write-up will deal with the history of the Bible through to the printing era.

THE OLD TESTAMENT

God began to reveal Himself when He started the work of Creation. Through creation, man can know that God exists. This is commonly known as ‘general revelation’. However, as general revelation is not sufficient for man to know who God is and how to approach Him, God reveals Himself specially to man by speaking to them.

God spoke to Adam, Abraham, Moses and many of the Old Testament saints. It was not until the time of Moses that God instructed Moses to record His spoken words in writing. Exo 17:14 “Write this for a memorial in a book...” Exo 24:4 “Moses wrote all the words of the LORD...” and in Exo 34:27 “Write thou these words...”

Subsequent prophets such as Joshua,

Samuel and Isaiah were likewise given the same command to record. See Jos 24:26, 1 Sam 10:25.

THE DOCTRINE OF VERBAL PLENARY INSPIRATION (VPI)

Every word in the Bible is God-breathed. God, not man, is the Author of the Holy Scriptures, even though men were used by God to write His words down.

“Verbal” come from the Latin *verbum*, meaning “word”, referring to the words of Scripture.

“Plenary” originates from the Latin word *plenus*, meaning “full”, referring to every last word of Scripture.

“Inspiration” refers to the divine process whereby God breathes His words, in so doing directing the hands of men to produce a written record of His words.

This definition is aptly derived from 2 Tim 3:16a “All scripture is given by inspiration of God,” as the underlying Greek word for inspiration is literally “God-breathed”.

VPI helps us understand that the books of the Bible from various time periods were begun according to the will of God, and not of man.

Being moved by the Holy Ghost, Moses wrote down the words of the LORD (2 Pet 1:21). So also the rest of the Old Testament writers.

THE DOCTRINE OF VERBAL PLENARY PRESERVATION (VPP)

This doctrine is a natural derivative of the doctrine of verbal plenary inspiration, without which VPI would be purely academic and of no real use. Without the doctrine of VPP, a study of the history of the Bible yields a sense of hopelessness.

VPI and VPP are complementary doctrines – you cannot have one without the other. The moment God began to breathe out His Words, He also began to protect and keep His Words. VPP teaches that every word of Scripture in its entirety that we read today is exactly what God had spoken in time past, no more, no less.

This doctrine is well supported by numerous verses such as Psa 12:6-7 and Matt 5:18. Since God is the Protector and Preserver of His own words, Satan and man can do nothing to erase His words from the face of this earth. With this doctrine, the study of the history of the Bible can be undertaken with great confidence.

INSTRUCTIONS TO COPY

God gave the instruction to copy the inspired words, as will be detailed below.

The original copies, also called the ‘autographs’, were kept in the Ark of the Covenant (Deut 31:25-26). The responsibility of copying was assigned to the Levites and the priests (Jos 24:26; 1 Sam 10:25).

The future kings of Israel were also expected to fulfil this tremendous responsibility under the supervision of priests and Levites (Deut 17:18) owing to their supreme copying skills and strict rules put in place to avoid error.

Furthermore, God also commanded the people to know His laws thoroughly, and to teach His commandments, and statutes to their children.

This teaching was done orally and literally in that the people constantly repeated God’s words to their children, as well as writing the words of the law upon their doorposts, gates and phylacteries. So familiar were they with Scriptures that any alterations in the text would cause an immediate reaction.



As a result of this nation-wide copying work with heavy reliance on the priests’ scrolls, numerous copies were well within reach.

THE OT COPYISTS

The copies of the autographs are known as the ‘apographs’. Later on, this duty was given to a group of Levites called the scribes, or the sopherim (Hebrew word “saphar”, to count).

These scribes formed “families” or “guilds” to ensure consistent top-notch quality in the copying of Scriptures (1 Chron 2:55).

Their profound reverence for God and thorough acquaintance with the law made them the best copyists, unparalleled in the history of literature¹.

¹ Jeffrey Khoo, *Kept Pure in All Ages: Recapturing the Authorised Version and the Doctrine of Providential Preservation* (Singapore: Far Eastern Bible College Press, 2001), 28.

LOSS OF THE ORIGINALS; POSSESSION OF THE COPIES

Jerusalem fell to Babylon in 586 B.C. The temple was destroyed, and it is safe to assume that the originals perished together with the destruction of the temple.

However, due to the tradition of copying the word of God that had been around since the time of Moses, numerous copies of God's word were already available.

When the Jews were taken captive, they still had the word of God in their possession. Daniel possessed the prophecies of Jeremiah (Dan 9:2) had the laws of Moses (Dan 9:11-13).

When the Jews returned from captivity in 537 B.C., they continued to have God's word in their possession, as evidenced in Ezra 6:18 and Neh 8:1.

This was the result of the Lord's singular care and providence over His words.

In the New Testament, Jesus regarded the existing copies of the Old Testament as the Word of God. He referred to them on numerous occasions, with the phrase "It is written"- to mean the continuing existence and authority of what was once written and copied.

The people in Christ's time had copies of God's word, as seen in Luke 4:16-17.

The Apostles also frequently quoted Scriptures in their preaching of the gospel to Jerusalem, Judea, Samaria and the uttermost parts of the world (Acts 1:16, 28:25).

THE DIVISION OF THE HEBREW BIBLE

The Hebrew Bible is divided into 24 books. This number is different from our OT, but not due to any discrepancy. Rather, the Jews considered books such as 1 and 2 Sam, 1 and 2 Kings, 1 and 2 Chron to be one book. Ezra and Nehemiah were also seen as one book.

The twelve books of the Minor Prophets were known as "The Book of the Twelve".



The Jews referred to the Hebrew Bible as the Tanaach. This is what Jesus referred to in Luke 24:44.

Tanaach is an acronym for the 3 main sections of the Hebrew Bible.

'T' stands for 'Torah'- meaning 'law' for the first 5 books of the Bible.

'N' stands for 'nabiyim', meaning 'prophets' and this section covers the Former Prophets- Joshua, Judges, Samuel, Kings and the Latter Prophets- Isaiah, Jeremiah, Ezekiel, The Twelve.

The third division is 'K' for 'Ketubim', which means 'writings'. This would include another 3 sub-sections: namely The

² The Five Scrolls were to be read out loud on special occasions. Song of Solomon was for the Passover; Ruth for the Feast of Weeks i.e. Pentecost; Lamentations for the anniversary of the destruction of Jerusalem; Ecclesiastes at the Feast of Tabernacles to remind a prosperous nation not to forget God and Esther at Purim. *David Ewert, A General Introduction to the Bible* (Grand Rapids: Zondervan Publishing House, 1983).

Poetical Books (Psalms, Proverbs, Job), Five Scrolls/Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther)² and the Historical Books (Daniel, Ezra-Nehemiah, Chronicles).

This is thus the canon of the Old Testament. Once a book was written and completed, it was accepted immediately as God's word—safeguarded and copied by the priests and the scribes.

THE CONTRIBUTION OF THE MASORETES

These were Jewish scholars raised up prior to the destruction of Jerusalem in A.D. 70.

The word 'Masorete' comes from the word "masorah", meaning tradition.

They were meticulous in their studies, counting everything in the word of God that could be counted. For example, they knew that Aleph has 42,377 occurrences; Beth, 38, 218 and so on.

When it came to the copying of Scriptures in their time, they followed the strict rules set down in the Talmud, which are as follows:

1. Only the skins of clean animals are to be used.
2. Each parchment must contain the same number of columns.
3. Each column of writing has to contain no less than 48 lines, and no more than 60. Lines are to be drawn before the copying commences.
4. Only black ink may be used, made from a specific recipe.
5. Nothing is to be written from memory; the scribe must read the words out loud before writing them down.
6. Every letter and word must be counted to ensure that of the copy matches that of the original.

7. One mistake warrants the destruction of the whole page; 3 mistakes on a page mandated the burning of the entire manuscript.
8. Revision of copy must take place within 30 days, failing which, the copy would be rejected.

The Masoretes also introduced the vowel pointing system and accents for the language, to ensure the correct pronunciation. Marginal readings were added by them in places where the meaning is obscure.



The vowels are the dots and dashes above and below the consonants.

THE MASORETIC TEXT

In time to come, the Masoretic Text became the most dependable text. The name of the Hebrew text on which the KJV is based is called the Ben Chayyim Text.

This is named after Jacob Ben Chayyim (1470-1538), a Masoretic scholar who became a Christian while working with Daniel Bomberg.

Bomberg, an early printer of Hebrew language books, sponsored Ben Chayyim's efforts to collect Hebrew manuscripts from around the world, and to assemble the most complete Hebrew Bible.

The Ben Chayyim text was then published by Bomberg in 1524-5.

HEBREW AND ARAMAIC

Most of the Old Testament is written in Hebrew.

It was initially known as “the language of Canaan” (Isa 19:18), and later as the “language of Judah” (Neh 13:24).

There are altogether 22 consonants. Before the Masoretes, letters were written in one continuous form, with no spacing in between and with no vowels. Gen 1:1 would look like this, in English ‘nthbgnnnggdcrtdthhvnsndthrth’.

Hebrew was the original language of the world, until God confounded the tongues of the people and dispersed them all over the earth at the Tower of Babel.

Support for this view³ includes the facts that ‘the whole earth was of one language and of one speech’ (Gen 11:1), and that the names of the animals and people, right from the beginning of the world have significant meanings in Hebrew.

When parts of the Old Testament were written in Aramaic, it was because the Jews were then under the Persian empire in 438 B.C.

Two parts of Ezra (4:8-6:18; 7:12-26), a verse in Jer 10:11 and Dan 2:4-7:28 are in Aramaic. This was God’s providence to ensure that the Aramaic-speaking Jews would understand the plan of God regarding the nation of Israel.

WRITING MATERIALS

The words which God inspired were written on papyrus or skins of clean animals.

The papyrus comes from the pith (or inner tissue) of the papyrus plant, a light but strong reed. This plant typically thrives along river banks. Strips of the same size and thickness were first cut from the pith and then laid side by side. Another layer of strips would be laid perpendicularly on the

first layer. The two layers would be soaked in water and then left to dry, with their natural glue-like elements released and merging the strips and layers. The dried product would then be ready for use.

However, permanence was not achieved as papyrus was brittle and its quality would worsen in humid weather.

Compared to papyrus, animal skins could last longer.

One interesting fact to note: the word ‘papyrus’ had a synonym in Greek- ‘bublos’. While ‘papuros’ referred to foodstuff made from the plant, ‘bublos’ was for non-edible items made from papyrus. ‘Biblos’ was derived from ‘bublos’ and that is how the ‘Bible’ gets its name. It simply means ‘book’.



Alexander the Great began his world conquest around the 4th Century. At its peak, the Greek Empire was extensive, stretching from India in the east to Egypt and Greece in the west.

Although the empire was divided into several factions after the demise of Alexander, the Greek culture and language persisted.

As such, when the Romans were in power, it retained the Greek language. It was against such a background that the NT was

³ This is in contrast to the modern belief that Hebrew evolved from a group of Semitic languages around 3000 B.C.

to be written in such a precise and exact language as Greek.

THE WRITING OF THE NT

Alongside the preaching of the gospel and founding of churches, the writing of the New Testament was one of the most important duties of the Apostles of the Lord. The Lord Jesus Christ promised them in John 14:26 “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The Apostles were the selected few to write the Scriptures. They had to instruct the various churches in the faith, as well as to defend the truth against the onslaught of many false teachings.

While most of the NT books were written personally by the Apostles, a few were written by their amanuenses or disciples. For example, Mark wrote under the supervision of the Apostle Peter while Luke under the supervision of the Apostle Paul.

The entire New Testament was written in about 50 years, from 45 A.D. to 95 A.D.

They were written on either “paper” (papyrus, see 2 John 12) or parchment (animal skins, see 2 Tim 4:13). Those written on papyrus would roll into scrolls but when parchment is bound together, it is termed a codex- the equivalent of a book.

It is in the Lord’s good timing that the NT writings came about after the ascension of the Lord, at the establishment of the early church. Immediately after the inspired gospels and epistles were sent out to be

read, the early church accepted them as divinely authoritative (1 Cor 14:37).

These epistles were expected to be circulated among the churches, for instruction and admonition of the saints.

The Colossian church was commanded by Paul to send his letter to the church in Laodicea, and likewise, they were to read the letter given to the church in Laodicea (Col 4:16). This epistle to the Laodiceans was probably the canonical epistle to the Ephesian church.⁴

COPYING OF THE NT

Since the letters had to be circulated, it would not be long before the originals had deteriorated. The epistles had to be copied, for the Lord had promised that His words should never pass away (Matt 5:18).

The Apostle Peter, while residing in Jerusalem, already had access to the epistles of the Apostle Paul and regarded them as the Word of God.

The work of the copying of Scriptures was most likely undertaken by the Apostles themselves, their secretaries or the many beloved co-labourers who saluted the recipients of the letters, as mentioned in some of the epistles.

The copies multiplied to such an extent that even after the passing on of the Apostles and their co-labourers, the Scriptures continued to be available and to be read, as attested to by the early church fathers.

To date, the total number of manuscripts of the whole or part of the New Testament is 5488.

⁴ Both these epistles, together with the epistle to Philemon were written in the same setting and that they were being carried by Tychicus to the various churches. The epistles to the Ephesians and Colossians are also known as sister epistles, due to their shared similarity. International Standard Bible Encyclopedia, s.v. “Laodiceans, Epistle to The”.

‘Manuscript’ is from two Latin words: ‘manus’ means ‘hand’ and ‘scriptus’ means ‘write’. The term refers to something which is ‘handwritten’.

THE BYZANTINE TEXT

The most well-represented text of the majority of these copies is called the Byzantine Text. The name is derived from the capital city of the Byzantine Empire- Byzantium (today’s Istanbul).

Before its coming into power, Antioch was the capital city of Syria in this region. This is important to note because there was a strong apostolic church (Acts 11:19-26) where Paul, Barnabas and other apostles ministered the word of God to them.

When the Roman emperor, Constantine the Great moved the capital eastward from Rome to Byzantium, Christianity continued to exert a strong influence over the empire.

In addition, it was a Greek-speaking empire, and this made Greek-Christian scholars more than qualified to recognize and copy authentic texts. The Christian Church of this empire used and read the Byzantine Text throughout the length of its empire from 312-1453 A.D.

In 1244-1248 A.D., Cardinal Hugo de Sancto Caro, in preparation for his concordance, came up with the chapter divisions for both the Hebrew OT and the Greek NT.

The verse division took place around 1551 A.D. when Robert Estienne, more widely known as Stephanus, was putting together his Greek NT. The numbered verses appeared in his 4th edition.

The name “Textus Receptus” originated in the 1633 edition of the Elzevir Brothers’ Greek NT. It means the “Received Text”.

The Textus Receptus was then expanded to refer to all printed editions of the Greek NT which descend from the Byzantine Text, also known as the Majority Text.

SOME ‘FIRST’ FACTS

The Bible was the first book to be printed, and it was the Latin Bible in 1452.

The Latin Bible was regarded as the supreme bible for the next 50 years before the Renaissance and the Reformation sparked an interest in a return to Hebrew and Greek.

Erasmus was the first one who aimed to put the NT into print.

The first bible to be printed with the Hebrew and Greek texts together was the Geneva Bible in 1560.

The Bible was written over 1500 years, from 1450 B.C. to 100 A.D.

BOOKS

Job is the oldest book of the OT; Malachi is the latest in the OT.

James is the oldest of the NT; Revelation is the last to be written in the NT.

CHAPTERS OF KJV

There are 929 chapters in the OT; 260 in NT. A total of 1189 chapters.

VERSES OF KJV

There are 23,145 verses in the OT; 7957 in the NT. A total of 31,102. 1 Chronicles 1:25 is the shortest verse in the OT; 1 Thessalonians 5:16 in the NT. Esther 8:9 is the longest in the OT and Bible. Contains 90 words. Revelation 20:4 is the longest in the NT and has 68 words.

WORDS OF KJV

There are 773, 756 words in the Bible.

APPROXIMATE DATES OF THE BIBLE

<i>Book</i>	<i>Approximate date written</i>	<i>Event</i>
Genesis-Leviticus	1445 B.C.	Exit from Egypt and the start of the 40 years of wandering
Numbers	1407 B.C.	
Deuteronomy	1406 B.C.	Before entrance into Canaan
Joshua	1405-1388 B.C.	25 years of leading Israel
Judges	1380-1043 B.C.	
Ruth	1162 B.C.	Probably in the time of Gideon
Samuel	950 B.C.	
Kings	560 B.C.	
Chronicles	450 B.C.	Return of the Jews from Exile
Ezra	458-440 B.C.	Return of the Jews from Exile; reign of Artaxerxes
Nehemiah	445-432 B.C.	12-13 years after arrival of Ezra; reign of Artaxerxes
Esther	465 B.C.	Post-exilic; reign of Ahaseurus
Job	2100-1900 B.C.	Lived in the time of the patriarchs
Psalms	1445-537 B.C.	Compiled over a period of years
Proverbs	970-931 B.C.	Compiled during the time of Hezekiah (726-698 B.C)
Ecclesiastes	935 B.C.	Near the end of Solomon's life
Song of Solomon	965 B.C.	At the start of Solomon's kingship
Isaiah	740-700 B.C.	Reign of 4 Southern kings: Uzziah, Jotham, Ahaz & Hezekiah
Jeremiah	627-587 B.C.	Prior to Babylonian Captivity
Lamentations	586 B.C.	Destruction of the Temple
Ezekiel	593-570 B.C.	The 2nd Babylonian Captivity
Daniel	606-536 B.C.	The 1st Babylonian Captivity
Hosea	760-700 B.C.	Reigns of Uzziah, Jotham, Ahaz & Hezekiah
Joel	841-834 B.C.	
Amos	760-735 B.C.	Reign of Jeroboam II of Israel
Obadiah	After 586 B.C.	
Jonah	785-750 B.C.	Reign of Jeroboam II of Israel

<i>Book</i>	<i>Approximate date written</i>	<i>Event</i>
Micah	735-700 B.C.	Reigns of Jotham, Ahaz & Hezekiah
Nahum	630-612 B.C.	Dominance of the Assyrians
Habakkuk	610-606 B.C.	Babylon gaining power
Zephaniah	660-620 B.C.	Reign of King Josiah
Haggai	520 B.C.	2nd year of Darius; building of the 2nd temple
Zechariah	518 B.C.	Building of the 2nd temple
Malachi	435-396 B.C.	Completion of temple and walls
400 years of silence		
Matthew	55-65 A.D.	
Mark	50-60 A.D.	
Luke	60-61 A.D.	Imprisonment of Paul
John	80-90 A.D.	Gnosticism and docetism; Jerusalem already destroyed
Acts	61-62 A.D.	
Romans	57 A.D.	Paul's third missionary journey
I Corinthians	55 A.D.	Paul's third missionary journey
II Corinthians	56 A.D.	Paul's third missionary journey
Galatians	54-57 A.D.	Paul's third missionary journey; after the Jerusalem council
Ephesians, Philip- pians, Colossians, Philemon	61 A.D.	Imprisonment of Paul
I & II Thessaloni- ans	50 A.D.	Paul's second missionary journey
I Timothy, Titus	63 A.D.	Imprisonment of Paul
II Timothy, Hebrews	66 A.D.	Near the end of Paul's life
James	45 A.D.	Time of Persecution
I Peter	64 A.D.	Time of Persecution
II Peter	67 A.D.	Time of Persecution
I, II, III John	80-90 A.D.	Heresies of docetism and gnosticism; Jerusalem already destroyed.
Jude	~70-80 A.D.	
Revelation	95 A.D.	Imprisonment of John; Jerusalem already destroyed.

HISTORY OF THE KJV

2011 marks the 400th anniversary of the publishing of the King James Version (“KJV”). Around the world, churches and Christian organizations commemorate this memorable event. Even some secular organizations like the BBC have marked this significant occasion. Also produced was a film documenting the history and impact of the KJV, entitled “KJB: The Book that Changed the World”. With sales of more than a billion copies, the KJV is regularly lauded as the world’s most-printed and best-selling book of all time. Certainly, no one can deny the great impact that it has had on the English-speaking world.

For us Christians, we know that the value of this book is not measured in terms of statistics or popularity. That it is widely bought does not necessarily mean it is widely read and obeyed. Neither is the KJV measured by reputation, but solely on its content. Within the pages are the very inspired and preserved words of God clearly and accurately translated for us in a language we can understand. Through this book, we can ascertain God’s words to us, and live by them. We regard this book as ‘Holy Scripture’, and we know that knowledge of it is “able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim 3:15).

Thus, even as the world commemorates this wonderful book, we, as Bible-believing Christians and faithful defenders of the KJV, have far more reason to celebrate and and rejoice in what God has done for us in

giving us this Bible. But in order to really understand and appreciate the divine providence of God working through this particular translation of the Bible, we must understand the history behind the publication of this majestic work, and how God has used it so mightily in the past 400 years. As Christians it is important that we know a bit about church history, lest we become like the children of Israel in the book of Judges, who were a generation “which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: and they forsook the LORD God of their fathers, which brought them out of the land of Egypt” (Jud 2:10-12).

In studying the history of the KJV, we will see how God molded the events, turned a king’s heart, and raised a band of learned and godly men who worked together to translate an English Bible that is till today considered a literary masterpiece unsurpassed by any subsequent effort. The working of God’s providence was also in guiding the circumstances at that time in a way that the translators were able to identify the right texts and words in the original languages, such that the very Greek and Hebrew words underlying the KJV can be confidently held forth as the inspired and preserved words of God. It was a Bible that was accepted and recognized by the Reformers and Puritans as the very Word of God, and would be used by nearly every single English-speaking Christian for the

next 350 years. In this paper, we will be seeking to find out a bit more of God's working through history, focusing on the publication of the KJV and its subsequent global impact. My prayer is that through this study, we will be able to better appreciate and cherish this Bible we hold in our hands.

BACKGROUND IN THE 16TH CENTURY

The story of our English Bible begins in the late 14th century, when John Wycliffe (1330-1384), one of the early pre-reformers translated the Bible into English from the Latin Vulgate (the Latin translation of the Bible made in the late 4th century that was adopted as the official and only accepted Bible of the Roman Catholic Church.) Due to this act, along with several other oppositions and denouncements that he made against the corruption and apostasy of the Roman Catholic Church, he was denounced and charged with heresy. Thirty years after his death, a Roman Catholic council ordered his body be exhumed, burned and his remains scattered. During that time it was forbidden for anyone to attempt a translation of the Bible into the language of the people, and so only the minority who understood Latin had access to the Bible. Copies of Wycliffe's translation were scarce, as the printing press had not yet been invented, and all copies had to be made by hand. Thus, the majority at the time were neither able to read nor understand the Bible.

More than a hundred years later, an English man named William Tyndale (1494-1536) was raised by God, and had the noble and godly ambition to 'cause a boy that driveth the plough' to know more of scripture than the priests in Rome. He knew the importance of the Bible, and wanted everyone in England to be able to read it in English. Thus he devoted the

rest of his life to translate the Bible into his mother tongue directly from the original Greek and Hebrew. By then the printing press had already been invented, and his works were eventually published and smuggled throughout England. William Tyndale was later arrested, imprisoned and eventually killed for this act, for at that time it was still illegal to translate the Bible. At his execution, he made a prayer that God would 'open the eyes of the King of England' – a prayer that would soon be answered in a most spectacular way.

Over the next 70 years, rapid and significant changes took place in England. The Church of England split from the Roman Catholic Church, and the ruling against translating the Bible was abolished in England. Interest in the original languages precipitated the editing of the Greek text and was refined by men such as Erasmus, Stephanus and Beza. Various other English Bibles also began to appear. Most of them were based on the work done by Wycliffe and Tyndale. However, there was no centralized backing for any of those works, and some of them had problems with accuracy, or were being championed by factions within the young Protestant Church. For example, there was the Geneva Bible which had very strongly Calvinistic commentary notes, which the Church of England opposed, whilst the Great Bible, which was a huge Bible printed to be placed in the churches and chained there, was merely a compilation of various works and lacked consistency. The Roman Catholic Church had also translated their version of the Bible (the Latin Vulgate) into English, known as the Douay-Rheims Bible.

1604: DECISION TO TRANSLATE AN AUTHORIZED VERSION

In 1604, the new King of England, King James I agreed to meet various ministers

representing the different groups of Protestants in England at that time to seek common ground among them. Though the meeting itself did not do much in terms of uniting the Christians in England, it resulted in the decision to translate a version of the English Bible officially recognized by the state. Puritan John Reynolds was the man who set forward the proposal for this new translation, which was readily received by King James.

As it was a work backed by the king, no effort was spared in ensuring that it would be done to the best of their abilities. Over the next six months, a general plan as to how the translation should be done was drawn up, as well as one which decided who would be involved in the work. The men chosen were men of deep faith and devotion to the Lord, who understood the importance of God's Word. They were not perfect, but loved the Word of God, and considered it a most noble and holy task to translate the original into a language that people understood. Most importantly, behind it all, God was at work, ensuring that we would have access to His Word, the words of eternal life.

1604-1611: THE TRANSLATION PROCESS

An initial list of 54 scholars were drawn up and tasked to carry out the translation work. Due to some deaths and withdrawals, the final group comprised of 47. These were men of great learning and understanding, top-rated scholars of England and Europe in their day. They were also pious men of deep faith, with great respect for the Bible as the infallible Word of God. So brilliant was their scholarship, and their skill in the Biblical languages of Greek and Hebrew was of such high caliber that many of them could read, write and even converse in those languages as if it were their first

language. They were not only well versed in Greek and Hebrew, but also in Aramaic, Latin, Syriac, Chaldee and various other archaic languages of the Ancient Near East, from which many of the ancient Biblical manuscripts originated. Never before and never again has the world seen such a large gathering of godly, able linguists who worked together whole heartedly for the common cause of translating the Bible.

These 47 men were divided into six companies, and different portions of the Bible were distributed among them to translate. The whole process of the translation was extremely thorough and meticulous, such that no expense or effort was spared to ensure that the work produced would be as perfect as it could possibly be. They approached their task of translation with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. Fully aware they were dealing with God's sacred truth, they exercised utmost care and faithfulness in their work.

A list of rules and directives was drawn up to guide these translators. They were instructed to follow the wordings, names, terms, and chapter divisions of the earlier translations as far as possible, so long as those were right translations of the words in the original.

The actual process of translation and review was particularly interesting: As each man in his company completed a portion of his allotted chapter or chapters, they, as a company, would sit down to vet what had been translated and were required to reach an agreement. After the companies complete a book of the Bible and review it together, they would then send a copy each to the other five companies. These other companies would independently scrutinize

the translated piece. If any company has any doubts or differences in opinion, they were to submit their views and reasons to the company that translated. Should agreement to changes not be reached, the matter would then be carefully reviewed at a general meeting of the leaders of each of the six companies. Should any dispute remain unresolved, letters would be sent to other learned men in the land to seek their judgment in the matter. Bishops would also send letters to their clergy, to ask if any who is skilful in the biblical languages would have any particular observations that could help in the resolution of the textual dispute. The process was laborious, but necessarily so. It was completed in seven years, with the last nine months spent reviewing the translation as a whole by a committee of two men from each of the companies. The final revision was then done by two men, Thomas Bilson and Miles Smith, who also wrote the preface. The new Bible was finally published in May 1611. Thus with such a thorough and meticulous process, we can be assured that the translation produced was of the highest quality, and that it was a product of the most careful and diligent scholarship. Again God's providential guiding hand was clearly at work, ensuring that His people through the ages would have access to His precious and divine Word.

1611 ONWARDS: PRINTING REVISIONS

As the printing press had been invented less than a hundred years prior to the publication of the Authorized Version, the process then was, at best, rather rudimentary. It involved a very tedious process of manually setting each page, letter by letter. In those days, for a work as extensive as printing a book as thick as the Bible, there was bound to be errors and differences between various print runs. This led to some comical errors, and different print runs of the Authorized

Bible were given nicknames. For example, there was the 'great He Bible' which printed 'he went into the city' instead of 'she went into the city' in Ruth 3:15. There was also 'the wicked Bible' or the 'adulterous Bible' which missed out the word 'not' in Exo 20:14 resulting in the command 'thou shalt commit adultery'! Thus in the next 27 years after the original printing, there were two main revisions made in 1629 and 1638 to correct many of these printing errors, or to make some minor grammatical or punctuation changes.

In 1762 and 1769, two other revisions were made mainly to standardize and modernize the spelling, punctuations, use of italics, and marginal annotations. The fourth and final revision was done in Oxford in 1769, and is the edition used by most printers of the KJV today.

In 1644, the last issue of the Geneva Bible was printed, and since then for nearly the next three centuries, the KJV has been the main English translation of the Bible used. These next three centuries, the KJV would become greatly influential amongst English-speaking Christians throughout the world. As a faithful and accurate translation of God's inspired Words, it has been the source of salvation and sanctification for millions through the years. Many people have written and testified of the majesty and splendor of this timeless and timely classic, and have waxed eloquent in their praise of it. The KJV is without doubt a great and wonderful treasure that God has in His providential will and time provided for His church. As Bible-believing Christians, may we all read it, love it, cherish it, treasure it, live by it, and defend it. As Jesus instructed the disciples, let us diligently "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

BIBLE TRANSLATIONS

INTRODUCTION

The Bible is the inspired Word of God. It is perfect and will always be perfect as God Himself has preserved every jot and tittle of His perfect Word; this process began at the very first moment of inspiration. The Bible was written in three languages: Hebrew and Aramaic for the Old Testament (OT) and Greek for the New Testament (NT). Since Acts 2 ushered in the local church witness on the Day of Pentecost, the visible manifestation of God's grace and mercies on earth has passed from the nation of Israel in OT times to local churches in the NT. Believers of all nationalities and languages form this universal church witness throughout the ages. But most of these believers do not read the biblical languages.

Translations are thus of utmost importance for the extension of God's kingdom. Believers cannot experience blessings from God's Word if they do not have a translation they could read. Translations become the window to the spiritual treasures in the holy Bible. Equally important to availability of translations is the choosing of the best and most accurate translation for the believer's spiritual well-being. The Bible is the spiritual milk and meat to every believer. Just as he ensures that his physical food is not harmful, he must do the same for his spiritual food. The simple guidelines to select the best translation are described by the following four T's. They are: TEXT (translated from perfectly preserved text);

TRANSLATORS (faithful, holy and academically qualified); TECHNIQUE (word-for word-translation); THEOLOGY (God- honouring).

“The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, *therefore they are to be translated in to the vulgar language of every nation unto which they come*, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.” (Westminster Confession of Faith I:VIII, emphasis added)

The Bible, and portions of it, have been translated into approximately 2,572 languages. The full Protestant Canon of the Bible (all 66 books) has translations in 471 languages as of September 2011.

The following lists of Bible translations by selected Asian languages and English are not meant to be exhaustive.

BURMESE / MYANMAR

A total of 6 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1834	The Judson Version	Burmese	KJV, OT: MT, NT: TR	Translated by Adoniram Judson
1906	U Tun Nyein's Version	Burmese		Translated by U Tun Nyein
1928	BFBS Version	Burmese		Also known as Gerrad Version; Published by British and Foreign Bible Society; Used by Anglicans
1933	McQuire Version	Burmese	Revision of Judson Version	Translated by Rev John McQuire
2005	Common Language Version	Burmese		Translated by U Sein Pe
2006	Eagle Edition	Burmese		Translated by unknown editors known as CRC

CAMBODIAN / KHMER

A total of 2 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1954	Hammond Bible	Khmer	OT: MT, NT: TR with slight ASV influence	Translated by Arthur L Hammond; First Cambodian Bible; Reads like KJV; Out of print
1997	Modern Language Bible	Khmer		Reads like Good News for Modern Man Bible; Translated by Father Francois Ponchaud & 3 Cambodians

CHINESE

“Putonghua” or “Guoyu”, often called Mandarin Chinese “Huayu”, is the official standard language for China, Taiwan and Singapore. The Chinese language has many dialects and all dialects share the same written script. Mainland China and Singapore have adopted the simplified script while Taiwan and Hong Kong use the traditional script. Some translations of the Chinese Bible are available in “Shen” and “Shangti” editions, differing on how the word “God” is translated. The “Shen” edition is more commonly used.

A total of 65 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
781	Nestorian Stele 景教碑			
13 th - 14 th C	John of Montecorvino's Psalms 《若望孟高维诺译本》 ：诗篇、新约全书	Mongolian Chinese		Translation never found

Year	Translation/version	Language variant	Source text	Notes
16 th C	Matteo Ricci's Ten Commandments 利玛窦译 《祖传天主十诫》	Traditional Chinese (Classical Chinese)		Translated by famous Jesuit Matteo Ricci
1636	Emmanuel Diaz's Version 阳玛诺的 《圣经直解》	Traditional Chinese (Classical Chinese)		Translated by Emmanuel Diaz, Jr
1700	Basset's Translation / Sloan Manuscript 《巴设译本》 / 《史罗安译本》		Vulgate	Translated by Catholic missionary Jean Basset
18 th C	Louis de Poirot's Translation 贺清泰的 《古新圣经》	Traditional Chinese (Classical Chinese) Manchu	Vulgate	Translated by Jesuit Louis de Poirot; Almost all Hebrew Bible books were translated; Never published, manuscript preserved in Beitang Library, Beijing
Qing Dynasty (1644-1911)				
1822	Marshman's Translation 《马殊曼译本》	Traditional Chinese (Classical Chinese)	KJV, NT: TR	Translated by Joshua Marshman & Joannes Lassar; Published by Serampore Mission
1823	Morrison and Milne's Version 马礼逊的 《神天圣书》	Traditional Chinese (Classical Chinese)	KJV, NT: TR	Translated by Revs Robert Morrison & William Milne; Published by British and Foreign Bible Society
1837	Medhurst/Gutzlaff/ Bridgman's Version - NT only 麦都思、郭实腊、裨 治文、马儒汉 《新遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Walter H Medhurst, Karl "Charles" FA Gutzlaff, Elijah C Bridgman & JR Morrison
1840	Medhurst/Gutzlaff/ Bridgman's Version - OT only 麦都思、郭实腊、裨 治文、马儒汉 《旧遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Walter H Medhurst, Karl "Charles" FA Gutzlaff, Elijah C Bridgman & JR Morrison
1840	Gutzlaff's Version 郭实腊修订的 《救世主耶稣新遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Karl FA Gutzlaff
1850	Delegate's The Four Gospels 《委办本四福音》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1852	Delegate's Version (DV) - NT only 《委办译本新约全书》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1853	Josiah Goddard's Version - NT only 高德修译的 《新约全书》	Traditional Chinese (Classical Chinese)		Published by AFBS

Year	Translation/version	Language variant	Source text	Notes
1854	Delegate's Version (DV) - OT only 《委办译本》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1857	Medhurst and Stronach's Version - NT only 麦都思、施敦力的 《新约官话译本》	Traditional Chinese		Published by British and Foreign Bible Society
1862	Bridgman and Culbertson's Version (BCV) 《裨治文译本》	Traditional Chinese		Translated by Drs Elijah C Bridgman & Michael S Culbertson; Published by ABS
1864	Guri Karpov's Eastern Orthodox Chinese New Testament - NT only 《东正教固里卡尔波夫文理译本新遗诏圣经》	Traditional Chinese		Translated by Archimandrite Guri Karpov; Published by Russian Ecclesiastical Mission
1866	Peking Mandarin Version - NT only 《北京官话新约全书》	Traditional Chinese (Vernacular Chinese)	NT: TR	
1867	TH Hudson's Version - NT only	Traditional Chinese Ningpo		Translated by Rev TH Hudson; Published by AFBS
1867	William Chalmers Burns's The Psalms in Mandarin 宾惠廉的 《旧约诗篇官话》	Traditional Chinese		
1868	Dean's Bible 高德、罗尔梯、迪因修译的《旧约全书》	Traditional Chinese		Translated by Rev Josiah T Goddard, EC Lord and W Dean
1872	Peking Committee's Version - NT only 《北京官话新约全书》(改订本)	Traditional Chinese (Vernacular Chinese)	NT: TR	
1875	Schereschewsky's Mandarin OT- OT only 施约瑟的《北京官话旧约全书》	Traditional Chinese	KJV, De Watte's German Bible, OT: MT	Translated by SIJ Schereschewsky; Published by ABS
1875	Acts of the Apostles 王多默的 《宗徒大事录》			
1878	Peking Committee's Version - OT only 《北京官话新旧约全书》	Traditional Chinese (Vernacular Chinese)	NT: TR	
1885	Griffith John's Easy Wenli Version - NT only 杨格非的 《新约浅文理译本》	Traditional Chinese	NT: TR	Published by NBSS

Year	Translation/version	Language variant	Source text	Notes
1889	Griffith John's Mandarin Version 扬格非的《新约浅文理译本》(修订版)	Traditional Chinese		Published by NBSS
1889	Burdon and Blodget's Version (The New Testament in Easy Wenli) - NT only 包约翰、白汉理合译的《浅文理新约全书》(杨格非官话译本)	Traditional Chinese	Peking Mandarin Version	Translated by John S Burdon & Henry Blodget; Published by ABS
1892	J Dejean's Version 德雅的《四史圣经译注》	Traditional Chinese		
1897	CP Laurent Ly's (Catholic) New Testament - NT only 李问渔的《新约全书》	Traditional Chinese		
1897	Chalmers and Schaub's Version - NT only 维普湛约翰、韶玛亭的《共译文理新约全书》	Traditional Chinese		Translated by John Chalmers & Martin Schaub
1902	Schereschewsky's Easy Wenli Version 施约瑟的《二指版》	Traditional Chinese (Simplified Classic Chinese)	NT: TR	Translated by SIJ Schereschewsky; Published by ABS
1904	Union Easy Wenli Version - NT only 《浅文理和合新约圣经》	Traditional Chinese (Simplified Classic Chinese)		
1905	Griffith John's Easy Wenli Version - OT only 杨格非的《旧约浅文理译本》(至雅歌)	Traditional Chinese (Simplified Classic Chinese)		
1906	Union Wenli Version - NT only 《深文理和合新约圣经》	Traditional Chinese		
1906	《官话和合译本新约全书》	Traditional Chinese		
Republic of China (1912-1949)				
1919	Chinese Union Version (CUV) 《和合本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	RV, NT: Critical Text with TR influence	16 member committee; Published by HK Bible Society; Often paired bilingually with NIV
1926	Zheng Shoulin and Heinrich Ruck's Version 郑寿麟、陆亨理合译《国语新旧库译本》	Traditional Chinese		
1929	Sydenstricker's Version - NT only 赛兆祥的《新约全书》	Traditional Chinese	Soden 1913, James Moffat 1922	Translated by Dr Absalom Sydenstricker; Published by Nanking Union Theological Seminary

Year	Translation/version	Language variant	Source text	Notes
1933	Wang Hsüan-chen's Version - NT only 王宣忱的《新约全书》	Traditional Chinese	Latin text 1916, ASV 1901	Translated by Wang Hsüan-chen; First Chinese to translate entire NT into Mandarin; First use of 祂 Mandarin divinity personal pronoun; Published by Shandong Christian Church
1936	Zhu Baohui's Version – NT only 《朱宝慧译本》	Traditional Chinese	NT: Critical Text	Published by Chiensin Printers
1941	Bible Treasury's New Testament - NT only 《新约全书 国语新旧库译本》	Traditional Chinese	NT: Gk	Published by Bible Treasury
1946	John Wu's Psalms 吴经熊的《圣咏译义》	Traditional Chinese (Classical Chinese)		Translated by John CH Wu; Published by Taiwan Commercial Press; Used by RCC
1949	The Catholic New Testament - NT only 李山甫、申自天、狄守仁的《新经全书》	Traditional Chinese	Latin text	Translated by Georg Litvanyi, René Archen & Edouard Petit; Published by Chongdetang; Used by RCC
1949	John Wu's New Testament – NT only 吴经熊的《新约全集》	Traditional Chinese (Classical Chinese)		Translated by John CH Wu; Published by Taiwan Commercial Press; Used by RCC
People's Republic of China (1949-present)				
1954	St Ignatius Monastery's Four Gospels 徐汇修院的《新译福音》	Traditional Chinese		Published by Catholic Truth Society; Used by RCC
1955	Edouard Petit's Version 狄守仁的 《简易圣经读本》	Traditional Chinese		
1956	Joseph Hsiao's Version - NT only 萧静山的《新经全集》	Traditional Chinese	Latin text	Translated by Joseph Hsiao Ching-shan; Published by Kuangchi Program Service; Used by RCC
1967	Theodore E Hsiao's Version - NT only 萧铁笛的《新约全书》	Traditional Chinese		Translated by Theodore E Hsiao; Published by Spiritual Food Publishers
1968	Studium Biblicum Version (SBV) 《思高本》	Simplified Chinese	OT: BH (Kittel) 3 rd ed with LXX & Vulgate influence; NT: NTG	Published by Studium Biblicum Franciscanum; Used by RCC
1970	Lü Zhenzhong's Translation (LZZ) 《吕振中译本》	Traditional Chinese Simplified Chinese	OT: Heb, NT: WH (A Souter)	Translated by Rev Lü Zhenzhong; Published by Hong Kong Bible Society
1974	Chinese Living Bible (CLB) 《当代本》	Traditional Chinese Simplified Chinese	TLB	Published by International Bible Society

Year	Translation/version	Language variant	Source text	Notes
1979	Today's Chinese Version (TCV) 《现代中文译本》	Traditional Chinese Simplified Chinese	TEV, OT: BH, NT: UBS2 & UBS3	Dynamic Equivalence; Published by UBS; Often paired bilingually with GNB/TEV
1988	Chinese Union Version with New Punctuation (CUVNP) 《新标点和合本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CUV	Published by Chinese Christian Council
1992	Chinese New Version (CNV) 《新译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Heb & Gk	Formerly known as New Chinese Version (NCV); Published by Lockman Foundation; Often paired bilingually with ESV/NIV
1999	Chinese Pastoral Bible (CPB) 《牧灵圣经》	Traditional Chinese Simplified Chinese	Christian Community Bible	Published by Claretian Publications
2001	New World Translation (NWT) 《新世界译本》	Traditional Chinese Simplified Chinese Hanyu Pinyin (Vernacular Chinese)	OT: BH (Kittel), NT: WH	Formal & Dynamic Equivalence; Published by Watch Tower Bible and Tract Society
2003	Recovery Version (RcV) 《恢复本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS (rev 1990 ed) with LXX influence, NT: NTG NA26	Commentary notes questionable; Published by Living Stream Ministry
2005	Easy-to-Read Version (ERV) 《普通话译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)		Published by World Bible Translation Center
2006	Dynamic Chinese Translation (DCT) 《凸桑简明圣经》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	NIV, NASB	Translated by Dr Gene Hsiao; Dynamic Equivalence; Published by Tucson Chinese Bible Society
2008	Chinese Standard Bible (CSB) 《中文标准译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS 5th ed, NT: NTG NA27 & UBS4	Published by LifeWay Christian Resources
2010	Revised Chinese Union Version (RCUV) 《和合本修订版》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CUV with DSS & LXX influence	Published by Hong Kong Bible Society
2010	Feng Xiang's Translation 《冯象译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS 1976, NT: NTG NA27	Translated by Dr Feng Xiang (non-believer); Domestication translation
2010	Contemporary Chinese Version (CCV) 《新汉语译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CLB	Published by Chinese Bible International Ltd

ENGLISH

A total of 126 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1388	Wycliffe's Bible	Middle English	Latin Vulgate	Translated by John Wycliffe
1530	Tyndale Bible	Jacobean English	MT, Erasmus's 3rd NT ed (1522), Martin Luther's 1522 German Bible	Translated by William Tyndale (incomplete); Tyndale burnt at stake; 15,000 copies were printed & distributed
1535	Coverdale Bible	Jacobean English	MT, Erasmus GNT, Vulgate, and German and Swiss-German Bibles	Translated by Myles Coverdale; First complete Bible printed in English (Early Modern English)
1537	Matthew's Bible	Jacobean English	Combination of Tyndale & Coverdale Bibles, MT, Erasmus GNT, Vulgate, Luther Bible & a French version	Edited by Thomas Matthew (pseudonym for John Rogers)
1539	The Great Bible	Jacobean English	Matthew's Bible, MT, Erasmus GNT, Vulgate & Luther Bible	Called "The Great Bible" due to size and cost
1539	Taverner's Bible (RTB)	Jacobean English	Minor revision of Matthew's Bible	Translated by Rychard Taverner
1560	The Geneva Bible	Jacobean English	OT: MT, NT: TR (Stephanus' ed)	Translated by William Whittingham; First English Bible with whole of Old Testament translated direct from Hebrew texts
1568	The Bishop's Bible (TBB)	Jacobean English	Revision of Great Bible, OT: MT, NT: TR	
1610	Douay-Rheims Bible	Jacobean English	Latin, Gk & Heb manuscripts	First complete RCC Bible
1611	King James Version (KJV) / Authorised Version (AV)	Jacobean English	OT: MT, NT: TR	Commissioned by King James I of England; 47 scholars' committee; Formal Equivalence
1752	Douay-Rheims Bible (Challoner Revision)	Modern English	Clementine Vulgate	
1764	Quaker Bible (QB)	Modern English	OT: MT, NT: TR	Published in London by W Richardson & S Clark
1808	Thomson's Translation (CTB)	Modern English	CV	Translated by Charles Thomson; 1st English translation of LXX
1830	Joseph Smith Translation (JST) / Inspired Version (IV)	Modern English	Revision of KJV	Translated by Joseph Smith; Used by Mormons; Published by RLDS

Year	Translation/version	Language variant	Source text	Notes
1833	Webster Bible (WB)	Modern English	Revision of KJV	Translated by Noah Webster
1851	Brenton's English Translation of the Septuagint - OT only	Modern English	OT: LXX	Translated by Sir Lancelot Charles Lee Brenton; Published by Samuel Bagster & Sons Ltd
1862	Young's Literal Translation (YLT)	Modern English	OT: MT, NT: TR	Translated by Robert Young; Formal Equivalence
1864	The Emphatic Diaglott - NT only	Modern English	NT: Johann Jakob Griesbach	Translated by Benjamin Wilson; Formal Equivalence
1873	Cambridge Paragraph Bible (CPB)	Modern English	Revision of KJV	Edited by FHA Scrivener; Published by Cambridge University Press
1876	Julia E Smith Parker Translation	Modern English	OT: MT, NT: TR	Published by American Publishing Company
1881	Sinai and Comparative New Testament - NT only	Modern English	Sinai, Vatican, Alexandrian, TR	Translated by Edwin Leigh
1885	Revised Version (RV) / English Revised Version (ERV)	Modern English	Revision of KJV, NT: WH 1881 & Tregelles 1857	
1890	Darby Bible (DBY / TDB)	Modern English	OT: MT, NT: WH, Tregelles & Tischendorf	Published by Kingston Bible Trust & Bible Truth Publishers; Translated by JN Darby
1897	The New Dispensation - NT only	Modern English	NT: WH	Translated by Robert D Weekes; Published by Funk & Wagnalls Company
1901	American Standard Version (ASV)	Modern English	Revision of RV/ERV, OT: MT with LXX influence, NT: WH 1881 & Tregelles 1857	Formal Equivalence
1902	Rotherham's Emphasized Bible (EBR)	Modern English	OT: MT (BH), NT: WH	Translated by Joseph Bryant Rotherham
1903	Ferrar Fenton Bible (Fenton)	Modern English	OT: MT with LXX influence, NT: WH	Also known as Bible in Modern English; Published by Destiny Publishers
1903	Weymouth New Testament (WNT) - NT only	Modern English	NT: The Resultant Gk Testament	Translated by Richard Francis Weymouth; Published by Baker and Taylor Company, James Clarke & Co
1904	Twentieth Century New Testament (TCNT) - NT only	Modern English	NT: WH	Published by Fleming H Revell company
1904	The Corrected English New Testament - NT only	Modern English	Revision of KJV, NT: Nestle's Resultant Text	Translated by Samuel Llyod; Published by Samuel Bagster and Sons Ltd
1904	The Worrell New Testament	Modern English	Revision of KJV, NT: TR	Translated by AS Worrell; Formal Equivalence; Published by Gospel Publishing House

Year	Translation/version	Language variant	Source text	Notes
1909	The University New Testament - NT only	Modern English	RV	Translated by Rev S Townsend Weaver; Published by John C Winston Co
1917	Jewish Publication Society of America Version Tanakh - OT only	Modern English	OT: MT	
1922	Moffatt New Translation (MNT)	Modern English	Heb, Aramaic & Gk	Translated by James Moffatt; Published by University of Chicago Press
1933	Lamsa Bible (Lamsa)	Modern English	Syriac Peshitta	Translated by George Lamsa
1936	Westminster Version of the Sacred Scriptures (WVSS)	Modern English	Heb & Gk	
1941	Confraternity Bible (CFY)	Modern English	Latin Vulgate	Published by Scepter Publishers; Used by RCC
1949	Bible in Basic English (BBE)	Modern English	Heb & Gk	Translated by Prof SH Hooke; Published by Cambridge University Press
1950	New World Translation (NWT)	Modern English	OT: BH (Kittel), NT: WH	Formal & Dynamic Equivalence; Published by Watch Tower Bible and Tract Society
1952	Revised Standard Version (RSV)	Modern English	Revision of ASV, OT: BHS with limited DSS & LXX influence, NT: NTG 17th ed, Apoc: LXX with Vulgate influence	Formal Equivalence
1955	Knox's Translation of the Vulgate (Knox)	Modern English	Vulgate with Heb & Gk influence	Translated by Monsignor Ronald Knox; Published by Baronius Press
1956	Kleist-Lilly New Testament (KLNT) - NT only	Modern English	NT: Novi Testamenti Biblia Graeca et Latina	Translated by James Kleist & Joseph Lilly; Published by Bruce Publishing Company; Used by RCC
1958	Berkeley Version (BV)	Modern English		Published by Zondervan Publishing House
1962	Children's King James Version (CKJV)	Modern English	Revision of KJV	by Jay P Green
1963	Judaica Press Tanakh - OT only	Modern English	OT: MT	
1965	Amplified Bible (AMP)	Modern English	Revision of ASV	Designed to "amplify" text using punctuation & typographical features; Published by Zondervan Publishing House

Year	Translation/version	Language variant	Source text	Notes
1966	The Jerusalem Bible (JB)	Modern English	OT: La Bible de Jérusalem, MT with strong LXX & Vulgate influence, NT: La Bible de Jérusalem, Eclectic Text with NTG & UBSGNT, DC: LXX with Vulgate influence	Published by Doubleday Religion
1966	Revised Standard Version Catholic Edition (RSV-CE)	Modern English	Revision of RSV	Also know as Ignatius Bible; Published by Ignatius Press
1969	Modern Language Bible (MLB)	Modern English	OT: Heb with DSS influence, NT: Tischendorf 8th ed	Also known as New Berkeley Version; Published by Zondervan Publishing House
1970	New American Bible (NAB)	Modern English	OT: BHS with LXX & DSS influence, NT: NTG NA25, DC: LXX, DSS & some Vulgate influence	Formal Equivalence; Used by RCC
1970	New English Bible (NEB)	Modern English	OT: MT (BH 1937)with DSS, LXX, Ⲛ, SP & Syriac Peshitta influence, NT: Gk NT (RVG Tasker ed), Apoc: OT in GK according to LXX, CS, CVG 1209, Codex 248 & Bensly's 4th Book of Ezra	Dynamic Equivalence; Published by Oxford University Press & Cambridge University Press
1971	King James II Version (KJVII)	Modern English	OT: MT, NT: TR	by Jay P Green, Sr
1971	The Living Bible (TLB)	Modern English	Paraphrase of ASV	Paraphrased by Kenneth N Taylor; Published by Tyndale House Publishers
1971	New American Standard Bible (NASB) / New American Standard Version (NASV)	Modern English	Revision of ASV 1901, OT: BHS with LXX influence, NT: NTG	Formal Equivalence; Published by The Lockman Foundation
1971	The Story Bible (TSB)	Modern English		Paraphrased by Pearl S Buck
1972	The Bible in Living English (LivEng)	Modern English		Translated by Steven T Byington; Published by Watch Tower Bible and Tract Society
1976	An American Translation (AAT)	Modern English	OT: MT, NT: WH	Published by The University of Chicago Press

Year	Translation/version	Language variant	Source text	Notes
1976	Beck's American Translation (BECK)	Modern English		Published by Leader Publishing Company
1976	Good News Bible (GNB) / Good News Translation (GNT)	Modern English	NT: NTG NA27	Formerly known as Today's English Version; Dynamic Equivalence; Published by Bible Societies, HarperCollins
1978	New International Version (NIV)	Modern English	OT: MT (BH), DSS, SP, Aquila, Symmachus and Theodotion, Latin Vulgate, Syriac Peshitta, \aleph & Juxta; Hebraica of Jerome influence, NT: NTG NA (WH, Weiss & Tischendorf 1862)	15 member core team; Mixed Formal & Dynamic Equivalence; Published by Zondervan Publishing House
1982	New King James Version (NKJV)	Modern English	KJV, OT: MT with LXX influence, NT: TR	Formal Equivalence; Published by Thomas Nelson Inc
1985	Green's Literal Translation (LITV)	Modern English	OT: MT, NT: TR (Estienne 1550)	Also known as Interlinear Bible: Hebrew - Greek - English; Translated by Jay P Green, Sr; Published by Sovereign Grace Publishers
1985	New Jerusalem Bible (NJB)	Modern English	Revision of JB, OT: BHS with LXX influence, NT: NTG NA25 with occasional parallels to Codex Bezae, Apoc: LXX with Vulgate influence	Dynamic Equivalence; Published by Darton, Longman & Todd and Les Editions du Cerf; Used by RCC
1985	New Jewish Publication Society of America Version Tanakh (NJPS) - OT only	Modern English	OT: MT	Formal Equivalence; Published by Jewish Publication Society
1986	Christian Community Bible (CCB)	Modern English	Biblia Latinoamericana, Heb & Gk	Published by Claretian Publications
1986	New Life Version (NLV)	Modern English	KJV	Translated by Gleason & Kathryn Ledyard; Published by Christian Literature International
1989	Easy-to-Read Version (ERV)	Modern English	OT: BHS 1984 with DSS & LXX influence, NT: UBS4 & NA27	Formerly known as English Version for the Deaf; Dynamic Equivalence; Gender neutral

Year	Translation/version	Language variant	Source text	Notes
1989	New Revised Standard Version (NRSV)	Modern English	Revision of RSV 1952, OT: BHS with DSS & LXX influence, NT: NTG (27th ed), Apoc: LXX with Vulgate influence	Formal Equivalence
1989	Revised English Bible (REB)	Modern English	Revision of NEB, OT: BHS (1967/77) with DSS & LXX influence, NT: NTG NA27, with occasional parallels to Codex Bezae. Apoc: LXX with Vulgate influence	Dynamic Equivalence
1990	Modern King James Version (MKJV)	Modern English	OT: MT, NT: TR	
1991	New Century Version (NCV)	Modern English	OT: BHS with LXX influence, NT: UBS3	Also known as The Youth Bible & The Everyday Bible; Gender neutral; Published by Word Publishing Company
1993	The Scriptures '98 Version (TS98)	Modern English & Hebrew (Divine Names)	OT: MT, NT: TR, NA, Shem Tov Matthew	Literal translation; Published by Institute of Scripture Research
1994	Clear Word Bible (CW)	Modern English	NT: NTG NA27	Translated by Dr Jack Blanco; Published by Review and Herald Publishing Association
1994	Leeser Bible Tanakh - OT only	Modern English	OT: MT	
1994	The Living Torah and The Living Nach Tanakh - OT only	Modern English	OT: MT	
1995	Contemporary English Version (CEV)	Modern English		Also known as Bible for Today's Family; Dynamic Equivalence; Gender neutral; Published by American Bible Society
1995	God's Word Translation (GW)	Modern English	OT: BHS, NT: NTG NA27	Closest Natural Equivalence; Published by Baker Publishing Group
1996	New International Version Inclusive Language Edition (NIVI)	Modern English	Revision of NIV	Published by Hodder and Stoughton
1996	New Living Translation (NLT)	Modern English	Revision of TLB, OT: BHS with LXX influence, NT: UBS4 & NTG NA27	Formal & Dynamic Equivalence; Tyndale House Foundation

Year	Translation/version	Language variant	Source text	Notes
1996	New International Reader's Version (NIrV)	Modern English	Revision of NIV	Published by Zondervan Publishing House
1998	Complete Jewish Bible (CJB)	Modern English	OT: Revision of Jewish Publication Society of America Version Tanakh, NT: NTG NA27 with occasional parallels to Syriac Peshitta	Translated by Dr David H Stern; Published by Jewish New Testament Publications
1998	Third Millennium Bible (TMB)	Modern English	Minor update of KJV	Published by Third Millennium Publications
1999	American King James Version (AKJV)	Modern English	Revision of KJV	Translated by Michael Peter Engelbrite
1999	Recovery Version (RcV)	Modern English	OT: BHS (rev 1990 ed) with LXX influence, NT: NTG NA26	Published by Living Stream Ministry
2000	English Jubilee 2000 Bible	Modern English	Reina-Valera (1602 Edition)	
2000	World English Bible (WEB)	Modern English	Update of ASV 1901, OT: BHS, NT: Majority Text	Published by Rainbow Missions
2000	King James 2000 Version (KJV 2000)	Modern English	Revision of KJV	
2001	EasyEnglish Bible (EEB)	Modern English		Published at www.easyenglish.info
2001	English Standard Version (ESV)	Modern English	Revision of RSV (1971 ed), OT: BHS with LXX influence, NT: NTG NA27, Apoc/DC: Göttingen LXX, Ralf LXX & Stuttgart Vulgate	Formal Equivalence; Published by Crossway Bibles
2002	The Message (MSG)	Modern English	Heb & Gk	Published by NavPress
2003	A Voice In The Wilderness Holy Scriptures (VW)	Modern English	OT: MT, NT: TR	Published at www.a-voice.org
2003	The Apostolic Bible Polyglot (ABP) - OT only	Modern English	OT: LXX, Complutensian Polyglot	Translated by Charles VanderPool; Formal Equivalence, literal translation, interlinear gloss
2004	The Apostles' Bible (AB) - OT only	Modern English	Revision of Brenton's English Translation of the Septuagint, OT: LXX	John 3:16 unavailable; Translated by Paul W Esposito

Year	Translation/version	Language variant	Source text	Notes
2004	Holman Christian Standard Bible (HCSB)	Modern English	OT: BHS 5th ed with LXX influence, NT: NTG NA27 & UBS4	100 translators; Dynamic & Formal Equivalence; Published by Holman Bible Publishers
2004	Updated King James Version (UKJV)	Modern English	Revision of KJV	Online only
2004	The Source New Testament (TSNT) - NT only	Modern English	NT: UBS4	Translated by Dr Ann Nyland; Published by Smith & Stirling Publishers
2005	A Conservative Version (ACV)	Modern English	ASV, KJV, OT: MT with LXX & DSS influence, NT: TR (Pierpont & Robinson ed)	Translated by Dr Walter L Porter; Published at www.stillvoices.org
2005	New Cambridge Paragraph Bible with the Apocrypha (NCPB)	Modern English	Revision of CPB	Edited by David Norton; Published by Cambridge University Press
2005	New English Translation (NET)	Modern English	OT: BHS with LXX influence, NT: NTG NA27	Functional & Formal Equivalence; Published by Biblical Studies Press LLC
2005	Today's New International Version (TNIV)	Modern English	Revision of NIV	Dynamic & Formal Equivalence; Published by Zondervan
2006	The New Authorized Version in Present-Day English (AV7)	Modern English	OT: MT, NT: TR	Literal translation; Published by Communication Architects
2006	Ancient Roots Translinear Bible (ARTB) - OT only	Modern English	OT: MT (BHS) with LXX, Vulgate, Syriac Peshitta, Ⲛ & Juxta Hebraica of Jerome influence	Translated by A Frances Werner
2007	The Inclusive Bible: The First Egalitarian Translation	Modern English	Heb, Aramaic & Gk	Translated by Priests For Equality; Published by Sheed & Ward
2007	New English Translation of the Septuagint (NETS) - OT only	Modern English	NRSV, OT: Göttingen LXX & Rahlf's LXX	Published by Oxford University Press
2007	Study New Testament for Lesbians, Gays, Bi, and Transgender - NT only	Modern English	NT: UBS4	Authored by Dr Ann Nyland; Published by Smith & Stirling Publishers
2008	Orthodox Study Bible (OSB)	Modern English	OT: LXX checked against Heb & NKJV, NT: NKJV	Formal Equivalence; Published by Thomas Nelson Inc
2009	Holy Bible in its Original Order - A Faithful Version (HBFV)	Modern English	OT: MT (Ben Asher), NT: Stephens Gk Text 1550	Formal Equivalence; Published by York Publishing

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
2009	Catholic Public Domain Version (CPDV)	Modern English	Douay-Rheims Bible Challoner Revision, Latin Vulgate (Sixtus V & Clement VIII ed)	Edited by Ronald L Conte Jr
2010	LOLcat Bible (LOLCAT)	Modern English / LOLspeak	www.lolcatbible.com	Edited by Martin Grondin; "God" translated as "ceiling cat"; Published by Ulysses Press
2010	The Work of God's Children Illustrated Bible (WGCIB)	Modern English	Douay-Rheims Bible Challoner Revision	Published by The Work of God's Children
2010	Lexhem English Bible (LEB) – NT only	Modern English	NT: SBLGNT	Formal Equivalence; Published by Logos Bible Software
2011	Common English Bible (CEB)	Modern English	OT: BHS 4th ed, BHQ 5th ed, NT: NTG NA27, Apoc: Göttingen LXX & Rahlfs' LXX	Formal & Dynamic Equivalence; Published by Christian Resources Development Corporation
2011	New American Bible Revised Edition (NABRE)	Modern English	OT: BHS with LXX and DSS influence, NT: NTG NA25, DC: LXX, DSS & some Vulgate influence	Published by Saint Benedict Press, Oxford University Press, Catholic Book Publishing & others
2011	Holy Orthodox Bible (HOB) - OT only	Modern English	OT: LXX	Translated by Peter A Papoutsis; Published by Papoutsis Publishing
2011	International Standard Version (ISV)	Modern English	OT: MT with DSS influence & 1QIsa, NT: NTG NA27, UBS4	Published by Davidson Press LLC
2012 (Planned)	Eastern / Greek Orthodox Bible (EOB)	Modern English	OT: LXX, NT: Patriarchal Text 1904	Formal Equivalence

FILIPINO / TAGALOG / CEBUANO & OTHERS

Filipino, also known as Tagalog, is spoken as a first language by one-third of the Philippines population and as a second language for majority of the remaining two-thirds. Cebuano is the second most widely spoken native language in the Philippines. The complete Tagalog and Cebuano Bibles were first published in 1905 and 1917 respectively. The Bible is translated “Ang Biblia” in Filipino and is ordinarily published by the Philippine Bible Society.

A total of 20 translations have been tabulated below.

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1905	Ang Biblia (TAB) / Ang Dating Biblia “The Bible” / “The Old Bible”	Tagalog		First Bible to be published in Phillippine language
1909	Ti Biblia	Ilokano	ASV	Second Bible to be published in Phillippine language; Used by mainline Protestants
1915	Pangasinan Bible	Pangasinan		Published by Philippine Bible Society
1917	Ang Biblia, Bugna Version	Cebuano	KJV, NT:TR	Published by Philippine Bible Society
1973	Ang Biblia	Tagalog	OT: MT, NT: GNT 1975, DC: LXX	Published by Philippine Bible Society
1973	Ti Baro a Tulag	Ilocano		Used by ecumenical churches
1973	Naimbag a Damag Biblia	Ilocano	OT: BHS, NT: NTG	Dynamic Equivalence; Equiva- lent of GNB; Used by RCC
1978	An Biblia “Bicol Bible”	Bicol		Published by Philippine Bible Society
1981	Maayong Balita Alang Kanimó	Cebuano	MBB	Translated by Fr Cesar Alcos- eba & Fr Diosdado Camomot; Published by Philippine Bible Society
1982	Maayong Balita nga Biblia “Good News from the Bible”	Hiligaynon / Ilonggo		Dynamic Equivalence; Launched by Archbishop Alberto Piamonte in Jaro; Published by Philippine Bible Society; Used by RCC
1982	Say Santa Biblia	Pangasinan	ASV	Published by Philippine Bible Society
1983	Maung a Balita Biblia	Pangasinan	MBB	Dynamic Equivalence; Launched by Archbishop Federico Lim in Dagupan; Published by Phillippine Bible Society
1983	Magandang Balita Biblia (MBB) “Tagalog Popular Version (TPV)”	Tagalog	GNB, OT: MT, NT: GNT 1975, DC: LXX	First Tagalog Bible to use Dynamic Equivalence; Published by Philippine Bible Society

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1984	Baraan nga Biblia “Samarenyo Popular Version”	Samar / Waray		Dynamic Equivalence; Launched by Bishop Lucero in Calbayog; Published by Phillippine Bible Society
1992	Marahay na Bareta Biblia	Bicol	MBB	Dynamic Equivalence; Published by Phillippine Bible Society
1994	Ing Mayap A Balita Biblia “Pampango Popular Version”	Pampango	Translation of MBB	Dynamic Equivalence; Published by Phillippine Bible Society
1998	Ang Salita ng Diyos - NT only “The Word of the Lord”	Tagalog		Published by Bibles International
2000	Ang Banal na Biblia “The Holy Bible”	Tagalog	Heb & Gk	Translated by Jose C Abriol
2001	Ang Bagong Ang Biblia (ABAB) “The New Bible”	Tagalog	Revision of Ang Biblia 1905, NT: UBS	
2005	Ang Bagong Maayong Balita Biblia “The New Good News Bible”	Cebuano		Dynamic Equivalence; Pub- lished by Phillippine Bible Society

INDONESIAN

The first translation of the Bible in an Indonesian language was Albert Corneliszoon Ruyf's translation of the book of Matthew (1629). Between then and now there are at least 22 other translations that exist, excluding the translations to local languages of Indonesia.

The most widespread translation used by Indonesians at present is Terjemahan Baru i.e. “New Translation”. The Bible is translated as “Alkitab” into Bahasa Indonesia and is ordinarily published by LAI (Lembaga Alkitab Indonesia) i.e. Indonesian Bible Society.

A total of 6 translations have been tabulated below.

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1954	Terjemahan Lama (TL) “Old Translation”	Bahasa Indonesia		
1974	Terjemahan Baru (TB) “New Translation”	Bahasa Indonesia		Published by Lembaga Alkitab Indonesia (LAI) “Indonesia Bible Society”
1985	Bahasa Indonesia Sehari- hari (BIS) “Everyday Indonesian”	Bahasa Indonesia		
1989	Firman Allah Yang Hidup (FAYH) “Word of God is Alive”	Bahasa Indonesia		
1999	Alkitab Versi Pemulihan “Recovery Version”	Bahasa Indonesia		
2000	Kitab Suci Injil (KSI) “Gospel Holy Book”	Bahasa Indonesia		

JAPANESE

A total of 14 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1837	Gutzlaff's New Testament - NT only	Modern Japanese	Morrison and Milne's Version (Chinese), NT: TR	Translated by Karl FA "Charles" Gutzlaff
1855	Betterlheim's Translation	Modern Japanese	Ryūkyūan	Translated by Bernard Jean Betterlheim
1872	Hepburn's Translation	Modern Japanese	Bridgman and Culbertson's Version (Chinese)	Translated by James Curtis Hepburn & Samuel Robbins Brown
1880	Meiji Version 明治元訳「舊約聖書」	Modern Japanese	KJV, NT: Gk	
1897	Japanese New Testament	Modern Japanese Ainu (Northern Japan)		Translated by American missionaries
1901	Nicholas and Tsugumaro Nakai's New Testament - NT only	Modern Japanese		Translated by Archbishop Nicholas and Tsugumaro Nakai
1910	Raguet's New Testament - NT only ラゲ訳「我主イエズスキリストの新約「聖書」	Modern Japanese	Latin Vulgate	Translated by Emile Raguet; Used by RCC
1917	Taisho Revised Version - NT only 「大正改訳」	Modern Japanese	RV, NT: NTG NA	
1954	Colloquial Translation Bible (JKUG) "Kōgo Yaku Seisho" 口語訳「聖書」	Modern Japanese	RSV	Published by Japan Bible Society
1957	Barbaro's Translation	Modern Japanese		Colloquialized by Federico Barbaro
1970	Revised Translation Bible (JSNKI) "Shin Kaiyaku Seisho" 新改訳「聖書」	Modern Japanese	OT: BH, NT: NTG NA	Also known as New Japanese Bible (NJB)
1978	Interconfessional Translation Bible - NT only "Kyōdō Yaku Seisho" 共同訳「聖書」	Modern Japanese	NT: NTG NA	Unpopular
1978	Franciscans' Translation	Modern Japanese	Heb & Gk	Inspired by Jerusalem Bible
1987	New Interconfessional Translation Bible (JSNKD) "Shin Kyōdō Yaku Seisho" 新共同訳「聖書」	Modern Japanese	OT: BHS, NT: NTG NA	Most widely used Japanese Bible; Some paired bilingually with TEV / NIV; Published by Japan Bible Society; Used by RCC & Protestants

KOREAN

Prior to 1887, the small number of Christians in Korea had used Chinese Bibles.

A total of 16 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1887	The Ross New Testament 로스 신약성경	Modern Korean		Translated by Rev Dr John Ross et al, at Dongguan Church in Mukden, Manchuria
1900	Henry G Appenzeller New Testament 아펜젤러 신약성경	Modern Korean		Methodist Episcopal; Translated by Henry G Appenzeller, Horace G Underwood, William B Scranton & James S Gale
1911	The Korean Bible 한글성경	Modern Korean		Translated by William D Reynolds, Lee Seung Doo & Kim Jeong Sam; First translation of entire Bible into Korean
1923	Fenwick New Testament 펜윅 신약성경	Modern Korean		Translated by Malcolm C Fenwick
1925	The Gale Bible 게일 성경	Modern Korean		Translated by James Scarth Gale
1938	Old Korean Revised Version 성경개역	Modern Korean		Published by KBS
1961	Korean Revised Version (KRV) 개역성경	Modern Korean		The standard version used in Korea; New orthography; Published by KBS
1977	Common Translation Bible (CTB) 공동번역	Modern Korean		Dynamic Equivalence
1985	Korean Living Bible (KLB) 현대인의성경	Modern Korean		Published by International Bible Society
1991	Today's Korean Version (TKV) 현대어성경	Modern Korean		
1993	New Korean Standard Bible (NKSB) 표준새번역	Modern Korean		Literal & Dynamic Equivalence; Published by KBS
1994	Korean King James Version (KKJV) 한글판킹제임스	Modern Korean	KJV, OT: MT, NT: TR	Associated with Ruckmanism; Often paired bilingually with KJV; Published by Word Of God Preservation Society (말씀보존학회)
1994	Agape Easy Bible 아가페 쉬운 성경	Modern Korean	Study edition of Old Korean Revised Version	Some paired bilingually with NIV; Published by Agape Publishers
1998	New Revised Korean Version (NRKV) 개역개정	Modern Korean		Published by KBS

Year	Translation/version	Language variant	Source text	Notes
2005	Holy Bible 성경	Modern Korean		Published by The Catholic Bishops' Conference of Korea; Used by RCC
2008	Pyongyang Bible 평양말 성경	Modern Korean		DPRK orthography and vocabulary differs from ROK usage; Used in North Korea

THAI

A total of 3 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1843	Thai New Testament	Thai		
1883	Thai Bible	Thai		
2003	Thai Bible, King James Version	Thai	KJV, OT: MT, NT: TR	Translated by missionary Philip Pope

VIETNAMESE

A total of 2 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1926	Vietnamese Translation (VT)	Vietnamese		
2008	New Vietnamese Bible (NVB)	Vietnamese		

ABBREVIATIONS

1QIsa	Great Isaiah Scroll	NA	Nestle-Aland
Apoc	Apocrypha	NA27	Nestle-Aland 27 th Edition Greek New Testament
BH	Biblia Hebraica	NT	New Testament
BHS	Biblia Hebraica Stuttgartensia	NTG	Novum Testamentum Graece
BHQ	Biblia Hebraica Quinta	OT	Old Testament
CS	Codex Sinaiticus	RCC	Roman Catholic Church
CV	Codex Vaticanus	rev	Revised
CVG	Codex Vaticanus Graecus	RLDS	Reorganized Church of Jesus Christ of Latter Day Saints
DC	Deuterocanonicals	SBLGNT	The Greek New Testament: SBL Edition
DSS	Dead Sea Scrolls	SP	Samaritan Pentateuch
Ed	Edition	ⴗ	Targum
Gk	Greek	TR	Textus Receptus
GNT	Greek New Testament	UBS	United Bible Societies
Heb	Hebrew	UBS4	United Bible Societies 4 th Edition Greek New Testament
LXX	Septuagint	WH	Westcott and Hort
MT	Masoretic Text		

Part Two: A 21st Century Reformation

The Battle Rages On

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INTRODUCTION

As we remember the 16th Century Reformation, we are also reminded that the battle rages on. The Adversary has been innovative and adaptive, using different battle strategies against the church over time and circumstances. This year, we have compiled four articles for your edification. These are, by necessity, polemical.

Many have accused us of being divisive. That we agree, for Jesus Himself said in Matthew 10:34-36, *“Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man’s foes shall be they of his own household.”* We, therefore, believe it is better to be divided for truth than united in error.

Some have faulted us for being unkind. That we disagree, for the kindest thing to do is to tell a man the truth. We do not believe we have the monopoly of truth. However, from God’s Word, it is crystal clear the doctrines and practices of certain churches are at odds with those taught in Scriptures.

Others have said we are trigger-happy to offend people of different persuasions. We are not. We prefer not to offend people, but way above that, we dare not offend our God. And thus we deem it a grave responsibility to share what we trust is the truth with you.

Another group may say we are harsh. Perhaps we are, but the truth often hurts.

Should a church of God practise baptism of animals, hold joint worship services with Roman Catholics, ordain gay pastors, allow same-gender marriages? Is the gospel of Christ the easy-believism rampant in the teachings of many churches today? What did Christ mean when he proclaimed in Matthew 7:13 - 15, *“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”?*

“Sola Scriptura” was one of Martin Luther’s rallying cries. The battle rages on today as many Charismatics claim they continue to hear God audibly. That is effectively adding to the completed revelation of God in the canon of Scriptures we have in the bible.

Finally, a word to all who are in these movements:- the Charismatic, Neo-evangelical, and the Ecumenical; and to the many well-meaning and sincere people in these movements. This booklet is written and compiled for truth’s sake and to the glory of God. It is a labour of love for them that they might discern and come out from among them as God calls; and 2 Corinthians 6:17-18 *“be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

ATTACK ON THE BIBLE

HISTORIC ANIMOSITY

Satan hates God's Word. He hated it in the past; he hates it now; he will hate it in the future. History has shown that there is no end to his devilish devices and schemes to subvert God's Word. His very first work of destruction is recorded in Genesis 3. In the Garden of Eden, Satan could cunningly raise doubts in the mind of a perfectly intelligent woman with - "Yea, *hath God said...?*" From there, he dragged man into eternal misery and hell. Undermining God's Word is the key to obstructing man's way to God. God has given us His Written Word through which fallen man can know the Living Word. This Living Word is Jesus Christ (John 1:1). In order for Satan to be successful in preventing man from knowing the Living Word, he must prevent man from knowing the Written Word.

The Word of God is the foundation of our Christian faith. The strategy is simple but effective - gun down doctrines through different means over varying circumstances and periods. By going for a frontal assault against God's Word, Satan is attempting to destroy the very foundation by which all-important doctrines are built upon. When the foundation is destroyed, the building will crumble.

The onslaught against the Holy Scriptures rages on. Soldiers in the Lord's army cannot be ignorant of Satan's devices. The Word of God is the church's only weapon

against the foe. Taking a glance through history, we will see how Satan has been relentless and innovative in his attack of God's Word. But Christians can take courage because we will also see how, time and again, God has protected His Word.

We will examine the Deceiver's strategy over time in three broad categories: Corruption, Concealment and Criticism of God's Word.

THE EARLY CHURCH (1ST TO 5TH CENTURY):

CORRUPTION OF GOD'S WORD

Apostle John completed the book of Revelation around AD 90. With the closing of the canon of Scripture, nothing was to be added to or subtracted from it. This was sealed by God Himself in Revelation 22:18-19 (KJV) "*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*" Why was this prohibition and warning necessary? Possibly the Apostle John had already witnessed false teachers attempting to corrupt Scriptures. The Apostles would have encountered not a few heretics and false teachers who attempted to sneak in their spurious writings as part of the canon.

The Adversary was on the warpath. With the writing of Scripture came also many counterfeit writings. The Apostle Paul had already sounded out a warning against false teachers who would creep into the church to lead man astray from God's truth (Acts 20:29-30). No doubt some of these false teachers would also come with their counterfeit scriptures teaching their blasphemous doctrines. Separately, the Apostle Peter also alerted the church of false prophets who would bring in damnable heresies (2 Peter 2:1).

In order for these heretics to find a "scriptural" basis for their teachings, they had to corrupt the Bible. This was done either through adulterating authentic Scriptures or introducing fictitious "Scriptures". One such example was Marcion the heretic, who formed his own canon of the New Testament. There were also the "gnostic gospels" and "nag hammadi library" which were meant to pass off as Scriptures. The "gnostic gospels" include the Gospels of Thomas, Judas and Philip. Some of these would relate false stories of the Lord Jesus Christ's infancy and childhood, teaching another gospel and another Christ.

During this time, the early Church was also going through persecution. Wicked rulers like Diocletian the Roman Emperor hunted down Christians and even decreed the burning of Scriptures in AD 303 in an attempt to wipe out God's Word from the face of this earth.

Despite man's attempts to corrupt the Word of God, God still preserved His Word. And as Christ ascended into heaven, He promised His disciples that "...when he, the Spirit of truth, is come, he will guide you into all truth:..." (John 16:13). Not only did the Holy Spirit move the Apostles in the writing of Scriptures, He also guided

the early Christians to identify Scriptures. The canon of Scriptures was settled in the Council of Carthage in AD 397. The 66 books of the Bible (39 for the Old Testament and 27 for the New Testament) were identified through the leading of the Holy Spirit. The battle against corruption of the Word was then fought and won.

THE DARK AGES (5TH TO 16TH CENTURY): CONCEALMENT OF GOD'S WORD

Satan was not going to give up on his attack. For the next 1200 years the Scriptures were locked up and hidden from God's people. During this time, the Roman Catholic Church forbade anyone from possessing any copies or translation of the Old and New Testaments. Popes sought to replace the Word of God with their words. Fear and superstition were their weapons of choice to subdue the commoners. The Council of Toulouse (1229 AD) decreed, "We prohibit also that the laity should be permitted to have the books of the Old or New Testament; but we most strictly forbid their having any translation of these books." Later in the Council of Tarragona (1234 AD) the injunction was, "No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree, so that they may be burned..."

History tells us the Roman Catholic Church took many lives and was not sorry for it. The priests and popes utterly resented the pre-reformers who dared challenge papal authority with God's Word. John Wycliffe who translated the Latin Vulgate into English was condemned as a heretic. After his death, his bones were exhumed and burned and the ashes cast into the Swift River. William Tyndale was burned at the

stake for owning, teaching and translating the Bible from the original languages into English. But God's work was not to be thwarted. The death of these pre-reformers did not prevent the Bible from being translated and copied. On the contrary, the blood of martyrs waters the seed of revival and inspired courage. In 1439, Johannes Gutenberg invented the first movable type printing press which allowed Bibles to be mass-produced and distributed. The Bible was the first book to be printed and distributed in volume.

By God's providence, in the 16th Century, God worked a reformation work in the church. The true church broke away from the Roman Catholic Church. Through men like Martin Luther, John Calvin, and John Knox, the church experienced a spiritual revival and returned to the doctrine of justification by faith through grace in Christ alone. One of the key emphases of the Reformation was also the return to the Bible. The people began to hunger and thirst after God's Word and the Reformers laboured to study and teach the Bible to feed the flock of Christ. Thus, God achieved victory in the battle of concealment of His Word.

THE CHURCH TODAY (16TH TO 21ST CENTURY): CRITICISM OF GOD'S WORD

Having failed with the first two broad strategies of corruption and concealment of God's Word, the Father of lies switched tactics. As men and women received more opportunities to be educated, he began to play on the pride of man. The European Renaissance (meaning "re-birth") ushered man into hitherto unattainable dimensions of arts, music, self-awareness, transporting man from the Middle Ages to the Modern Age.

The century that followed was even loftier: the 18th Century Age of Enlightenment.

Great emphasis was placed on human reason and the sciences. This intellectual movement challenged ideas of faith and religion. In Europe, many lived by the mantra "seeing is believing". This movement then paved the way for the 19th Century, which was a period marked by rapid developments in science and invention. Humanism – emphasising the value of man and the importance of critical thinking and evidence above religion – began to take root and sprout out of Germany. This was the age which gave us Charles Darwin with his theory of evolution, Sigmund Freud with his founding of psychoanalysis, and Karl Marx with his manifesto of communism.

The church was not spared from these onslaughts. Some theologians, erudite in their foolishness, felt the need to apply certain of these theories and principles to the understanding of Scripture. Imperceptibly, theologians and leaders started employing criticism and rationalism in their interpretation and study of God's Word. Soon, the authority of Scripture was questioned, and eventually the infallibility and inerrancy of Scripture denied altogether. Wave after wave of false movements mounted attacks on the Christian faith on every front. By the 20th Century, the battle for the Bible came to the forefront of the battlefield.

As modernists and liberals (19th Century) attacked fundamental doctrines such as the virgin birth of Christ, the miracles of the Bible, the bodily resurrection of Christ, the substitutionary atonement of Christ, they also attacked the inspiration, infallibility and inerrancy of the Bible. In this barrage, the Bible was simply relegated as another man-written book and denied the supreme position it had before the pride of man held sway.

Neo-Orthodoxy (1920s – 1940s) then placed an emphasis on the subjective experiences of man. It taught that parts of the Bible may subjectively “become” the Word of God to different readers at different times. They did not regard the Bible as the Word of God as such for it may only become the Word of God when it touched and ministered to the reader in a special way under different times.

Neo-evangelicals (1940s) attacked the Bible in a more subtle but equally deadly way. They say that the Bible is partially inspired. They taught that those parts of the Bible that were of a moral, religious and spiritual nature were God’s Word, but on matters concerning history, geography, number, names and science, the Bible had errors and was therefore not inspired by God. Hence they believed that only the concepts of Scripture are inspired. They would not say that the Bible is the Word of God, but that the Bible *contains* the words of God.

Together with these contemptible views of Scriptures came the Modern Bible Versions Movement (19th – 21st Century). Satan has created confusion with the influx of many corrupted modern versions of the Bible. Many of these (e.g. the New International Version or the Today’s English Version) are based on Hebrew and Greek texts that are corrupted and unreliable. Their teams of translators included some known to deny the inspiration of God’s Word, using critical methods as they interpreted and translated the Bible.

To these toxic renditions, the Bible simply declares in 2 Timothy 3:16 that, “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” Our defence against these movements is

the doctrine of the Verbal (every word) and plenary (the Bible as a complete whole) inspiration of Scripture.

In the 21st Century, we are faced with a new attack in the form of Neo-Fundamentalism – the attack on the preservation of Scripture. Neo-fundamentalists accept that the Bible was inspired, inerrant and infallible when God first gave His Word to the prophets (like Moses) and Apostles (like Paul). But 2000 years later, we no longer have intact all of the inspired and preserved words of God. What we have today are minor “mistakes” in the Bible. Certain of them purport these errors are so few and insignificant we do not have to worry about them. Some of their views include:

1. Central Baptist Theological Seminary President, Kevin Bauder, argued that the Lord is indifferent as to His Words: “*He might preserve some words and He might permit some to be lost, depending upon His own purpose.*” (Kevin Bauder, *One Bible Only? Examining Exclusive Claims for the King James Bible* (Grand Rapids: Kregel, 2001), 159-160.)
2. Bob Jones University (BJU) professor, Stewart Custer, speaking at Marquette Manor Baptist Church in Chicago in 1984 said that God preserved His Word buried, “*in the sands of Egypt.*” (Jack Moorman, *Forever Settled* (Collingswood: BibleForToday, 1985), 90-95.)
3. Larry Oats of Maranatha Baptist College in Wisconsin, an institution that formerly argued for the fact of the preserved Word of God said, “*God could have preserved His Word but history proves He did not.*” (M H Reynolds Jr, “Dangerous Misconceptions Concerning Satan,” *Foundation Magazine* (May-June 1996), Editorial.)

4. William Combs of the fundamentalist Detroit Baptist Seminary boldly asserts, “*The Bible does not teach its own perfect preservation, and it is a serious error to claim otherwise.*” (William Combs, “The Preservation of Scripture,” *Detroit Baptist Seminary Journal* 5 (2000): 38.)
5. David Black said “*Textual criticism is necessary because there are numerous mistakes in the extant copies of the New Testament. These mistakes must be identified, and the correct reading deduced, before exegesis can take place.*” (David Alan Black, *New Testament Textual Criticism*, (Grand Rapids: Baker Books, 1994)).
6. Life B-P Church in an article “*Preserving Our Godly Paths*” wrote, “*Since preservation of the Scriptures is through providence, copyists’ errors may exist in the underlying texts of the KJV but they are so few and insignificant that they do not affect the integrity of the Bible, nor do they distort the message of God to man.*” (Emphasis mine) (<http://www.lifebpc.com/index.php/about-us/our-stand/81-preserving-our-godly-path>). Although in the same article they claimed that they “*...believe that God has **fully preserved** His word in the body of manuscripts (or text or copies) after the original autographs were lost,*” we believe we cannot have one without the other – if there are copyists’ errors then it cannot be fully preserved, for if God’s Word is fully preserved, it cannot have copyists’ errors.
7. Philip Tang (former member of Calvary Pandan B-P Church) argued that preservation is not in the Words of the Bible, but suggested that preservation is in the “meaning,” “precepts” and “sense” of God’s Word. “*... it is clear that God’s*

Word shall stand forever, fully preserved (Pro 22:12) and be written in the hearts of the believers. What is preserved is not the physical letters that make up the autographa but the knowledge [of God] as it is stated in Proverbs 22:12.” “We are assured that His Word is truth and it shall stand forever and never fails. It is not the physical letters of the Word that are important but the meaning they convey, the precepts, the sense of it that matters. God’s Word brings knowledge to men, it is a knowledge unto salvation (Isa 33:60). The Bible declares that this knowledge would be preserved and cannot never be overthrown (Psa 22:12).”

(<http://www.truth.sg/response/The%20New%20Pharisees1.pdf>, 6, 12).

This is the attack we are facing today – an assault on the preservation of God’s Word. The arguments sound similar to the ones used by the enemies of God who attacked the doctrine of inspiration. Charles Spurgeon, the Prince of preachers, is right to state that there is nothing new in theology except that which is false! How true are the words of this godly man! Just as Verbal Plenary Inspiration (VPI) was used to thwart the attack in the early 20th Century, the doctrine of the Verbal Plenary Preservation (VPP) of Scripture is our defence against such a similar attack. This is what the Bible declares. Psalm 12:6-7 says, “*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*” Again, the Scripture declares in Matthew 24:35, “*Heaven and earth shall pass away, but my words shall not pass away.*” Both Mark 13:31 and Luke 21:33 repeat this promise word for word. The Almighty God ensures that His Words will never be lost.

CONCLUSION

This is the issue at hand; this is the battle we are facing today. Should the people of God succumb easily to the wiles of the Devil? The onslaught against the Holy Scriptures rages on even today. Will soldiers of Christ arise and wield

the Sword of God's Holy Word? The more the Bible is attacked, the more we must wield the Sword to defend God's truth. Believers must treasure and guard the Word of God closely for "*if the foundations be destroyed, what can the righteous do?*" (Psalm 11:3).

INTRODUCTION TO THE CHARISMATIC MOVEMENT

PENTECOSTALISM HISTORY

April 18, 1906 – Azusa Street Revival, Los Angeles

The Preacher of Pentecostalism: William J. Seymour

The Theologian and Founder of Pentecostalism: Charles Parham

CHARACTERISTICS

- Tongues speaking
- Faith healing
- Experience oriented
- Shallow theology

EXAMPLES

Assemblies of God, Yoido Full Gospel Church (David Cho Yonggi*),

House of Prayer Churches

NEO-PENTECOSTALISM/CHARISMATISM

HISTORY

1948 – Full Gospel Business Men Fellowship International

1960 – Pentecostalism infiltrates mainline churches

1966 – Pentecostalism infiltrates Roman Catholic Churches

1980 – “Neo-Pentecostalism” universally replaced by “Charismatism”

CHARACTERISTICS

- Claims of prophecy
- Visions and dreams
- Health and wealth Gospel
- Questionable fund-raising
- No denominational boundaries

EXAMPLES

City Harvest Church, New Creation Church, Lighthouse Evangelism,

Faith Community Baptist Church, Lakewood Church in America (Joel Osteen)

*Cho Yonggi was convicted of embezzling \$12m in Feb 2014

NEO-CHARISMATISM/THIRD WAVE MOVEMENT

HISTORY

1981 – John Wimber lectured on Signs and Wonders in Fuller Theological Seminary

1983 – C. Peter Wagner coined the term “Third Wave Movement”

1994 – Toronto Revival in Toronto Airport, Canada

CHARACTERISTICS

- Offices of the Apostles and Prophets are restored
- Church is to witness Signs and Wonders which accompany the Apostolic Ministry
- God can speak to individuals apart from the Bible

EXAMPLES

The River Church (Rodney Howard Browne), Vineyard Ministries, City Harvest Church, New Creation Church, Lighthouse Evangelism, Faith Community Baptist Church

CHARISMATIC MOVEMENT

THE BIRTH OF PENTECOSTALISM

On April 18, 1906, the first news report of the Pentecostal Movement appeared in the **Los Angeles Times**. It was then known as the Azusa Street Revival. The headline proclaimed “Weird Babel of Tongues.” The paper reported that,

“meetings are held in a tumble down shack on Azusa Street, and the devotees of the weird doctrine practise the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Coloured people and a sprinkling of whites compose the congregation, and night is made hideous in the neighbourhood by the howlings of the worshippers, who spend hours swaying forth and back in a nerve racking attitude of prayer and supplication. They claim to have the ‘gift of tongues’ and to be able to comprehend the Babel.”¹

This phenomenon caught the attention of many. For one thing it enabled whites and blacks to worship together, ignoring the “coloured line” in a time where racial segregation was the norm. Some of their practices and manner of worship comprised of strange utterances, wild excitement, men and women shouting and weeping, dancing and falling into trances,

singing and speaking in tongues and interpreting the messages into English.²

Modern church history sees the Azusa Street phenomenon (1906) as the birth place of the worldwide 20th Century Pentecostal Renewal.³ The central teaching of this early phenomenon was the baptism of the Holy Spirit, an experience subsequent to salvation, which is evidenced by speaking in other tongues. Tongues-speaking was the “crown restoration jewel of what many have called the ‘second Pentecost.’”⁴

The following is a summary of the beliefs of the Pentecostal Movement (First Wave), Neo-Pentecostal Movement or Charismatic Movement (Second Wave), and Neo-Charismatic Movement (Third Wave Movement) traced according to their historical development.

THE PENTECOSTAL MOVEMENT

1. They are **restorationists** who say the church will be revived by God in their generation through various experiences and teachings. Scriptural truths that have been dormant must be revived and restored to the church i.e. the church is asleep and must wake up! “The classic restoration motif of Pentecostalism was the baptism of the Holy Spirit as

¹ Vinson Synan, *The Holiness Pentecostal Movement in the United States*, (Grand Rapids: Eerdmans, 1971), 95-96.

² Synan, 101.

³ Frank Bartleman, *Azusa Street: The Roots of Modern Day Pentecost*, (South Plainfield, N.J.: Bridge, 1980), 174.

⁴ Michael G. Moriarty, *The New Charismatics*, (Grand Rapids: Zondervan, 1992), 21.

evidenced by speaking in tongues.”⁵

2. They are **experience-oriented**. They exalt spiritual manifestations like the Holiness Movement. The centrality of the Bible is blurred by the experiential climate that prevails during the meetings of the movement. For instance, “Holiness revival was often plagued with religious enthusiasts claiming the ‘holy dance’ or the ‘holy howl’ as evidence of the second blessing. Similarly, the emotions of the Pentecostals would often exceed the limits of control. Extended periods of speaking in unknown tongues, panting and groaning to be freed from sin, and being slain in the Spirit, were often signals of spirituality.”⁶
3. They are prone to be **personality-centered**. In the Azusa days of ecstasy, Joseph Seymour was put on a pedestal. Visitors from other lands as well as throughout the nation travelled to Los Angeles to hear his Pentecostal message. He tends to bully into submission those who do not accept his views of the baptism of the Holy Spirit. His word was more or less beyond challenge! Today’s Charismatic churches also centers round their pastors or founding pastors. What comes out of their mouths is almost received as gospel truth!
4. They were **theologically lightweight** in that their Pentecostal distinctive over-shadows the many great biblical doctrines of the Bible. Their emphasis was salvation, healing, baptism of the Holy Spirit, and the Second Coming of Christ. Verse by-verse

exposition was practically non-existent.

5. **They preached unity but division often occurred**. The rift between the two founder members of the Pentecostal movement (Charles Parham and Joseph Seymour) was so great that the latter barred the former from setting foot in Azusa Street Mission. Pentecostal historian Vinson Synan says concerning Parham, “For the rest of his life, Parham continued his denunciation of the Azusa Street meeting as a case of ‘spiritual power prostituted to the awful fits and spasms’ of the ‘holy rollers and hypnotists.’”⁷

THE NEO-PENTECOSTAL MOVEMENT OR THE CHARISMATIC MOVEMENT⁸

This movement, together with the Latter Rain movement grew and combined to make up the Charismatic Movement. Their distinctives generally include the above five points of the Pentecostals plus the additional twelve aspects listed below.

1. **Sensationalism**. The gospel message was subverted by bizarre healing claims and exaggerated announcements of supernatural intervention.
2. **Cult-like figures**. Jesus Christ is not the focus of the revival meeting; rather, the man who performed the “miracle” took center stage.
3. **Exaggerated views of deliverance**. The revivalists not only falsely treated all sickness as the result of demonic activity, but often made outrageous announcements of miraculous healings that allegedly occurred under their ministries.

⁵ Ibid, 27-28.

⁶ Ibid., 28.

⁷ Synan, 112.

⁸ Moriarty, 41-76.

4. **Questionable fund raising.** Gimmicky techniques and prophetic manipulation (“God told me you need to support this ministry”) were viewed by some other churches as a subtle form of religious blackmail.
5. **Power for service.** The baptism of the Holy Spirit brought spiritual power necessary for godly living, maintaining a powerful witness, and obeying God’s Word into the lives of the believers. There is therefore a heightened sense of enthusiasm and fervency.
6. **A preoccupation with Satan and his demons.** They believe that after the baptism of the Holy Spirit, they are given a new dimension of spiritual realities. This new awareness has given deliverance and exorcism new relevance in mainline churches experiencing a flourishing of charismata gifts. (NOTE-the term “baptism of the Holy Spirit” is not biblical as it is not taught in the bible.)
7. **New revelations** as a way to obtain spiritual truth. One who is baptized of the Holy Spirit is often able to hear the voice of God directly. It is their conviction God speaks to them audibly just as He did in the first century as the hallmark of their belief. “God told me” is a common recurring phrase in the testimonies of the Charismatics.
8. **After the baptism of the Holy Spirit,** the ability to worship God with their “innermost being” (John 7:38) is now available to the believer. He is lifted to a higher dimension in worship. New songs will burst forth and spiritual gifts will flow freely.
9. The baptism of the Holy Spirit brought **greater power** for effective evangelism. There is greater zeal to tell others about Jesus Christ. Their favourite phrase is frequently “Jesus Christ is Lord” or “Praise the Lord”. They also claim that in order for the Charismatics to make converts, they must therefore be baptized with the Holy Spirit.
10. **Prophecy.** The practice of personal prophecy has been restored to the church. It is not restricted to general words of exhortation, but could include detailed personal revelations for guidance and instruction.
11. All the **sign gifts** mentioned in 1 Corinthians 12:8-10 are normative for the church today. The most prominent of these gifts were speaking in tongues, healing, and prophecy.
12. The **health and wealth** of the believer is almost always guaranteed. He is not supposed to fall ill unless sin resides in his life. Poverty is also not the believer’s portion, unless he is not walking in the truth of God’s Word i.e. often doing what the Charismatic leaders tell him to do.

**THE NEO CHARISMATIC
MOVEMENT OR
THE THIRD WAVE MOVEMENT**

All the above seventeen distinctives mentioned in both the Pentecostal and Charismatic Movements apply to the Neo-Charismatic Movement. On top of that, the latter has included five more:

1. **Fivefold ministry in the church.** The belief that the ministry of apostles and prophets has been restored to the church, making the fivefold ministries (gifts) mentioned in Ephesians 4:11 fully operational. The church cannot be fully

effective without all five offices (apostle, prophet, evangelist, pastor, teacher) functioning in the body of Christ.

2. **A growing distrust of the mind to obtain and evaluate spiritual truth.**

The mind has to be bypassed (natural realm) so the spirit of man can receive unclouded information from God (spiritual realm).

3. **Spiritual discipline** like deliverance (the casting out of evil spirits to free the believer from sickness, sin, and demonic influences), fasting (going without food for long periods of time to liberate the body from sickness, fatigue and human weakness), and the laying on of hands (a ritual performed by anointed leaders to impart the Holy Spirit and other spiritual blessings and gifts) was viewed as necessary to restore the church to its New Testament brilliance.

4. **Hearing God speak today** is not only for a select few who have been gifted by God but is for ALL of God's children, sometimes in amazing detail. This is based on years of experience and intense study on the subject of God's speaking, so claims Jack Deere. His cautionary note is that God does speak apart from the Bible but never in contradiction to it.⁹

5. **An over-emphasis on the experiential.**

Experience is now the basis for the interpretation of God's Word. Regardless of the nature of the experience, so long as it appears "supernatural" and unexplainable, it is of God. All the more so when the name of Jesus Christ is uttered by the one experiencing the phenomenon and his life is changed for the better.

At the risk of over-generalization, the Third Wave Movement encompasses all the distinctives of the Pentecostals, the Neo-Pentecostals (the Charismatics) plus a few of their own. What has happened is that the initial leaven (from the Pentecostal Movement) has taken a more international twist, permeating, via the Charismatic Movement, to various denominations and the Roman Catholic Church. It has since evolved into an even more sinister force, now a colossal error-filled movement known as the Third Wave. This is the third and final phase of the Charismatic Movement. What we see today is mass deception of millions of professing Christians who think that they are following the God of the Bible. But are they?

WHAT THE BIBLE SAYS

We have said a lot of things. What does Jesus say? In Matthew 24:24, He said, "*For there shall arise false Christs, and false prophets, and shall shew **great signs and wonders**; insomuch that, if it were possible, they shall deceive the very elect.*" [Emphasis added]

Jesus has already warned us that the Charismatic Movement, also known as the Signs and Wonders Movement, will arise in the last days. The Charismatics call their movement the "Signs and Wonders Movement" and today, this Movement has become part of the Christian landscape.

In the same text, Jesus also used the Greek word "mega", translated "great" in English. Until the 20th Century, no church has been called or called itself "mega". Now we hear of "mega" churches, primarily Charismatic ones. Is it a coincidence that these two aspects collide in front of us: the terms "Signs and Wonders Movement" and "Mega"?

⁹ Jack Deere, *Surprised by the Power of the Spirit*, (Grand Rapids: Zondervan, 1993), 214.

From http://en.wikipedia.org/wiki/Signs_and_Wonders, we quote, “**Signs and Wonders**” was a phrase used often by leaders of the Charismatic movement in the late 1980s and early 1990s. It is closely associated with the ministry of John Wimber and the Vineyard Movement. One of the major emphases of the belief is that the Gospel can be communicated more effectively to unbelievers if accompanied by supernatural manifestations brought on by the Holy Spirit (such as prophecy and healing).”

In the last days these signs and wonders will deceive many. **2 Thessalonians 2:9-10** (KJV) *“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”* [Emphasis added]

We would all benefit from a reading of these words of Christ.

Matthew 7:21-27 (KJV) *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which*

built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

A genuine Christian is not a person who says that he is a Christian, but one who obeys the Word of God. Even members and friends of sound and fundamental churches may be lulled into complacency, but there is no exception to the rule: a true believer is not a hearer only, but a doer of God’s Word.

Tongues Speaking Evaluated – The spiritual gift of tongues always refers to a proper language that has grammar and syntax like all languages. However, the tongues-speaking of the Charismatics is gibberish and not of God. In many cases, it is a self-induced delusion performed by the Charismatics who want to “experience God” or be seen to have reached a higher level of relationship with God. In other cases, the empowering is demonic in nature. The person may be possessed by demons to deceive others into thinking that he is speaking to God when in fact he is muttering a non-language. The so-called interpreter may also be part of the same deception of the last days. They utter whatever comes into their heads and claim that it is interpretation.

To support the use of “ecstatic languages” in tongues-speaking, many Charismatics appeal to **1 Corinthians 14:2-4** (KJV) *“For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.”*

The explanation of this passage is quite simple and straightforward by observing the basic rule of “context”. The apostle Paul was writing to the church in Corinth. He wrote that anyone who speaks in an unknown tongue i.e. a language that no one speaks or understands inside the church in Corinth, is not speaking to man but only to God who understands all languages. For example it is foolishness to speak the Word of God in Hebrew when there are no Jews in the church. To all the non-Jewish people around him, he would be “speaking mysteries” if he utters Jewish words. Spiritual gifts are given for the edification of others and not self (cf. 1 Corinthians 12:7). Since speaking in a foreign language that no one understands benefits no one, the exercise of such a gift must be stopped. However, when the Word of God is spoken in the language of the people via the spiritual gift of prophecy, then the people will understand and be edified. Thus, Paul teaches that the person who speaks in an unknown tongue with no interpretation edifies only himself because no one else understands. Consequently, he should hold his peace. The unknown tongue in this passage was not some strange “angelic language”, but a human language not understood by the people in that congregation. Thus, there is absolutely no biblical basis to speak in tongues today because such sign-gifts have ceased.

Restoring the gifts of Prophets and Apostles Evaluated – When the Bible was completed these ministries of Prophets and Apostles ceased. This is taught clearly in **1 Corinthians 13:8-10**, *“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that*

which is perfect is come, then that which is in part shall be done away.” When the perfect i.e. the completed Bible is come, there is no need for these two spiritual gifts, for they were given by God to write the New Testament Scriptures i.e. for the completion of the Bible. Once the Bible is completed, the gifts are not necessary. To claim to bring them back is to sin against God by adding to Holy Scriptures which God warns against. **Revelation 22:18-19**, *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

For the Charismatics to claim the restoration of these two ministries is to put themselves against God’s immutable Truth and therefore against God Himself!

The Charismatic Movement is used by the Evil one as the cement or glue that is uniting Protestantism and Roman Catholicism. This is the “falling away” the Bible speaks of that will come to pass before Christ’s return.

Dear friend, if you are in this Movement, please ponder. Pray to God for wisdom and search the Scriptures with a humble heart and a discerning mind. You will see that there are many things taught and practised in many Charismatic churches that are at odds with doctrines taught in the Bible. Our prayer is that the Lord will speak to you through His Word and convict your heart. Come out from this movement, turn to the Lord, and He will receive you in Christ.

INTRODUCTION TO THE NEO-EVANGELICAL MOVEMENT

BACKGROUND

19th – 20th Century – Rise of Modernism

1909 – A 12 Volumes set entitled “The Fundamentals” was published

1929 – J. Gresham Machen founded Westminster Theological Seminary

1937 – Carl McIntire founded Faith Theological Seminary

1942 – Forming of the National Association of Evangelicals

1962 – Timothy Tow founded the Far Eastern Bible College

UNHAPPINESS

- 1948 – Harold J. Ockenga first coined the name “New Evangelicals” in Fuller Theological Seminary
- Ockenga was dissatisfied with Fundamentalists
- Three dissatisfactions:
 1. Attitude – too suspicious and judgmental
 2. Strategy – Fundamentalists are wrong to practise Biblical Separation
 3. Results – Lack of success by the Fundamentalists
- “Fundamentalism” - rejected in name and in system
- Early Neo-evangelical leaders include: Billy Graham, Carl F. Henry, Edward John Carnell
- The ethos of Neo-evangelicals is “not separation, but infiltration”

DETERIORATION

- 1974 – The rise of the “Young Evangelicals”
- Unhappy with the older generation of Neo-evangelicals
- Neo-evangelicalism needed “updating” and “upgrading”
- The cultural gap between the Church and the 21st Century must be bridged
- Leaders include Bill Hybels and Brian McLaren
- Worked closely with the ecumenical World Council of Churches

CHARACTERISTICS

The Neo-Evangelicals:

- A movement and mindset that has no denominational boundary
- Antagonistic toward Fundamentalists
- Fellowship and dialogue with modernists and liberals
- Accommodating the Bible to fit secular learning and sciences
- Oppose the doctrine and practice of Biblical Separation
- Concerned with world missions
- Accepts Contemporary Christian Music in Worship

The “younger” Neo-Evangelicals:

- Political and social activists
- Prone to support gay rights
- Churches should have a modern day set-up – A “consumer-friendly” church
- The church has a cultural mission

DOCTRINES THEY BELIEVE

- Not total or complete inspiration of the Bible but partial inspiration
- Doctrine of salvation the most important doctrine
- Social gospel is preached
- Biblical Separation is repudiated
- Progressive creation and not instantaneous creation
- Christian liberty permits immodest living

EXAMPLES

Biblical Graduate School of Theology

NEO-EVANGELICAL MOVEMENT

THE RISE OF NEO EVANGELICALISM Unhappiness in the Fundamentalist Camp

After fighting against the liberals in the early 1900's, the fundamentalist movement was fortified with the growth and maturation of its schools, mission boards, church associations, and independent organizations. As is often the case, there arose problems within the camp when some fundamentalists became dissatisfied - the beginning of the neo-evangelical defection from within. Their unhappiness with fundamentalism was not due to its doctrine or theology, but to the high-handed tactics, belligerent attitude, and distasteful antics of certain hard-line fundamentalist leaders. Among the disillusioned fundamentalists were younger men who had a more "scholarly" temperament.

Birth of New Evangelicalism

It is difficult to determine when the New Evangelical Movement began. **The phrase "New Evangelicalism" was first coined in an address at a convention at Fuller Theological Seminary in 1948.** But the new evangelical approach began earlier than this, though after this public declaration, the dissatisfaction with fundamentalism became more vocal. Neo-evangelicalism was actually an outgrowth of fundamentalism and its controversy with liberalism. It was an honest attempt to remain true to historic Bible revealed

Christianity but at the same time avoid any polemics with the liberals. This was the early desire of those who were unhappy with the polemics that they found within fundamentalism, no longer wishing to be identified or associated with it.

The man who first coined the phrase "The New Evangelicalism" was Harold John Ockenga. He expressed his personal dissatisfaction with fundamentalism by summarizing its deficiencies in three major areas: attitude, strategy, and results.¹

According to Ockenga,

1. **The attitude of the fundamentalists** was wrong because of an unwarranted suspicion of all who did not hold to its doctrines and practices. This suspicion was a result of the personal and ecclesiastical persecution which the fundamentalist had suffered because of his stand for the truth. This fear was real. In some biblical separatist churches where members were not taught the whole counsel of God, the tendency was to believe that all other churches that did not practise or believe the same way they did were deemed not to be of God. The fundamentalists made themselves, rather than the Bible, the yardstick of right and wrong. This "holier than thou" attitude has repulsed many Christians as well as unbelievers.

¹ Ockenga, "The New Evangelicalism," 5 6.

(Comment) - It is sad that Ockenga met some such fundamentalists. It needs to be noted that Christ's attitude was definitely not like this. This kind of egocentric attitude reflects the pharisaical attitude the Lord condemns. Christians who practise the doctrine of Biblical Separation are most prone to fall into this sin. They must consciously guard against such tendencies and practise self-examination regularly in order to remain on track. A Christian should not go out of his way to invite persecution, but neither should he avoid it if he is called to suffer for the sake of Christ. The apostle Paul escaped in a basket when he needed to² but at the same time, he faced persecution squarely without flinching when he had to.³

2. **The strategy of the fundamentalist** is wrong in that he believes that one can have a pure church on a local and denominational level. Ockenga argued that this pure church concept was wrongly based upon 2 Corinthians 6:17-18. *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

(Comment) - It must be said that Ockenga might have met some fundamentalists who had been extreme in their fundamentalism, but it was incorrect of him to say or imply that all fundamentalists are like that. A proper exegesis of 2 Corinthians 6:14-18 would reveal that it is not a teaching about

a perfect church. The practice of Biblical Separation deals with every known sin in the church and in the personal lives of believers. The intent is to have a holy church and not to make a perfect church, for that would be impossible on earth. As long as sin exists, there is no way a perfect church can become a reality. The only way for perfection in a church would be after glorification when this earthen vessel is replaced by the glorified spiritual and powerful body promised to every Christian by the Lord. The practice of Biblical Separation allows for imperfection in the church. Separation is part of the process of sanctification that God requires of every biblical church to be holy before God and man. Ockenga's perception of fundamentalism is skewed by his erroneous understanding of the doctrine of Biblical Separation.

3. **The fundamentalists were not getting results** to social problems because they had lost almost every ecclesiastical battle for the past fifty years. The mission fields of the world also suffered because of the wrong emphasis of the fundamentalists. Although fundamentalism stresses on the preaching of the gospel, it is not advancing with its theology and seems unable to meet social needs of the day.

(Comment) - Ockenga and neo-evangelicals need to understand that God's Great Commission⁴ to the Church is to save the soul from hell, and not free society from poverty or inequality. The Church is not called to bring about social change.

² Acts 9:24-25, "But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."

³ Acts 21:13, "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

⁴ Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The Church's impact on society would be through the quiet Christian influence of individual believers in society, rather than through a grand ecclesiastical intervention. For example, a Christian may be a social worker or a businessman. What is crucial is that he does it not just as his profession but as his God-designed calling. By his testimony and sharing of the gospel, his colleagues and those he comes into contact with might learn of the gospel and be saved. It must be reiterated that the role of the church is spiritual and not physical or societal.

Impact of Neo-evangelicalism on Christianity

Within the ranks of Neo-evangelicalism, there exists the "right wing" (more conservative) and "left wing" (more liberal) neo-evangelicals. These left wing neo-evangelicals were better known as the "young evangelicals." As in all movements, they do not remain in their original position. Instead, they either change for the better or for the worse. In the case of the neo-evangelical movement it got from bad to worse. It was already wrong when it began for it had thrown away the doctrine of Biblical Separation from its inception. Today, it has compromised grievously and what remains is only a shell of what orthodox Christianity was in 1948.

After 76 years since its inception in 1948, many within formerly fundamental seminaries, Bible colleges and churches have become neo-evangelical in doctrine and practice, sometimes without realizing it. This is the deadly poison of the neo-evangelical movement. A Christian can be serving in a fundamental church and yet be neo-evangelical at heart. It is like leaven that slowly but surely spreads insidiously throughout the whole loaf.

Pastors, elders and deacons have become neo-evangelicals in their churches but think that they are fundamental.

Knowing some of the general characteristics of neo-evangelicalism might help a person diagnose his personal condition. At least, this could herald the return to biblical Christianity needed in the Christian's life, if he has ears to hear and eyes to see.

Antagonism toward Fundamentalism

One key feature of neo-evangelicalism is its antagonism toward fundamentalism. This does not mean that neo-evangelicals are boorish. Many of them can be very gracious. But their position against fundamentalism is one of general antagonism. Edward Carnell pointed out that fundamentalism is "orthodoxy gone cultic."⁵

Fraternization with Heretics

The neo-evangelical denial of the doctrine of separation allows them to have fellowship with those with unorthodox views. They "dialogue" with those who deny the historic faith. Their intent is to "learn" from them. Vernon Grounds, a well known neo-evangelical, says, "An evangelical can be organizationally separated from all Christ denying fellowship and yet profitably engage in an exchange of ideas with men who are not evangelicals."⁶

Dr Alva McClain, great defender of the faith and first President of Grace Theological Seminary, retorted with clarity,

Does anyone really think we might "profitably engage in an exchange of ideas" with blasphemers who suggest that our only Lord and Master was begotten in the womb of a fallen mother by a German mercenary and that the

⁵ Edward Carnell, *The Case for Orthodoxy Theology*, 113 114.

⁶ "Is Evangelical Theology Changing?" *Christian Life* (March, 1956): 19.

God of the Old Testament is a dirty bully? Basically, the problem here is ethical rather than theological. We must never for one instance forget that they are deadly enemies with whom there can be neither truce nor compromise.⁷

Very soon after the neo-evangelicals became known as an entity, they were promoting a theological “elasticity” that alarmed biblical loyalists. The early proponents of neo-evangelicalism suggested that there is now a need to “reinvestigate the whole subject of Biblical Inspiration.”⁸ This is but one of the heretical fruits that neo-evangelicalism has produced. This reinvestigation of the doctrine of Biblical Inspiration has led many of them to reject totally the historic Christian doctrine of an absolutely infallible and inerrant Bible. Princeton Theological Seminary has already incorporated into their Constitution the doctrine of *limited* inerrancy and infallibility, and is not ashamed of it. The latest attack on the Bible is the rejection of the doctrine of Preservation. These attackers have labelled defenders of the perfect Bible “heretics”. In times past, those who teach that the Bible is errant were called heretics; today the ones who teach that the Bible remains perfect are called heretics! The Bible warns every believer of a delusion that will come in the last days. **2 Thessalonians 2:11-12**, *“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”*

Accommodation to Secular Learning

Another prominent outlook of the neo-evangelicals has been their continuing

attempt to make evangelical theology “more acceptable to unbelieving scholars, and to dovetail, where possible, Biblical theology and interpretation with the findings and theories of secular educators, particularly in the area of science.”⁹ Bernard Ramm, one of the main proponents of neo-evangelicalism, wrote that it was possible for science to be reconciled with the teaching of the Scripture. Ramm says, “If the differences between the sciences and the Bible were to grow to a very large number and were of the most serious nature, it would be questionable if we could retain faith in Scripture. True, we may believe some of the Bible ‘in spite of’ science, but certainly the situation would change if we believe all of the Bible in spite of science.”¹⁰

Archaeology, textual criticism, redaction criticism, etc. have been used to criticize and dissect the Bible. With flippant audacity, “bible scholars” place themselves above the Almighty God and pronounce judgment on the Word of God!

Opposition to Biblical Separation

Neo-evangelicals have strongly opposed the doctrine of Biblical Separation. Neo-evangelicals argue that it is better and most effective if Christians were to remain and “fight” from within rather than abandon and leave everything to the liberals. In the 1950s, Dr Donald Grey Barnhouse already taught, “Many a young minister in his first pastorate has said, ‘there is a ministerial union in this town, but So and so belongs; he is a modernist, so we who believe the truth will form our own ministerial union.’ Such an attitude is divisive. There must be the desire in the heart of every Christian

⁷ *King's Business* (January 1957).

⁸ *Christian Life* (March 1956).

⁹ Ernest D. Pickering, *The Fruit of Compromise*, (Schaumburg, Illinois: Regular Baptist Press, 1980), 14.

¹⁰ *The Christian View of Science and Scripture* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), 29.

to work with others when possible. True, we can never see 100 percent eye to eye with any group ... However, that should not preclude his being a member and working with them, helping them whenever he can.”¹¹

Dr L. Nelson Bell defended his continual presence in the Presbyterian Church, which has become neo-evangelical, by stating that “the greatest field for Christian witnessing today is within the Church” and that “the doctrine of separation can lead people to abandon the opportunity for witness where it is most likely greatly needed.”¹²

NOTE – Would we rather be united in error than dare to be divided by truth? Can an effective witness be possible when the Christian is living in disobedience to God?

AN EVALUATION OF THE NEO-EVANGELICALS

Regarding Doctrines

The neo-evangelical movement regards many doctrines as stumbling blocks and barriers to fellowship and evangelical ecumenicity. Way back in 1977, some speakers at the 35th annual convention of the National Evangelical Association spoke strongly against requiring agreement on the doctrine of inerrancy as a basis for fellowship. Pastor Don Moomaw of Bel Air Presbyterian Church in Beverly Hills, California, suggested that “belief in Christ, not commitment to a doctrinal statement is the basis of unity, and he gave Fuller Seminary a ringing endorsement in this connection. Bernard Ramm of Eastern Baptist Seminary denounced an “adversary scholarship” that “attacks, destroys, and puts others down.”¹³ The willingness to

compromise has infected most mainline Protestant churches and the sad fact is that today very few churches dare to stand up for Biblical Separation or doctrinal purity.

The fundamental belief in Jesus Christ is not some arbitrary view regarding our Lord. There is only one Jesus Christ and there is only one biblical view of Jesus Christ, revealed in the inerrant, infallible, and divinely inspired and preserved Word of God. If doctrines and biblical statements are not clearly defined and articulated by those who claim to be Christians, then how can anyone know who Jesus Christ is and what the Bible means?

Many cults and religions use the words “Jesus Christ” in their prayers, praises, writings and preaching, but that does not qualify them as true disciples of Jesus Christ. An excellent example is found in 1 John 4:1-6 where John warned the Christians about the Gnostic teaching that Jesus did not come in the flesh. These false teachers and disciples use the name of Jesus Christ just as the true disciples did. The litmus test would be to ask them the precise question that would expose their particular unbelief or heresy. For example, to expose Unitarians, the question to ask is, “Are there three persons to the singular Godhead or just one?” Unitarians deny the doctrine of the Trinity.

Many neo-evangelicals are playing a well-disguised semantic game with the world and discerning Christians need to be mindful of their ploy and not allow these wolves in sheep’s clothing to creep into churches.

The young evangelicals (or “green grass

¹¹ *Eternity* (March 1957).

¹² “On Separation,” *Christianity Today* (October 8, 1971): 26.

¹³ *Eternity*, (April 1, 1977).

evangelicals”) claim that their new focus is not on doctrines that divide but on experiences with Jesus Christ that unite. Clearly more experience centered, “Green grass evangelicals believe that debates over Scripture (infallibility, inerrancy) pay no dividends. They are more experience centered and rest their case for Christianity in the character of their encounter with Christ.”¹⁴

Tragically many good Christians have bought into the niceties of the neo-evangelicals and young evangelicals. They have been seduced into doing something they assume to be noble and God-honouring. But how can one honour God without obedience to Truth? Might obedience thrive without teaching of doctrines? A plea for unity at the expense of truth is an abomination in the sight of God.

There can never be a true encounter with Christ by apostates who openly deny doctrines of Scriptures. These include the virgin birth of Christ, His vicarious atonement, His resurrection, and the inerrancy and infallibility of Scripture in which these doctrines are found and based upon. Every encounter with Jesus Christ has to be subjected to the authority of Scripture to ascertain its authenticity. Remember Deuteronomy 13:1-11 which teaches us not to be deceived by false prophets and dreamer of dreams even when their prophecies come to pass, for they draw us away from God. The only way we can assess if they are drawing us away from God is by the Word of God.

Regarding Outreach

Campus Crusade for Christ is known internationally for its ecumenical approach to evangelism. Bill Bright, its founder, was

actively promoting ecumenical evangelism for many years. Before his death in 2003, he served on the executive committee of “Key 1973” a continent wide evangelistic campaign held in 1973 which repudiated the doctrine of Biblical Separation and cooperated with approximately 130 denominations and groups including the liberal, Christ denying denominations and also Roman Catholic Churches.

The Bible is very clear on the doctrine of Biblical Separation. The primary passage is 2 Corinthians 6:14-18. There is nothing wrong with cooperative evangelism if the groups involved are biblically sound and fundamental. It is not the cooperation in evangelism that is condemned but the compromises, falsehoods and deceptions of such deceitful Christian groups and churches.

In an ecumenical meeting made up of Roman Catholics (who worship Mary as co Mediatrix), Unitarians (who deny the Trinity), liberals (who deny miracles of the Bible), and other non-believers, how can the preaching of the pure gospel of Jesus Christ be expected? Furthermore, after such ecumenical meetings, those who confess Jesus Christ often are channeled to the nearest churches for further “spiritual feeding and nurturing.” regardless of whether these churches are Roman Catholic, Unitarian, liberal, or Charismatic. That is a most vile practice of sending the spiritually vulnerable to spiritual wolves.

Regarding Biblical Separation

Although the Word is clear on separation from all forms of unbelief and compromise, neo-evangelicals do not believe in separating from deniers of the faith. Instead, they employ creative exegesis and, for example,

¹⁴Bernard Ramm, “Welcome Green Grass Evangelicals,” *Eternity*, March, 1974.

claim that 2 Corinthians 16 speaks of only separation from unbelievers and infidels, and not from disobedient Christians. But to buttress his thrust in 2 Corinthians 16, Paul warns in 1 Timothy 6:3-5,

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

“From such withdraw thyself” is an instruction clear as day.

In his next letter to Timothy, Paul cautions in 2 Timothy 3:1-5 that the number of false teachers will increase in the last days and Christians are to turn away from such, i.e., avoid them! False teachers are to be rebuked “sharply” (Titus 1:11-13). The word “heretick” in Titus 3:10 refers to “those who have exerted their will independently of properly constituted authority and may refer either to doctrinal error or divisive conduct.”¹⁵

Romans 16:17 says, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” The word “mark” means “to look out for”, or “to keep one’s eyes on”.¹⁶ How can one mark out someone without exposing his error? The Roman Catholic Church is clearly not part of Protestant and evangelical Christianity.

How can there be any cooperation between the two? 2 John 1:10-11 says, “*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him Godspeed is partaker of his evil deeds.*” The battles lines on separation are clearly drawn and we must not let situational preferences of our present age confuse and blur these clear lines.

Regarding Inspiration, Preservation and Biblical Interpretation

In the past, neo-evangelicals were willing to sign statements affirming their position for verbal plenary inspiration. Whether they actually adhere to their written undertaking cannot be determined with certainty. Today, both neo-evangelicals and young evangelicals have been emboldened and are more blatant in their denial of verbal and plenary inspiration.

A new and more subtle approach has since been taken by some. It is to believe in the doctrine of inspiration but deny the doctrine of preservation. The Scriptures may be verbally and plenary inspired but not verbally and plenary preserved.

2 Timothy 3:16 says, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” 2 Peter 1:21 says, “*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*” The Holy Ghost was the One who wrote Scripture using the intermediary of man. If we deny verbal plenary inspiration, then we are saying that the Holy Spirit can and has made mistakes. Is He not a Perfect God? The answer is

¹⁵Pickering, p. 40.

¹⁶Walter Bauer, William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: The University of Chicago Press, 1957, 1979 edition), 756.

obvious. Jesus says that the Word of God is absolutely perfect right down to the last jot and tittle.

Matthew 5:18 says, *“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.”* All of God’s words will be fulfilled just as God had said. How can they be fulfilled if there are mistakes?

The apostle Paul made it very clear when he said that what he and the other apostles spoke were not their own words but the words of the Holy Spirit. 1 Corinthians 2:13 says, *“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”* The Thessalonians received the words of the apostles as the very words of God, *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”* (1 Thessalonians 2:13).

SUMMARY

Courageous Leadership Needed

The causes of Christ demand men and women of courage. To be courageous is not to be foolhardy. The courage needed is the kind that comes from God whereby the Christian walks close to his Lord and the reputation of his Lord means more to him than his own life and family. Young

David was such a courageous man. All of Israel saw Goliath the giant; young David saw Goliath the heathen mocking at the God of Israel. Filled with righteous anger, his words to his brothers and Israel were, “Is there not a cause?” (1 Samuel 17). When Joshua was called by God to take over the leadership from Moses by leading Israel into the Promised Land, he was told to be strong and very courageous three times.¹⁷ This is the kind of courage needed to obey God’s Holy Word. It is not some macho demonstration of brute strength but a courage that is God-given, internal, and profound, found in the heart and soul of the believer.

There is a need today for more men like David and Joshua. The questions we need to ask ourselves include: “Is God on our side?” and “Are we on God’s side?” The battle is the Lord’s and the victory is also the Lord’s. Every Christian is called to be strong and very courageous and exercise his faith in these last days of apostasy and compromise.

Proper and Balanced Instruction Must be Given

Courage’s faithful companion is wisdom through knowledge of Scriptures. One has to be armed with the Word of God to be effective or else we will be like the proverbial bull in a china shop. There is a need to ponder before we speak, and our words must be with wisdom seasoned with salt. There should be no rudeness in our speech. To defend the faith based upon lies

¹⁷Joshua 1:5-9, “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. **Be strong and of a good courage:** for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. **Only be thou strong and very courageous,** that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? **Be strong and of a good courage;** be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” [emphasis added]

and deception is not only harmful to the genuine cause of Christ, it is sinful. Lying is the hallmark of Satan who is the father of lies.¹⁸ The child of God must reflect the virtues and characteristics of God his heavenly Father and not Satan. God is good and He cannot lie. Christians must defend the faith by telling the truth always. This means that it must be according to Holy Scriptures.

Be fair and honest in what is reported and said against those who undermine the faith. The church must be taught the “negatives” as well as the “positives.” The ministries of warning (the sword) and building (trowel) must go together. Failure in one is failure in both. The congregation must be taught the whole counsel of God. To do this the pastor must be well trained. 2 Timothy 2:15 says, *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”* This should be the motivation for all believers to study God’s Word. We seek only God’s approval, not man’s. The way to do so is to ensure our motives are pure, our actions transparent, and our attitude humble.

Speak the truth in love is the key.¹⁹ Speaking the truth in love does not mean that the person is soft spoken and does not raise his voice. It is also not a reference to using hard and exact words. The apostle Paul in Galatians used very hard but exact words to describe anyone who preaches another

gospel of a totally different kind. He cursed them with an anathema! Galatians 1:6-9 declares,

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

When the Lord Jesus Christ condemned the Pharisees and scribes and other religious leaders, He used very strong terminologies such as hypocrites and blind guides.²⁰ In Matthew 23:27 Jesus called them whited sepulchres, *“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.”* These were very strong terms used by the Lord to describe these evil men. These terms were strong but very appropriate. Isn’t God the God of love and compassion? Therefore to speak the truth in love does not imply a lack of using strong adjectives to describe someone or some sin.

¹⁸John 8:44, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

¹⁹Ephesians 4:15, “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:”

²⁰Matthew 23:13-16, “But **woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. **Woe unto you, scribes and Pharisees, hypocrites!** for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. **Woe unto you, scribes and Pharisees, hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. **Woe unto you, ye blind guides,** which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!” See also Matthew 23:23, 25, 27, 29. [emphasis added]

What the verse means is to speak with no hidden motive. It is to speak the truth with the solitary motive of helping the person. Use the right words to describe the right sin and situation with no personal gain but only to help restore the sinner back to God. There is no joy or delight in pointing out the sin of someone, only sadness. Barnes explained this verse well when he rightly observed that,

There are other ways of speaking truth. It is sometimes spoken in a harsh, crabby, sour manner which does nothing but disgust and offend. When we state truth to others, it should be with love to their souls, and with a sincere desire to do them good. When we admonish a brother of his faults, it should not be in a harsh and unfeeling manner, but in love. Where a minister pronounces the awful truth of God about depravity, death, the judgment, and future woe, it should be in love. It should not be done in a harsh and repulsive manner; it should not be done as if he rejoiced that men were in danger of hell, or as if he would like to pass the final sentence; it should not be with indifference, or in a tone of superiority. And in like manner, if we go to convince one who is in error, we should approach him in love. We should not dogmatize, or denounce, or deal out anathemas. Such things only repel. He has done about half his work in convincing another of error, who has first convinced him that he LOVES him; and if he does not do that, he may argue to the hour of his death, and make no progress in convincing him.²¹

Decisive Action Must Be Taken

Courage and knowledge must come with decisive actions. There is a need “to strike while the iron is hot.” A courageous man

armed with knowledge must be decisive in taking action even when his action may be an unpopular one. Decisive actions must not be based on impulse. It must be Spirit-led. Decisive action does not necessarily mean immediate action, but an action that has been carefully considered and deliberated and taken at the right point in time.

The Neo-Evangelical Movement is an end time movement that will not go away. Procrastination is not an option for genuine believers. Not to act is to fail our Lord Jesus Christ. In the days of Isaiah when Israel was about to be destroyed by the Assyrians those who were watchmen were supposed to guard Israel but failed to do their duty. God described them in Isaiah 56:9-11 thus,

All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all **dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.** Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. [emphasis added]

To know the truth and to keep silent is one of the worst sins a Christian could ever commit against humanity and his God. To see men, women and children live in darkness but believing that it is light, bound for Hell, and yet keep silent and not do anything about it is unconscionable. God's instruction to Ezekiel is a very fitting warning to all believers in light of today's apathy. The blood of the sinners who were not told the truth by Ezekiel would be upon

²¹Albert Barnes' *Notes on the New Testament*, Sword Searcher 4.0. CD Rom.

Ezekiel's head. God would hold Ezekiel accountable if he did not tell the truth and warn Israel of their sins. This is applicable today too. God warned Ezekiel and warns us in Ezekiel 3:16-21,

And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin,

he shall surely live, because he is warned; also thou hast delivered thy soul.

Every Christian is God's watchman. It is not an option but a high calling commanded by God that every Christian must obey. The Christian's duty is clear. He is to warn. He tells the truth in love and warns his friends, loved ones and neighbours that the end time one world church of the Antichrist is being formed before our very eyes. The Neo-evangelical Movement is one of the key movements devised by Satan to bring this about. The hearts of millions of professing Christians are already tuned to accept this one world church system as the way to global peace. Do not be deceived. When we hear peace and safety all over the world, then the Christian is in greatest peril and time is running out.²² Be vigilant and watchful and serve the Lord by defending and promoting God's Truth. If God's children will not, who will?

Basically, neo-evangelicals are man pleasers. They try to please all men. They say to fundamentalists and liberals whatever they want to hear. They do not like to put things in writing. If they ever do, their writings are very inclusive and general and at times even nebulous. Be careful of neo-evangelicals: they will lure you into the sin of compromise.

²² 1 Thessalonians 5:1-8, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [emphasis added]

INTRODUCTION TO THE ECUMENICAL MOVEMENT

HISTORY

The Ecumenical Movement started with a noble view to support missionary work

1910 – World Missionary Conference was held

1921 – The International Missionary Conference was formed

1925 – Life and Work Movement – It had a social emphasis

1927 – Faith and Order Movement – It had a doctrinal emphasis. Charles H. Brent spearheaded this movement

August 1941 – The proposed date for the first World Council of Churches Conference.

However, World War II hindered initial plans

28 August, 1948 – Formation of the World Council of Churches

OBJECTIVES

Short-Term:

- Unity amongst Protestant churches
- In 1990, the British Council of Churches was replaced by Churches Together (CT)
- More than 550 Local Ecumenical Projects (LEP) were initiated in England alone
- Proposal for sharing of premises and joint ministerial efforts

Mid-Term:

- Reuniting Protestant churches with the Roman Catholic Church
- The Anglican-Roman Catholic International Commissions was founded in 1969
- In 1985, “The church of England...declared its willingness to take into its system... the Bishop of Rome”
- The Evangelicals and Catholics Together document was signed in 1994 by leading Evangelicals and Catholics, despite the fact that the Roman Catholic Church had not changed its dogma

Long-Term:

- To unite all faiths in a common syncretistic world religion
- Already in 1986, the Archbishop of Canterbury made this statement after visiting India; “the Word of the Holy Spirit is at the centre of each of all faiths”

DOCTRINES

- Its key proposition is “no religion possesses all the truth”
- Its philosophy is “truth divides, love unites”
- Rejection of the doctrine of Biblical Separation
- Denies that there is only one Living and True God
- Believes that all religions can lead to God. One can be saved apart from Christ
- The Bible is to be treated like any other book

MEMBERS OF NATIONAL COUNCIL OF CHURCHES (NCC)/ WORLD COUNCIL OF CHURCHES (WCC)

- The NCC of Singapore was founded in 1974
- The NCC of Singapore is a sub-organization of the WCC
- Bigger members of the NCC Singapore are large traditional denominations like the Methodists, Anglicans, and Presbyterians. Other members are standalone churches like City Harvest Church and New Creation Church
- Selected members of the NCC Singapore/WCC include:

Anglican Diocese of Singapore
Lutheran Church in Singapore
Methodist Church in Singapore
Presbyterian Church in Singapore
The Salvation Army
The Assemblies of God of Singapore
Evangelical Free Church
City Harvest Church
Faith Community Baptist Church
New Creation Church
Trinity Theological College
Campus Crusade for Christ
Navigators

ECUMENICAL MOVEMENT

THE ECUMENICAL PRESUPPOSITION

The mainstream presupposition is that no single religion or denomination possesses all the truth. Therefore, the threefold aim of the Ecumenical Movement is **Short Term** i.e. to unite all Protestant churches; **Medium Term** i.e. to unite Protestantism with Roman Catholicism; and the **Long Term or Final** is to unite all religions. The approach of ecumenists is that we need a dialogue with “give and take”, into which the deepest intentions of the religions must be introduced. Thus, it must be a critical dialogue, in which all religions are challenged... “to deliver their best and most profound message. In short, we need a dialogue in **mutual** responsibility and in the awareness that none of us possesses the truth ‘ready made,’ but are all on the way to the ‘ever greater’ truth.”¹

Hans Kung, a liberal RC theologian who is contemplating suicide due to illness, assesses the state of the inter faith dialogue to be fifty years behind inter church dialogue. Great strides will be made in the next twenty years or so to bridge this gap. To achieve this progress, no religion, Christianity or otherwise, may claim monopoly to truth and exclusivity to God. “The truth cannot be different in the different religions, but

only one: through all the contradictions, we have to seek what is complementary: through all the exclusions, what is inclusive.”²

A COMPLETE REINTERPRETATION OF THE HISTORIC FAITH

What people like Hans Kung and Robert Runcie (Archbishop of Canterbury from 1980 – 1991) assert is that the fundamentals of historic Christianity and understanding of the Bible must be given a totally different and even contradictory interpretation from that which historic Christians have always believed and confessed. One of the ways to do this is,

“to argue that anything which is true of Christ as Incarnate Lord is true of the One who is the most ‘inclusive reality’, i.e., if Christ makes certain exclusive claims, such as, ‘I am the way, the truth, and the life: no man comes to the Father but by me’ (John 14:6), then they must be understood as being asserted of and by the One who is inclusive of the whole human race and all creation. Therefore, it is maintained, this is in some sense an inclusive claim, one which embraces all mankind, and so through whatever religion man comes to God, if they come to God, they in fact come through Christ.”³

¹ Hans Kung, *Christianity and the World Religions*, (London: Collins, 1987), xviii.

² *Ibid.*, xviii xix.

³ David Samuel, *The End of the Ecumenical Movement*, (Ramsgate, Kent: The Harrison Trust, 1990), 14.

The second way to neutralize the historic Christian Faith is to argue,

“that the promise of the Spirit being poured out on all flesh has been fulfilled, and the activity of the Spirit of God is therefore to be encountered in other religions. Hence the ambiguous use of the term “spirit” with the small “s” in Dr Runcie’s lecture. What all religions share, Kung maintains, is a belief in “ultimate meaning” and a trust in “the One that undergirds all world reality”; such is the potential basis for ‘global ecumenical consciousness.’”⁴

The long term goal of ecumenism is to unite the world’s religions into one gigantic worldwide syncretistic religion. That will be the religion of the Antichrist. The machinery has gained so much momentum that anyone or anything that stands in its way gets crushed.

Do note that the end of all human governance on earth is near. The final reign by man on this earth will be the empire of the Antichrist controlled by the Devil himself as Daniel 2, 7, 9 and 12 have revealed to us. It is an empire made up of iron and clay (Daniel 2:34) symbolizing two things. The first is that the revived Roman Empire will be part of this Antichrist empire as indicated by “iron.” The second is that this empire, with “clay”, will not be as strong and cohesive as before in that it will be made up of “others” who cannot agree totally with it. However, the latter does not have the power to overcome the former. It will be a compromise and unity achieved by a combination of dialogue, acquiescence and capitulation. This is exemplified in the physical mixture of iron and clay which cannot blend perfectly as one. The Antichrist will begin his conquest

using peace. But once he comes into power he will rule with an iron hand. This is seen in the first four of the seven seals judgments in Revelation 6.

The initial signs of what Daniel and Revelation prophesied are already fulfilled before our very eyes. Unstoppable by man, this empire can be demolished only by almighty God Himself when our Lord Jesus Christ will come in great glory and power with ten thousands of His saints (Jude 14) to defeat Satan and his followers (Revelation 19:11-20:15).

ECUMENISM AT LOCAL LEVEL

For the ecumenical movement to succeed it has to begin at the grassroots level. This ground-level approach, according to the ecumenists, will bring about swift results. Local ecumenism depends greatly on local clergy. This is attested by empirical evidence where the attitude and personal engagement of local clergy and pastoral co workers yield positive and lasting outcomes. At this level, many local ecumenical groups have been formed and have grown through the efforts and initiatives of local clergies and priests. These local clergies, in turn, are compliant to their congregations, pandering to their whims and fancies. This is spiritual democracy, a leadership concept at odds with what is taught in the Bible.

Under “spiritual democracy”, the pastor has to agree with the congregation. Therefore, the congregation will naturally select someone subservient. The Bible calls this kind of pastors “hirelings”. He serves the people who are his paymaster. He will not say a word against them; neither will he chastise them when necessary. Working for filthy lucre, he will not risk his life for the sheep because he cares only for himself.

⁴ Ibid.

Self-preservation is all that matters to him. If another church offers him more money, he will give it serious thought. His conviction is not for the Word of God but for man's favour.

It is a disturbing trend that many such hirelings are produced by liberal and neo-evangelical seminaries all over the world. Sadly, hirelings also come out of fundamentalist colleges. There was a student from a fundamental Bible College whose stand was that the Bible is the perfectly preserved Word of God. His lecturers saw that he had the potential to become a faithful pastor. Less than three months after graduation, he changed his position on the perfect preservation of the Bible. Why the sudden and significant revision? Perhaps the allure of enhanced financial support, contingent on a more accommodating view of God's Word, brought about vacillation. Pastors or theologians who compromise doctrinal convictions for money are, according to what we understand from Scriptures, wolves in sheep's clothing.

THE PASTOR'S ECUMENICAL FUNCTION AS MEDIATOR AND TRANSLATOR

The liberal pastor's role as mediator and translator is decisive in ecumenical unity. "There is no doubt that the pastor has a key position in the communication process between local ecumenism and other levels of ecclesial life where there is a grappling with ecumenical theological questions, or where ecumenical ecclesiastical decisions are encountered."⁵ The pastor passes on whatever ecumenical insights he might have to the parish. He, in many cases, is the main source of information for local parishes. Whatever material the

ecumenical council wants digested by local parishes is given via the pastors.

The ecumenical pastor's role as a mediator is twofold. On one hand he disseminates to the parish what was discussed at regional, national and international levels. On the other hand he reports back to the same committees at various levels the responses of the local parishes after the directives have been implemented. Therefore the pastor's role is crucial if ecumenism is to succeed at the local level.

THIS BLUE PRINT WILL SUCCEED

Long before the seed of the ecumenical movement took root in man's rebellious heart, the Lord Jesus Christ already prophesied this movement will become a frightening reality. God stopped the building of the Tower of Babel in the days of Genesis 11. But in the end-times, He will allow the modern ecumenical tower to be built. The Antichrist will be allowed to reign in this world for a short time. Satan and his followers will have their "day in the sun" but they shall receive their just reward in due course. God will then pour out His wrath and end man's existence on this sin-plagued earth.

This wrath of God will be global and it will be so fierce and devastating that the world will practically be destroyed by it. Sinful man will bear the consequences of their sin. Man will not escape the judgement of God. It is only a matter of time, based on God's timing.⁶ Man in his pride and self-righteousness thinks that he knows better and can thwart the sovereign plan of Almighty God. But he is never more wrong. Powerful men have tried to stand against God and all of them have failed and were left humiliated. Look at Pharaoh

⁵ Ibid., 13.

who mocked God in the days of Moses. This was his initial hubris, as Exodus 5:2 reveals, *“And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”* Seven plagues and a lot of anguish later, this was his plea in Exodus 9:27-28, *“And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.”* How the mighty have fallen, and more will continue to fall according to the sovereign will of the sovereign God.

AN EVALUATION OF SOME OF THE DOCTRINES

One of the best ways to assess any Christian group or movement is to study their doctrines and compare them against God’s perfect Truth. How sound are their doctrines? If they are sound, how are these doctrines practised? In the interest of time, for our analysis of the ecumenical movement, we will consider where the movement has erred in only four of the many major doctrines.

THE DOCTRINE OF BIBLICAL SEPARATION

Although the World Council of Churches

(WCC) began in 1948 with a noble motive of wanting to maximize resources in order to spread the gospel message more effectively far and wide, it has failed miserably to achieve its original goal. The WCC is now one of the leaders of the Ecumenical Movement, totally disregarding the doctrine of Biblical Separation.

When Protestant churches unite without discernment to fulfil the short term objective of the Ecumenical Movement, Biblical Separation is compromised. Charismatic and liberal Protestant churches (like the Pentecostal and Unitarian denominations) have erred greatly in many fundamental doctrines. They clearly do not believe in the doctrine of Biblical Separation. To such churches, Biblical Separation is an unnecessary doctrine practised only by unloving narrow-minded fundamentalists.

However, we know the holiness of God is the foundation of the doctrine of Biblical Separation. This doctrine is not a denominational distinctive as is the mode of baptism. It is instead a teaching found consistently throughout the Bible that demands obedience from every true Christian and church. The following are verses that argue pointedly that God is holy and all His true children must endeavour to be holy and separate. 1 Peter 1:16 teaches, *“Because it is written, Be ye holy; for I am holy.”*

⁶ Revelation 15:1-8, “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” And in Revelation 16:1, “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”

1 Peter 3:11 exhorts, *“Let him eschew evil, and do good; let him seek peace, and ensue it.”* 2 Corinthians 7:1 reminds us, *“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”* From the Old Testament, let us look at selected verses along the same theme. Exodus 15:11 teaches us, *“Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”* And Isaiah 6:3 describes with awe, *“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”*

It is biblical to cooperate with like-minded brethren for a good cause. The nature of Presbyterianism, with its ecclesiastical setup, promotes cooperation. The Bible does not teach isolationism or exclusivism. Cults do. To be salt and light of this world, the Christian must be in the world to be an effective witness for the Lord Jesus Christ. God’s Word teaches in Matthew 5:13-16, *“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”* The impact on the unbelieving must be by direct contact. The doctrine of Biblical Separation must not be confused with isolation. Christians are to be in the world but not of the world.

Having said this, all cooperation must be in accordance with biblical truth. The truth is the Word of God. A church should not only believe the truth, it must also practise

it. Any church that teaches a false doctrine and refuses correction must be separated from. 2 John 1:9-11 teaches, *“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”*

THE DOCTRINE OF GOD

Any doctrine that accepts the Roman Catholic faith or other religions cannot stem from God. Likewise any teaching that purports that adherents of Roman Catholicism or other religions also possess the Spirit of God must be rejected. Any inclusivist doctrine that teaches that all gods or all religions are the same is attacking at the very heart of Christianity. The Bible categorically states that there is only one God and no other. All other gods are idols, the works of man’s hands and are to be rejected and condemned as abominations in the sight of God.

Deuteronomy 6:4 states, *“Hear, O Israel: The LORD our God is one LORD.”* In another Old Testament passage, **Psalms 135:15-18** instructs, *“The idols of the heathen are silver and gold, the work of men’s hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them.”*

1 Corinthians 8:4-6 warns us, *“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods,*

whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” The gospel of **Mark, chapter 12:32** gives the narrative, *“And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:”* There is only one Living and True God. As such, there is no necessity to have dialogue with other religions in order to find some common spiritual denominator.

To teach that all religions lead to the same God and to heaven is the greatest lie of Satan. For professing Christian leaders to share the same pulpit and pray or worship with leaders of different religions is to walk a path of active disobedience, to deny Christ and bring shame to the God of the Bible. Their actions will be judged by God according to Holy Scriptures.

THE DOCTRINE OF SALVATION

All religions promote heaven; no religion promotes hell. The Ecumenical Movement deceives the gullible world by proclaiming that all religions lead to the same heaven. No one will be left out. What appeals to the fallen flesh of carnal man is the lie that there are no moral absolutes and no judgment to come and thus, the easy attractiveness of the Ecumenical Movement.

However, the Bible teaches that there is only one God, and only one way to this God. There is no other way. John 14:6 says, *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”* And in 1 Timothy 2:5, *“For there is one God, and one mediator between God and men, the man Christ Jesus;”* Salvation is always through the narrow gate, but the broad way leads to death and destruction. The Ecumenical Movement is

the accommodating “broad way” that leads to death and destruction because it is not founded on truth, God’s Truth.

DOCTRINE OF THE INSPIRATION AND PRESERVATION OF SCRIPTURES

So-called Christians today believe that the Bible contains mistakes. The Bible is treated almost casually, like a book written by man. To them, some parts are right and there are other parts that are wrong and, therefore, no longer absolute and unerring because it contains mistakes. In other words, it is not the perfect Word from the perfect God!

Against this popular tide of opinion, the Bible makes it absolutely plain that it is the Word of God; not the words of men but the very Word of God itself. **2 Timothy 3:16** educates, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”* If there is no Bible, then there is no Truth. If the Bible is rejected, even in part, the only absolute truth available to the world is abandoned.

Then there are those who reject the total inspiration and or preservation of Scriptures and believe only in the limited inerrancy and infallibility of the Scriptures. They believe the Bible is only true and without error in spiritual matters but in other aspects, including but not limited to history, geography or science, we cannot be too sure. This has been the neo-evangelical attack on God’s Word.

A new attack on the Scriptures has arisen of late. There are certain neo-fundamentalists who believe in the inspiration of Scripture but not its preservation. They say that there is no such thing as a perfect Bible today and that it contains minor mistakes which do not affect any doctrine. This is another lie of Satan.

SUMMARY

A century has come and gone since the Ecumenical Movement began. The Ecumenical Movement has succeeded largely in its **short term goal** of uniting Protestant denominations. Churches of various denominations have gathered together for worship, collaboration, and the like. The common language of worship is often ecstatic and gibberish tongues-speaking.

The **medium term goal** of getting the Protestant Church to capitulate to the Roman Catholic fold has gained much ground. Many Protestant denominations are members of the World Council of Churches, which enjoys an increasingly cozy relationship with the Roman Catholic Church. Many Evangelicals and Catholics are calling each other “brothers and sisters in Christ.” Love is important, not Truth.

The **final goal** of uniting all religions together is in motion. The United Religions Initiative was inaugurated in 2000, and this quote gives us a useful background: ‘The United Religions Initiative (URI), founded by Bishop William Swing (from California, member of the Episcopal Church), is an attempt to establish a religious analogue of the United Nations. The movement to found it began in 1997, culminating in the signing of the United Religions Initiative Charter in 2000. The URI emphasizes a decentralized, grass roots structure. This emphasis on grass roots representation, instead of representation of the world’s major religious organizations, means that its goal (of being to religions what the UN is to nations) seems unlikely to succeed.

To some it appears to duplicate the work of pre-existing bodies, such as the Council for a Parliament of the World’s Religions.⁷

The stated purpose of the URI is “promoting enduring, daily interfaith cooperation, ending religiously motivated violence and creating cultures of peace, justice and healing for the Earth and all living beings.” URI, the brainchild of Episcopal Bishop William Swing of San Francisco, and patterned after the United Nations, envisions “a world where the values and teachings of the great wisdom traditions guide people’s service, where people respect one another’s beliefs, and where the resourcefulness and passion of people working together bring healing and a more hopeful future to the Earth community.” Through its uncritical acceptance of the claims and practices of all religions, URI’s interfaith approach promotes religious pluralism. URI’s charter expressly forbids proselytizing (evangelism) among URI’s members. URI condones and cooperates with the Interfaith Center of New York & Temple of Understanding, and the Council for a Parliament of World Religions.⁸ Religions represented by the URI include the Baha’i Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, Jainism, Shintoism, Sikhism, Taoism, Unitarian Universalism, and Zoroastrianism.⁹

The Ecumenical Movement will continue to strengthen and will one day become the one world church of the Antichrist. It is only a matter of time, based on God’s timing. Jesus’ warning to His disciples is just as applicable today as it was in His day, nearly two thousand years ago. He

⁷ http://en.wikipedia.org/wiki/United_Religions_Initiative

⁸ <http://www.apologeticsindex.org/u06.html#articles>. “Along the way, a few organized religions have endorsed the effort, but the Roman Catholic authority, the fundamentalist Southern Baptists, and even Episcopalian leadership -- some have called Swing a “heretic“ -- have not given the initiative their blessings.”

⁹ http://www.uri.org/Religions_and_Traditions.html.

cautioned in Luke 21:33-36, "Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Part Three: Appendices

16th Century Reformation – The Battle for the Bible

20th Century Reformation – The Battle for the Versions

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

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

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).

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

GOOD FRUIT VS EVIL FRUIT



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.”

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

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 & plenary 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.

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*

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

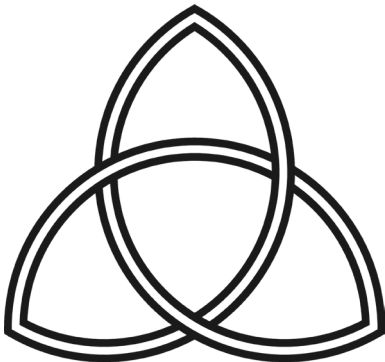
NKJV “...as He was dining in Levi’s house...”

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

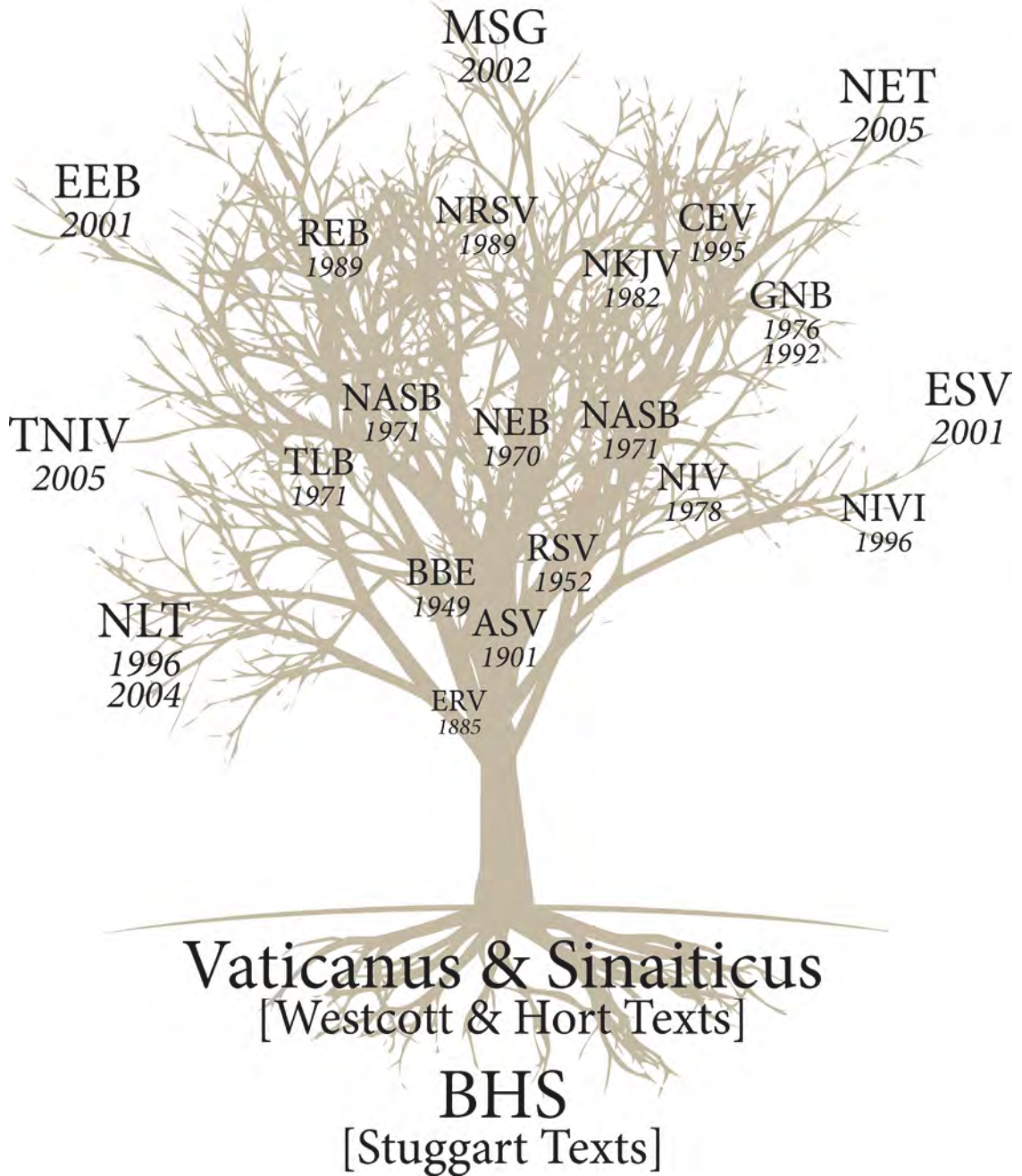


NKJV uses this logo that has links to witchcraft, occultism and other Satanic symbols. The early Celts, who used it to represent the three-fold nature of the Goddess (Maiden, Mother, and Crone).

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

SUMMARY OF MEV



CUV & **KJV**
CHINESE UNION **KING JAMES**
VERSION **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

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

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!**