



**The Story
of My
Bible-Presbyterian
Faith**



TIMOTHY TOW



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Far Eastern Bible College Press
Singapore, 1999

The Story of My Bible-Presbyterian Faith

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Published by
Far Eastern Bible College Press
9A Gilstead Road, Singapore 309063
Republic of Singapore

ISBN: 981-04-1071-9

Cover Design and illustrations by Charles Seet.

*To the Session
of
Life Bible-Presbyterian Church
who
have stood with
me
through thick and thin
for the
Faith of the Gospel
this book
is
affectionately dedicated*

SOLI DEO GLORIA

** * **

*“And ye shall know the Truth,
and the Truth shall make you free.”
(John 8:32)*

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F.E.B.C Anthem

T. Tow

Mrs. M. D. Buell

arr. Dave Haas



1. O Fa-ther, Thou Al -migh -ty art, Who made the heav'ns and earth and seas.
2. O Je - sus Christ, Thou Son of God, Who came to save the world from sin,
3. O Ho - ly Spi - rit from on high, Whom God the Fa - ther, Son, did send,
4. Ye sons and daugh - ters of the East, With - in these Halls have learned My Word.



And deign to dwell in con - trite hearts, And vi - sit with Thy grace and peace:
 And have re - deemed us by Thy Blood, That we may live and oth - ers win:
 To touch our lips and tongues with fire, That we might speak and men re - pent:
 In Christ's do - main are not the least, If you un - flinch - ing wield the Sword:



To - day hear us who call on Thee, And bless us still with Thine in - crease.
 To - day re - store our love for Thee, That we may serve Thee not in vain.
 To - day de - scend and breathe a - new, A zeal to preach our Sa - viour's Name.
 With lo - yal heart join in the fray, And fight till dawn - ing of the day!



- O Fa - ther, Thou Al - migh - ty art! For - e - ver bless with Thine in - crease!
- O Je - sus Christ, Thou Son of God! So help us serve Thee not in vain!
- O Ho - ly Spi - rit from on High! Re - vive our zeal for Je - sus Name!
- O Lord grant us Thy truth and grace, And lead us on till break of Day!



Foreword

It is interesting that Rev. Timothy Tow in this, his latest book, has chosen a narrative form to write a doctrinal position, that of the Bible-Presbyterian Church in Singapore. He has, in fact, combined together doctrine, a little autobiography and the history of the B-P Church which he pastorally founded.

The very first few chapters are enough to reveal the passion with which Rev. Tow embarked on a book in which he tells the biblical beliefs of the mother B-P Church in Singapore of which he is still pastor. This is very important as today, there are various shades of B-Pism in Singapore that have, in varying degrees, doused the vital spirit and extinguished the fire of doctrinal separation, both in precept and practice.

How then are God's people to try the spirits whether they are of God and be not deceived; how would they distinguish between the spirit of truth and the spirit of error; how would they be able to follow Christ's injunction "Take heed that no man deceive you" (Matt 24:4) unless they are diligently led to contend earnestly against damnable teachings? Christ's warning that "many false christs and false prophets shall arise and deceive many" (Matt 24:11) is crystal truth. It has been happening since the apostolic days.

This book enables the reader to know the spirit of truth.

There are those who fervently preach that God has replaced Israel with the Church. Rev. Tow sets the picture straight. He makes God's Word on this issue clear. Israel belongs to God. He will not forsake Israel. I love this chapter on Israel especially.

Rev. Tow also watchfully nips in the bud issues that have recently sprouted that will harm B-P beliefs.

This book is the work of a servant of God who, by God's grace, has fought the good fight for 48 long years; who is continuing the fight and labouring on till Jesus returns or God decides his work is done.

Elder Chia Kim Chwee
March, 1999

Preface

This is another book prompted from Above. It came quite unexpectedly when I learned to my dismay from a brother minister how his leading deacon had left his Church over the question of a Restored Israel in Christ's Millennial Kingdom. The said deacon insisted that the Restored Israel is not Israel but the Church.

Now it is the teaching of the Bible-Presbyterian Church that Israel, the Original Olive Branch, will be grafted back to the Olive Tree in the end-times to replace the Wild Olive Branch, the Gentile Church (Rom 11:23-26). The writing of this book is primarily to restate and reinforce the B-P Church's position on Israel. Such a position is clearly stated by Isaiah:

The word that Isaiah the son of Amoz saw concerning **Judah** and **Jerusalem**. ²And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the **God of Jacob**; and he will teach us of his ways, and we will walk in his paths: for out of **Zion** shall go forth the law, and the word of the LORD from **Jerusalem**. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isa 2:1-4)

Besides the main issue of Israel's Restoration, questions like whether a woman can speak in Church and the singing only of

Psalms in Worship also cropped up. These questions, big and small, are answered herein, and much more. To tell all that are necessary for Bible-Presbyterians to learn and relearn, from Hyper-Calvinism to Charismaticism, from Westcott and Hort to the King James Bible, I have decided to weave the doctrines of our Church around my own life-experiences. Hence, “The Story of My Bible-Presbyterian Faith”.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Rom 8:28) As the Chinese saying goes, “Indigo comes from the indigo plant, yet excels it in colour”. (青出于蓝而胜于蓝) May this treatise be used of God to strengthen your Bible-Presbyterian Faith as never before. Amen.

Timothy Tow
March, 1999

Chapter I

Born a Fourth Generation Presbyterian

I was born in 1920 in the City of Swatow, Kwangtung Province, South China. From a very young age I grew up in the heavenly atmosphere of a Christian Family, of much Bible reading, prayer and hymn singing.

I remember going to Church every Sunday morning, walking and running, hand in hand with elder sister, in step with my parents. I can faintly remember one tall white missionary lady who ministered to the womenfolk of the Church. Going to Church was a delightful experience. We were members of the E.P. (English Presbyterian) Mission Church.

My religious roots went far deeper than my godly parents. They reached down to my maternal great grandfather, Rev. Tan Khai Lin, alias Tan Soo Chuan, who was the first convert of the E.P. Mission, 1859. He was ordained first minister of the Gospel for Swatow 1882. He was saved after William Chalmers Burns at the hand of Rev. George Smith, successor to the pioneer missionary.

My great grandfather gave his daughter to my grandfather because he was an evangelist under the same Mission.

My father grew up under the missionaries and was trained to be a doctor by Dr. A. Lyall of the English Presbyterian Mission Hospital (founded 1863) after five years of study. He graduated in 1911.

Before my parents got married they were wonderfully saved in two waves of revival meetings. The first was under Miss Dora Yu Tzi-tu and the second under Rev. Ting Li Mei.

Miss Dora Yu was the first Chinese young woman to be sent to England to study medicine. She was engaged to be married to a young Chinese doctor. On her journey to England, however, a great struggle arose in her heart. God was calling her to the higher ministry of the Gospel. When the ship passed through the Suez Canal into the Mediterranean she disclosed to the Captain of the ship, to whose guardianship she was entrusted, her decision to give up medicine to serve Christ. To the Captain's dismay she was put on a China-bound ship at Marseilles. Dora Yu not only gave up a high career but also her fiance because of her new commitment to Christ.

She began to preach the Word in many cities in China. Her fame took her all over North China and Korea. She came south to Swatow in 1910.

Miss Yu's meetings were marked with perplexing manifestations, crowds praying together, people trembling under conviction of sin, some writhing in agony, others falling prostrate to the ground . . . The movement spread from station to station.

As a result of the Revival there was a spirit of joyful enthusiasm among the church. (Edward Band)

When Dora Yu visited Foochow in 1920, she won a convert in the person of Watchman Nee, as told in *Against the Tide*. Watchman Nee understudied Miss Yu for one year who later founded the Little Flock.

As for Miss Yu, she established the China Bible Seminary in Kiangwan, Shanghai. (I visited her Seminary in Kiangwan when I was a student under Dr. Chia Yu Ming in Nanking, 1947.)

What I would like to stress about Dora Yu is her bringing into our family the Doctrine of the Premillennial Return of Christ. This she perpetuated by a new Revival Hymnal she had compiled. One of

the hymns on the Second Coming whose tune I learned by heart at that young age, was “When Jesus Comes to Reward His Servants”. Another hymn was “The Gospel Bells Are Ringing”. Mother often sang these hymns to us, and told us about Christ’s soon coming and the need of our readiness to meet Him.

Why do I emphasise this aspect of her ministry? Because the missionaries rarely told the Church about this Blessed Hope. They were amillennialists. I did not know that as a little boy of course. This I came to know after entering into theological studies. When Dr. John Sung brought Pentecostal Revival to Singapore in 1935, he was most articulate in preaching the soon Return of Christ. He spoke on Israel’s Restoration and the part she would play in the Golden Millennium. This he emphasised by teaching Revelation and Daniel in his “spiritual nurture” sessions. A poster depicting Nebuchadnezzar’s statue in Daniel for a backdrop to his teaching at the Telok Ayer Methodist Church where the revival meetings were held, substantiates what I say.



Dr. John Sung preaching at Telok Ayer Methodist Church
with Miss Leona Wu interpreting.

Confirmed a Bible-Presbyterian

I was born a fourth generation Presbyterian. I became a Bible-Presbyterian after I was born again in 1935! I was now a Premillennial Presbyterian, and so a Bible-Presbyterian.

When the Lord called me a second time to serve Him, I gave up studying law in London for theology in Nanking. There I studied under Dr. Chia Yu Ming. He was a Presbyterian and Premillennialist. After one year I was led to Faith Seminary, Wilmington, Delaware, USA in 1948. To my delight I had arrived at a Bible Presbyterian School holding to the Westminster Standards with the added emphasis of her Premillennial Doctrine of Israel. The Lord had sent me to this Seminary to double confirm me in the Bible Presbyterian Faith!

Chapter II

Bible-Presbyterianism and the Premillennial Doctrine of Israel

One of the outstanding courses taught in Faith Seminary was Israel's part in the Second Coming of Christ and her preeminence during our Lord's reign on earth for a thousand years. I learned this doctrine under Dr. Allan A. MacRae, Dr. J.O. Buswell and Dr. R.L. Harris. Dr. Harris said to the class, "I believe we are nearest to the truth."

In regard to the Rapture of Saints I followed Dr. Buswell in its occurrence at the sounding of the last and seventh trumpet (1 Cor 15:52; Rev 11:15-18). But I have no quarrel with those who adopt a pre-tribulation position. I strongly believe in Israel's Restoration in His Second Coming and in her preeminent role during Christ's Millennial Reign. The position held by Faith Seminary is according to the statement on the Premillennial Return of Christ incorporated into the Westminster Confession of Faith by the Bible Presbyterian Church, USA. This doctrine is dear to the heart of none other than Dr. Carl McIntire, president of the Board of Directors of Faith Seminary, pastor of Collingswood Bible Presbyterian Church, and president of the International Council of Christian Churches.

In the withdrawal by Dr. J. Gresham Machen from Princeton Seminary, 1929, where he was professor of New Testament, he also separated from the old Presbyterian Church, USA. He established Westminster Seminary and Orthodox Presbyterian Church. Dr. Carl McIntire, his pupil, also withdrew to study under him at the new

Westminster Seminary. Because of the amillennial position of the old denomination being adopted by the Orthodox Presbyterian Church, McIntire and his friends, like Dr. MacRae and Dr. Buswell, seceded to form the Bible Presbyterian Church which is avowedly Premillennial.

Now there are Premillennialists who say Israel is no more Israel but fulfilled by the Church. For, since Israel rejected Christ, all the blessings to Israel are now transferred to the Church. This is a subtle dogma now infiltrating Life B-P Church. This undermines my teaching as pastor of Life Church the last 49 years! Hence the writing of this book to “take the little foxes that spoil the vines” (Song of Sol 2:15). “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet 3:15). Let Scripture speak for itself.

Let us find out what is the truth, and the truth shall make us free (John 8:32). “For we can do nothing against the truth, but for the truth” (2 Cor 13:8).

The key to the question whether the blessings promised to Israel are fulfilled in the Church or in Israel herself is found in the whole chapter of Romans 11. For convenience to the Reader, here it is:

¹I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ²**God hath not cast away his people** which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. ⁵Even so then at this present time also **there is a remnant according to the election of grace.** ⁶And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. ⁷What then? Israel hath not obtained that

which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: ¹⁰Let their eyes be darkened, that they may not see, and bow down their back alway. ¹¹I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹²Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? ¹³For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: ¹⁴If by any means I may provoke to emulation them which are my flesh, and might save some of them. ¹⁵For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹⁶For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. ¹⁷And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹For if God spared not the natural branches, take heed lest he also spare not thee. ²²Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. ²⁴For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? ²⁵For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that

blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶**And so all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, **and shall turn away ungodliness from Jacob:** ²⁷For this is my covenant unto them, when I shall take away their sins. ²⁸As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. ²⁹For the gifts and calling of God are without repentance. ³⁰For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹Even so have these also now not believed, that through your mercy they also may obtain mercy. ³²For God hath concluded them all in unbelief, that he might have mercy upon all. ³³O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

This chapter on the restoration of Israel at the Second Coming of Christ is so clear that it needs no further explanation. Christ, the Virgin born Son of God, will return to our wartorn earth and establish a peaceful reign of a thousand years sitting on the throne of His father David.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa 9:6). How does the thousand years come in? The thousand years is mentioned six times in Revelation 20. In verse 6 is the statement, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Rev 5:10 states further, “And hast made us unto our God kings and priests: and **we shall reign on the earth.**” These statements include both Jews and Gentiles who are born again, but

the Jews will be at the head. This we shall see as we search the Scriptures.

Israel is Israel, Gentile is Gentile, as we have read in the whole chapter of Romans 11. And we have the Golden Rule of Bible Interpretation from the *Defined King James Bible* as follows,

When the plain sense of Scripture makes common sense, seek no other sense. Therefore take every word at its primary, ordinary, usual, literal meaning. Unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truth indicate clearly otherwise, God, in revealing His Word, neither intends nor permits the reader to be confused. He wants His children to understand.

That Israel who has been dispersed to the four corners of the earth for 2,000 years will be regathered and restored with the services of Gentile nations in the Millennium is the teaching of the whole of Isaiah Chapter 60. Here are some of the prominent verses.

³And the **Gentiles** shall come to thy light, and kings to the brightness of thy rising. . . . ⁹Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. ¹⁰And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. ¹¹Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may **bring unto thee the forces of the Gentiles**, and that their kings may be brought. ¹²For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. ¹³The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. ¹⁴The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. ¹⁵Whereas thou hast been

forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

¹⁶Thou shalt also suck the milk of the **Gentiles**, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. . . .

²¹Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. ²²A little one shall become a thousand, and **a small one a strong nation**: I the LORD will hasten it in his time.”

During the Millennium there will be no more war on the earth. Jerusalem will be the capital of the world, and there will be no more the United Nations with headquarters in New York. Both Isaiah 2:1-4 and Micah 4:1-3 say almost word for word concerning **Judah and Israel** (not the Church) as follows.

¹The word that Isaiah the son of Amoz saw concerning **Judah and Jerusalem**. ²And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of **Zion** shall go forth the law, and the word of the LORD from **Jerusalem**. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isa 2:1-4).

In order that Israel might play the major role in God’s plan of salvation in the end times, leading to Christ’s second coming and millennial rule on earth (Rev 5:10), God will gather the dispersed people of Israel as a restored nation a second time (after Babylon the first time):

¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek:

and his rest shall be glorious. ¹¹And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah **from the four corners of the earth.** (Isa 11:10-12)

This was beginning to be fulfilled on May 14, 1948 when Israel became a nation with the support of the United Nations. At the birth of Israel as a nation, her people, mostly returned from exile, numbered only 650,000. Today the Jewish population in Israel is heading towards the 5 million mark. The world population of Israel is over 14 million (Paul Lee Tan, *15,000 Illustrations*).

To stand as a nation Israel had to fight five wars. This took place in 1948 (War of Independence), 1956 (Suez), 1967 (Six-Day War), 1973 (Yom Kippur War) and 1982-5 (Lebanon). Israel was victorious in all five wars which is foretold in Isaiah 11:14 “But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.”

The land of the Philistines towards the west geographically tallies with the Gaza strip, the land of the east is Syria (2 Kings 13:17). Edom, Moab, Ammon (Amman, capital of Jordan today) these three are now the Kingdom of Jordan. The tongue of the Egyptian Sea which includes the Suez Canal was crossed by Israel’s Army in the Yom Kippur War (1973), so that they came within 25 miles of Cairo the Egyptian capital. How marvellous and how precision-accurate are these prophecies fulfilled in our generation!

Thus Israel, the smallest nation in the Middle East has become a super power over her Arab enemies. “A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time” (Isa 60:22).

But, according to prophecy, before the Return of Christ, Israel must go through the baptism of fire. Jeremiah says, “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer 30:7).

Zechariah reveals the extent of Israel’s sufferings before she would be completely restored.

⁸And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. ⁹And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. (Zech 13:8-9)

¹Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ²For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. ⁴And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. ⁵And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. ⁶And it shall come to pass in that day, that the light shall not be clear, nor dark: ⁷But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. ⁸And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in

summer and in winter shall it be. ⁹And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. (Zech 14:1-9)

¹¹And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. ¹²And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. ¹³And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. ¹⁴And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. ¹⁵And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. ¹⁶And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (Zech 14:11-16)

All these references to Israel being restored to head the nations of the world in Christ's millennial reign mean exactly and literally what they say. To say every reference to Israel is transferred to and fulfilled in the Church is like performing a theological rope trick. But we are no magicians.

The down to earth understanding of all these descriptions must result in the Premillennial Doctrine of Israel.

Yerushalayim, Messiah Is Come

T. Tow

Swedish folk melody

Arr. by R. J. Hughes

1. Ye - ru - sha - layim, thy sons and daugh - ters love thee! Two thou - sand years they've
 2. Ye - ru - sha - layim, be - hold Christ Je - sus has come To save thy sons, if
 3. Ye - ru - sha - layim, be - hold Mes - si - ah shall come To save thy Land, when
 4. Ye - ru - sha - layim, God is thy 'ter - nal pe - ace, Ci - ty of Zion, Da -

wan - dered in ex - ile. Now by God's grace, they're ga - thered to thee in peace,
 they will turn to Him. By death and pain, He has be - come their ran - som.
 thou shalt cry to Him. He comes on clouds, with awe - some loud trum - pet sound
 vid's throne rise a - gain! Ci - ty of Truth, res - plen - dent in His glo - ry.

By thy em - brace, their weep - ing turns to smile.
 Ris - ing a - gain, He has for - giv'n their sin. Ye - ru - sha - layim, let
 To judge the earth - peace a mil - len - ni - um.
 Till sun shall rise and moon no more shall wane.

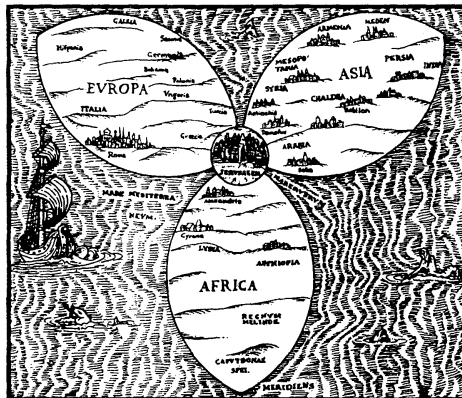
peace and free - dom ring, To thee Sha - lom! To thee Sha - lom! Ye - ru - sha -

layim, lift up thy voice and sing, Mes - siah is come, Mes - siah is come!

Chapter III

Israel a Great Nation

Israel at the Centre of Three Continents



Ancient Map showing Jerusalem at the centre of the world, 1580.

Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. (Ezek 5:5)

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa 2:3)

Since the end of World War II, many young and vigorous nations have been born, one after the other, which were once colonies of the Great Powers. From the ASEAN Bloc have “emerged” the Philippines, Indonesia, Malaysia and Singapore. Many nations have arisen in Africa with new names that old-timers have a hard time to follow. Among all these new nations there came into being on May 14, 1948 the State of Israel. The majority of Israel is made up of returnee Jews, after 2,000 years of exile.

In land area Israel is one of the tiniest. The only country in the world, to which she can boast of comparative bigness, perhaps, is Singapore. Population-wise Israel has over 5 million souls, not much bigger than Singapore either. Indeed, Israel is but a speck on the globe, a little dot on the world map. If you stand at a vantage point in the Holy Land on a fine day, say, on the hill of Samaria, you could see almost the four corners of the country. How does a tiny country like Israel become such a great nation as she is today?

Israel is in the news, front page world news, more often than any other of the new-born nations. Israel is in the news side by side with the super powers, most frequent with the United States. How has little Israel gained such global prominence?

In an issue of the *Straits Times* 1981, the story was told of former Israel Prime Minister Menachem Begin meeting with former US President Ronald Reagan. This is what Begin said of a joke he cracked with the American President. Begin said President Reagan told him he had three phones on his desk. One was white to call British Prime Minister Margaret Thatcher. One was blue to call France’s Francois Mitterrand. The third which was a red one was for God. But added Reagan, “I don’t use it too much, as long distance is so expensive.”

Mr Begin told his host he too had three phones. One was for Mrs Thatcher, one for Egyptian President Anwar Sadat and also one for God. “But,” added Begin, “I use it all the time as, in Jerusalem, it is considered a local call.”

Israel is a great nation because it is so closely linked to God. Israel is a great nation not by her own prowess. Not because the Jews are a smarter people, a superior race. Israel is a great nation because that is what God had graciously promised Abraham, that his descendants would so become (Gen 12:2). The same promise that Israel would be a great nation he confirmed in Jacob (Gen 46:3) and with the Israelites under Moses (Deut 26:5). Israel's greatness is solely from God.

Now, may we ask, "How does Israel become great?" Israel has become great by being God's receptacle, God's chosen vessel, to receive His Special Revelation.

Sin had polluted the whole world and blinded the eyes of the nations to the light of the truth. Instead of seeking the Creator God that had made them, they groped in the darkness of idolatry. This is particularly condemned by St. Paul in the first chapter of Romans. In the midst of such Egyptian darkness, God came first to Abraham, and after several generations to Moses. God took Israel out of the land of their slavery and gave them the Law. This Law which is summarised in the Ten Commandments God delivered to Moses on two tables of stone. By the light of these two tables Israel was delivered from the pollutions of the world, from sins against God and sins against her fellowmen. And it is through Israel that the moral Law, as given in the Ten Commandments, has become the pattern of all modern legal codes of the nations of the world. Thus declared Moses to Israel on the eve of their entry to the Promised Land to remind her of her holy obligations to greatness,

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and

judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. (Deut 4:5-10).

We who live under the justice of a good Government in Singapore must remember the British who gave us our law. But, how did the British possess such good laws? Where did they get it? From the Bible and from the Law of Moses.

In contrast with little Israel, there is that gigantic country China, the land of our ancestors. For hundreds of years until the Manchu Dynasty she had sunken into the depths of poverty and misery, of backwardness in science and technology. And all this because our ancestors had departed from the Creator God, being devoid of His Law. Our ancestors were steeped in idolatry, not knowing the Living and True God. Hence flourished all the social evils that outgrew from their sin without restraint. As recent as the last two generations, the Chinese people did not enjoy such a divine right of man as the weekly Sabbath. The weekly Sabbath had been enjoyed in the West with the advent of Christianity from time immemorial. The keeping of Sunday as a Holy Day was particularly strong in the days of the Puritans in Great Britain. How both man and beast rested from their servile work in the Light of God's Law! This is but one blessing to mention that comes to the whole world from Israel, yea, even from the Law of Moses. How is it we have no need to go to office or factory when Sunday, our Christian Sabbath, comes around? We in Singapore today are enjoying the blessings of a Law which God first gave to Israel! This law that distinguished Israel from the Gentiles, that made Israel great!

Secondly, Israel is a great nation because not only has God's Law been given through her, but also God's Son. Jesus our Lord and Saviour was born a Jew, through the house of David from the stock of Abraham. The greatness of Israel, as we have observed, is not in her mental powers, but rather in her spiritual heritage. Through her is the Promised Seed given whereby all the families of the earth are blessed (Genesis 12:3). We Christians must remember that we owe the Jews this great debt. Israel was not only, as St. Augustine had said, the Librarian to the Christian Church (she has given us by her prophets the Bible). Through her has come to us the Saviour of the world, Jesus Christ, the only way to God. A young Jewess, the Virgin Mary, was the chosen vessel through whom Jesus Christ was born.

But alas! The Jews who were the very recipients of the Salvation of God rejected Christ and had Him crucified. Their Church leaders were not afraid of the guilt of their crime. They even challenged God to take the Blood of the Spotless Son of God upon themselves and their children (Matt 27:25). Of the Jews that believed in Jesus and were gathered together as a Christian community there were not more than 120. Apart from those 3,000 and 5,000 (Acts 2:41; 4:4) who believed the Lord at Pentecost, the rest of the Jews rejected the Gospel. Therefore the Gospel was preached to the Gentiles. The Jews who rejected Christ were rejected of God. Hence their Diaspora or dispersion, their scattering, to the ends of the earth. Israel the great nation became a small nation, a stateless nation.

By the mysterious decrees of God Israel, like the olive branch, was cut off when they rejected the Saviour. The Gentiles who believed, like a wild olive branch, was grafted in her place. Today salvation is still given to the Gentiles, so this Gospel continues to be preached freely and without restraint to us who live in a free country like Singapore. But soon our time will be up when "the fullness of the Gentiles be come in," ie. when the predestined number of Gentiles to be saved will be counted. Then Israel, the outcast Olive branch, will be reinstated when "all Israel shall be saved" (Rom 11:26).

One reason why Israel must be reinstated is God's unchangeable promise to Abraham. The promise given him and his descendants is forever vested in them. Another reason why Israel must be restored to her former glory is that the promise God gave to David of a throne that must remain forever must be fulfilled. And that throne to be set up again is by none other than Christ, the Messiah, David's Greater Son.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. (Isa 9:6,7)

In the light of these promises, no wonder we see Israel gathered back together to her land as a nation. Israel is become a great nation again, a super power among the larger but weaker Arab nations.

Satan does not like to see Israel restored to her previous greatness as in the days of David and Solomon. Satan has therefore instigated the Arabs to fight Israel. Five wars were fought: In 1948 the Arabs tried to prevent Israel from becoming a nation but they failed. In 1956 there broke out the Second War. Again the Arabs were defeated. In 1967 Egypt, Syria and Jordan were gravely wounded in the Six Day War. The fourth one, fought in 1973 known as the Yom Kippur War or War of the Day of Atonement, again saw Israel victorious. All these victories against her neighbours are foretold by Isaiah.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah

from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. (Isa 11:11-15).

The fifth war was waged over Lebanon 1982-85. Israel's invasion of Lebanon is foretold by the prophet Zechariah.

Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the Lord my God; Feed the flock of the slaughter; Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. (Zech 11:1-6).

How is it that the Arabs, like a platoon of soldiers charging on a teenage boy walking alone in the lane were on the contrary thrown back one after the other like in a *Kung Fu* drama? The secret of Israel's greatness as a nation is God.

And as God is behind the descendants of Abraham His "friend", so has He helped Israel in the epic Entebbe raid, saving over 100 hostages hijacked by Palestine Arabs. Moreover God has enabled His chosen race to carry out the destruction of the atomic plant in Iraq.

Iraq retaliated in the recent Gulf War with Scud missiles, but to no avail. Israel continues to be helped by the United States the greatest power in the world in a new age of peace-making according to Daniel's prophecy. That Rabin had shaken hands with Arafat under Clinton's patronage surprised the whole world except students of prophecy. All this is in order that Israel might play her role in the coming of Jesus Christ. As Christ, like an airplane, needed Israel to land in the First Advent, and the aerodrome was the Virgin Mary, so must He need Israel, a restored nation, a second time to return to earth to judge the nations.

Israel is bound to be a great nation again, because God has set this seal upon her in Abraham: "And I will bless them that bless thee, and curse him that curseth thee" (Gen 12:3). Thus those who have persecuted Abraham's descendants the Jews have lost out. Yea, they have been thoroughly extinguished. The sad ending of Hitler, Jew-baitor and arch anti-Semitic is notorious. Then there arose Nasser, who wanted to throw every Jew into the sea before the Six Day War. He soon died in the War's aftermath. How we thank God for Sadat, his successor, who so bravely stood alone to make peace with Israel. Sadat who fell a martyr for world peace died a glorious death.

With Israel's southern borders secure she can face the enemy with her back to the wall. But war will erupt again culminating in the Battle of Armageddon. In this final Battle the Messiah must come to save Israel. According to the prophecy of Zechariah on the climax of that last Battle:

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, it is my people: and they shall say, The Lord is my God. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the

houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . (Zech 13:8 - 14:4).

What is your attitude to Israel? If you have that anti-Jewish feeling like the rest of the world, change over to a lover of Israel. “Pray for the peace of Jerusalem: They shall prosper that love thee.” Make peace with Israel! Such a heathen chieftain had the wise insight into the goodness of making friends with Israel: Thus Abimelech, Chieftain of the Philistines, came to Abraham: “God is with thee in all that thou doest...” And thus did Abimelech say to Isaac, “We saw certainly that the Lord was with thee: and we said, let there be now an oath betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord” (Gen 21:22; 26:28,29). This wise choice is what King Solomon had observed: “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him” (Prov 16:7). Make peace with Israel because she is destined to be great. She will be the greatest when our Lord comes back to earth, to sit on His father David’s throne in Jerusalem.

Jesus will rule this wartorn earth with peace for a thousand years.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their

hands; and they lived and reigned with Christ a thousand years. (Rev 20:4)

No more will there be a United Nations Headquarters in New York. The capital of the world will be shifted to Jerusalem, as seen by the Prophet Isaiah.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isa 2:3,4).

Israel, indeed, is destined to be a great nation when she turns to her Messiah, Jesus of Nazareth, whom her people have blindly rejected all these centuries. Let Israel now say: Even so, come quickly, Lord Jesus. Amen.

(This prospect of Israel becoming a **great nation in God's plan is soon to be fulfilled when Christ returns to put down rebellion and rule the world in peace a thousand years** is an important tenet of our Bible-Presbyterian Faith.)

Song To The New Jerusalem

T. Tow

Stephen C. Foster

1. The sum - mer sun shines o'er new Je - ru - sa - lem: Gol - den days of
 2. The au - tumn show'rs fresh - en new Je - ru - sa - lem, Hap - py feasts are
 3. The spring rains drive win - ter's bi - ting cold a - way: Wheat and bar - ley,
 4. The Sun of Right - eous - ness shines o'er earth's Dark Night: No more war, nor

peace so di - vine. Mes - siah has come to this war - torn earth from Heav'n
 held o'er the land. We wor - ship Mes - siah the Prince of peace - ful Realm,
 o - live and grain. Ten thou - sand flow'rs in the bal - my bree - zes sway,
 hun - ger nor pain! Christ Je - sus reigns till Right tri - umphs o - ver Might

Chorus

Bes - to'ing rest to we - a - ry man kind.
 Who makes ros - es bloom a - cross the sand. Weep no more, O
 While young men and maid - ens praise His name.
 All res - plen - dent in Je - ru - sa - lem.

Is - rael O weep no more to - day We will sing this song to the

new Je - ru - sa - lem To the new Je - ru - sa - lem for aye.

Chapter IV

One Wintry Morning

One wintry morning in January, 1948, there came a tall, distinguished, handsome looking gentleman in his early forties to speak at the Chapel Hour of Faith Seminary, then located in Wilmington, Delaware. He was Rev. Dr. Carl McIntire, pastor of Collingswood Bible Presbyterian Church, President of the Board of Directors of Faith Seminary. I was a greenhorn student, newly come from Singapore.

He spoke on the Church today and the crisis she was facing. There was a movement of modernist churchmen to unite all churches, irrespective of their faith, in what was called the Ecumenical Movement. The ultimate objective was to join up with the Greek Catholic Church and the Roman Catholic Church and indeed all religions. They would form themselves into the World Council of Churches. Notice the deletion of the word *Christian* from Churches. This was apostasy from the 16th Century Reformation. This would dismantle the glorious work of Martin Luther who broke the shackles of Rome and gave us the Protestant Faith. Therefore, what we needed today, said Dr. McIntire, was a counter 20th Century Reformation. He spoke with unction and in the power of the Holy Spirit.

As he spoke, my heart was, in the words of John Wesley, “strangely warmed”. My heart was immediately knit with his heart like Jonathan’s to David’s. I resolved to give my life to the 20th Century Reformation movement. I became McIntire’s disciple.

Dr. McIntire published an eight-page tabloid *Christian Weekly*. Henceforth I became a subscriber to it. I read its contents assiduously from cover to cover. The more I read the more I became fired with a zeal “to contend for the faith that was once delivered to the saints” (Jude 3).

Soon it was announced that the World Council of Churches (WCC) would be formed in the City of Amsterdam. To counter this movement, Dr. McIntire called for the formation of an International Council of Christian Churches (ICCC), separate from the World Council, to meet also in Amsterdam in August 1948, ahead of the WCC.

Dr. Chia Yu-Ming, my teacher in Nanking, China, was invited to come to Amsterdam. With Dr. A.B. Dodd he was a leader of the China League of Fundamental, Bible-believing Churches, a movement similar to the American 20th Century Reformation. Dr. Chia wrote me if I could also go to Amsterdam so that I might interpret for him. So would Dr. McIntire want me to come along to represent Singapore.

In view of the fact that I had come to Faith Seminary in the middle of the academic year and I had to attend two summer schools to catch up, I had to decline. But I would introduce the Reformation Cause to my good friend and colleague, Elder Quek Kiok Chiang, back home in Singapore. Elder Quek immediately caught on the 20th Century Reformation movement. We kept up a brisk correspondence on how to rally the Churches in Singapore.

The first Congress of the International Council of Christian Churches with 29 nations represented elected Dr. McIntire as its president, August 1948. So Amsterdam came and went, but Dr. McIntire, in the power of the Holy Spirit, took up arms against the World Council of Churches.

From Amsterdam the WCC went to Bangkok to convene a Conference of Churches of East Asia in 1949. Hard on the heels of the modernistic churchmen, McIntire assembled a 14-man contingent

to attend the WCC Bangkok Conference. When they presented themselves at the opening of the Conference, however, they were literally roped out. Ropes were strung across the entrance and guards placed to prevent their entry.

McIntire countered by calling a press conference to protest such action and the story of their being roped out was splashed in the English paper in Bangkok.

From Bangkok, McIntire and his close comrade, Dr. T.T. Shields, came to Singapore. He was welcomed to Singapore by Elder Quek and Life Church, Prinsep Street, and received by Miss Leona Wu and Miss Ng Peck Loan of Chin Lien Bible Seminary. It was Christmas then, so they were invited to speak at Life Church Christmas Service.

Dr. McIntire was introduced to the great work done by Dr. John Sung in Singapore in 1935. He was delighted to find a kindred spirit with the Chinese Revivalist in his denouncement of the false doctrines he had imbibed at Union Seminary, New York. McIntire knew too well that Union was a hotbed of modernistic unbelief.

The Chinese Inter-Church Union of Singapore gave the Reformation two-men team no right hand of fellowship because it comprised many shades of ecclesiastical persuasions. Truth is always with the minority.

With mounting zeal for the defence of the Faith, McIntire called for a Second Congress of the ICCC to convene in Geneva, August 1950. By that time I had completed my studies at Faith Seminary. I was invited to represent Singapore and Quek also. Quek was delighted to be invited and so we arranged to meet in London, for the ICCC chartered flight that I took would terminate in London.

From London, Quek and I, with Dr. A.B. Dodd who taught me in China, the three of us, headed by train for Geneva, city of John Calvin and of the 16th Century Reformation. It was in Geneva that the two young Singaporeans discussed their strategy to advance the Cause of the ICCC.

From Geneva 1950 to this day, Quek and I have stuck together for the 20th Century Reformation. This has taken us to the ends of the six continents. For during the 50 years now gone by, the Reformation has spread to 100 countries. In 1997 the ICCC met in Santiago, Chile and in 1998 we returned the fourth time to Amsterdam at ICCC's 50th Anniversary. This I considered the crowning of our efforts for there we passed a Resolution on the Bible, on the use of the King James Bible against the 100 modern, pernicious, counterfeit Bibles we dub "perversions".

Why do I spend time to tell you of our struggles for the faith during the last half century? For the 20th Century Reformation is a great part of our Bible-Presbyterian Faith. And I have stood firm for the ICCC without a break for the last fifty years. Now, Life Church and Calvary, my brother's church, are in close cooperation to maintain the separated stand as the stand of the Bible-Presbyterian Church. Of course there are other B-P Churches that also stand with us, true-blue Bible-Presbyterians.

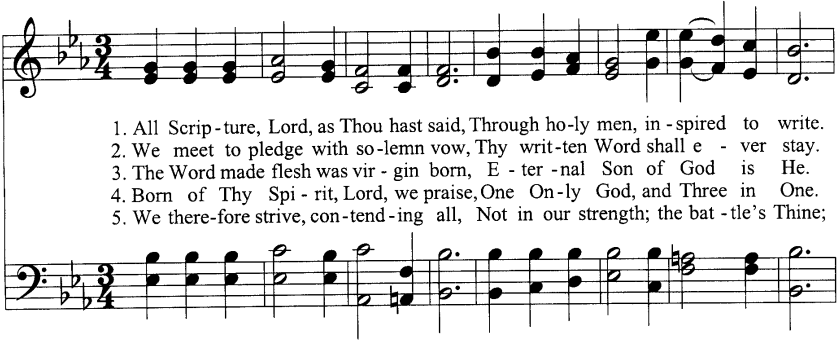
Alas, as the B-Ps increased in numbers, not all B-Ps would stand together with us, as a result of which the Bible-Presbyterian Synod was sadly dissolved on October 30, 1988. Young churches repudiated our strict separatist stand against Ecumenism and Charismaticism. This story is partly told in my book *Wang Ming Tao and Charismaticism*.

That wintry morning's heart warming experience, nevertheless, continues to throb in my heart to this day. After 40 years (1988), and after 50 years (1998). And I am glad the torch of this experience is now held high by one God has raised, since 1978, in the person of Dr. Tow Siang Hwa.

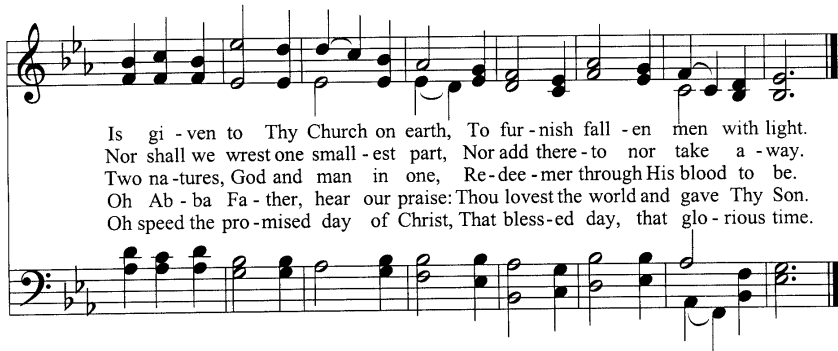
F.E.C.C.C. Theme Song

Rev. J. S. Scarrow

Henry Percy Smith, 1825 - 98



1. All Scrip-ture, Lord, as Thou hast said, Through ho-ly men, in - spired to write.
2. We meet to pledge with so-lemn vow, Thy writ-ten Word shall e - ver stay.
3. The Word made flesh was vir - gin born, E - ter - nal Son of God is He.
4. Born of Thy Spi - rit, Lord, we praise, One On - ly God, and Three in One.
5. We there-fore strive, con-tend-ing all, Not in our strength; the bat - tle's Thine;



Is gi - ven to Thy Church on earth, To fur - nish fall - en men with light.
Nor shall we wrest one small - est part, Nor add there - to nor take a - way.
Two na - tures, God and man in one, Re - dee - mer through His blood to be.
Oh Ab - ba Fa - ther, hear our praise: Thou lovest the world and gave Thy Son.
Oh speed the pro - mised day of Christ, That bless - ed day, that glo - rious time.

Chapter V

Lessons for Bible-Presbyterians from a Study of the Origin and Growth of the Church of Rome

The study of Church History, according to Professor A. M. Renwick of the Free Church College, Edinburgh,

is not merely one which satisfies our curiosity as to what happened in past times; it is of great practical value for the present. Man is essentially the same in every age, although his surroundings and the circumstances of his life may differ. He has had, essentially, the same weaknesses and the same aspirations all through history. In spite of changing circumstances, and the presence and absence of certain factors, man has basically varied but little within historic times.

In sketching the story of the Church of Rome from its origin to its growth to this day, it is hoped we can also obtain some lessons for our own admonition, that we may the more profit thereby.

Origin

According to the introduction of Paul's letter to the Romans, we gather that about the year AD 60, when Paul was making plans to visit Rome, there had already been established there a community of Roman Christians. How they became thus organised into a church, there is no record. The Roman Catholic Church today, in her claim to apostolic succession in St Peter, dates his bishopric at Rome from AD 42 to 67. This is highly questionable. Professor Renwick says, "Had Peter been there before AD 61 Paul could not have failed to

mention him in his Epistles he wrote from that city just prior to the date.” At any rate, “the fact that Peter probably visited Rome as an apostle would not make him Bishop of Rome, much less Pope of Rome.”

The origin of the Church of Rome could well be traced to Pentecost. Among the 16 nationalities and languages represented at the coming of the Holy Spirit, whereby 3,000 were saved, “visitors from Rome (both Jews and converts to Judaism),” are mentioned (Acts 2:10, 11). These returning to Rome years before either Paul or Peter reached Rome could well have witnessed their newfound faith to the people of Rome. It was not necessary that many be won to the Lord before a church could be established. “Where two or three are gathered together in my name” is the beginning, according to Dr Carl McIntire, of a Christian Church. The Bible-Presbyterian Churches of ten thousand today began 46 years ago with a mere handful of 30. And there was no great bishop, like St Peter, as claimed by the Roman Catholic Church, to start it, but a gathering of humble disciples.

Faith

The origin of the Church of Rome insofar as their faith was concerned was also commendable. Paul thanked God for them that their faith was spoken of throughout the whole world (Romans 1:8). Calvin says, “The faith of the Romans had been voiced in the whole world by all the faithful who were able to form a proper opinion of it, and pass a right judgment on it.” What is the reputation of our Bible-Presbyterian Church? We are known as a separatist church, separated from unbelief and worldliness, but can we say we are living up to our testimony?

The Church of Rome Today in Apostasy

Alas, Rome that was once a faithful Church, a Church which occasioned for us the Epistle to the Romans, in which the *magna carta* of God's salvation plan for man is enshrined, is today become far fallen from her original position. In a visit I paid to Rome in the sixties, I found myself under the dark pall of Roman Catholic superstitions and idolatry. There was not a single Protestant Church I could go to on a Sunday morning except the "upper room" of an American Protestant missionary. Here he had gathered a handful of his converts from among the Italian people, and there I recited Romans 1:1-17 to remind them of the noble beginnings of the Church of Rome about AD 60, her faithfulness and purity. Let the Bible-Presbyterian Churches also take heed. I said at the Silver Jubilee Celebrations of the B-P Church at the National Theatre in 1975 that if we did not take heed, this Church that was founded to defend the faith and withstand the flood of liberalism and ecumenism would be carried away by it in the next quarter-century. When the B-P Synod was dissolved October 30, 1988, this apprehension was fulfilled in younger leaders who also took on charismaticism.

How did the faithful Church of Rome in the days of the Apostle Paul fall to its present-day position? As it is with all flesh, it is by a gradual process of deterioration and degeneration. The scriptural word is "apostasy," a falling away from the faith.

How Rome Became Seat of the Papacy

There were the early days when the Church underwent persecution by the Roman emperors. Most notorious and first of the ten emperors that persecuted Christians was Nero. Paul was executed at the end of his reign.

When Christianity finally won the struggle against the Roman rulers and became the state religion under Constantine the Great (AD 274-337) then were sown the seeds of decay. The favours that the State now accorded the Church, welcome though they were, tended

to produce an arrogant spirit in the clergy. The humble spirit of a suffering Church as exemplified by Smyrna gave way to the haughty and lethargic spirit of a well-to-do Church as exemplified by Laodicea.

The Church of Rome gained further powers when the capital city of the Empire became the chief seat of learning and culture. Under Leo the Great (AD 390-461) who was the first truly great Churchman to appear since apostolic times, the name Pope was accorded him and his successors at Rome. Under Leo the Church was able to bring order out of chaos, for during this period the Roman Empire was attacked by barbarians. The Western Church had to look to Rome as its centre of unity, for the Roman bishop was its only metropolitan or archbishop.

Nevertheless, it is with the entrance into the Middle Ages in AD 590 when Gregory I, also called the Great, became Bishop of Rome that he was considered the first Pope who could securely wear this title. Gregory, after Leo whom we have mentioned and before Gregory VII (AD 1073-1085) and Innocent III (AD 1198-1216), stands out as one of the four architects of the Papal system. He renewed claim of universal supremacy of the Church which was first made by Leo I and he vied with the Bishop of Constantinople, capital city in the Eastern part of the Roman Empire, for this supremacy. He taught that there was no salvation for anyone outside the one Catholic Church, and he claimed to be head of it. This claim is maintained by the Roman Catholic Church to this day, although she is now engaged in an ecumenical reunion with the Protestant Church. When the ECT (Evangelicals and Catholics Together) Manifesto was signed on March 29, 1994 the Reformation wrought by Martin Luther (1517) was destroyed with a political bearhug. Alas for evangelicals like Chuck Colson and J. I. Packer. We lament this Protestant treachery with muted sighs, for are B-Ps holding their ranks as before?

With arrogance over all the churches the Pope now enters into the political arena to subdue kings and emperors. With a billion

Catholics behind him the Pope today is the same, but he does it now more subtly, through diplomacy. The Pope is no Preacher but Politician.

That the Pope is more a politician than a preacher and that you will find little of Paul or John in Pope John Paul II is reflected in this observation by Professor Chang Lit Sen, published in the American-Chinese magazine, *Ambassadors* 21 (April 1980). Professor Chang comments:

Historians have designated October 31, 1517 the day that Martin Luther nailed his 95 theses to the door of the Wittenburg Church to be Reformation Day.

On October 1, 1979 John Paul II the new Pope flew from Ireland to Boston on a visit to USA. The writer, being a visiting lecturer and preacher sojourning in the outskirts of Boston, took special time off to watch the TV for six hours (3-9 pm). This was not to see the hubbub but rather to hear what actually the Pope would say. The result was a great disappointment to my expectations.

He spoke three times from a paper like a diplomat on a goodwill visit. His speech was woven in worldly sentences, empty words of peace and love. It contained neither substance nor power. . . . Roman Catholics mistakenly believe the Pope to be Vicar to Christ. But Christ came to the world to die for its salvation. Though He was rich yet He became poor. On earth he had nowhere to lay his head. . . . As to the Pope he makes himself to be the No. 1. He goes about in state, to be revered by his followers. He makes himself greater than emperors and presidents, but takes the Gospel and Christian Doctrine lightly. He flows with the tide for popularity, "having a form of godliness but denying the power thereof . . ."

In 1964, Pope Paul VI visited India. In his reply to the Indian President's welcome the Pope said, "Your country is one with an ancient culture, a house that seeks after God, the birthplace of great religions. This zeal to seek after God is rare to find. Many centuries before the birth of Christ there were

manifested in your scriptures the spiritual yearnings for the coming of the Saviour. “Lead me from fantasy to the reality, from darkness to light, from death to non-decay” (*Time*, December 11, 1964).

The above words were the Pope’s very own. These prove he had no idea which religion was true and which was false. This proves that he took God’s special revelation, the Bible, at a par with pagan writing . . .

It is most important for us to study the corruption of the doctrines of the Church of Rome through the ages.

Growth of Errors Through the Ages

By going through a list compiled by Dr. Loraine Boettner of some Roman Catholic Heresies and Inventions and the dates of their adoption over a period of 1,700 years, the reader will be convinced why the Roman Catholic Church is identified with the Woman of Revelation 17.

A selected list of Roman Catholic heresies and inventions from Loraine Boettner:

1. Prayers for the dead, began about AD 300
2. Veneration of angels and dead saints, and use of images 375
3. The Mass, as a daily celebration 394
4. Beginning of the exaltation of Mary, the term “Mother of God” first applied to her by the Council of Ephesus 431
5. Priests began to dress differently from laymen 500
6. Extreme Unction 526
7. The doctrine of Purgatory, established by Gregory I 593
8. Prayers directed to Mary, dead saints and angels, about 600
9. Kissing the pope’s foot, began with Pope Constantine 709
10. Worship of the cross, images and relics, authorised in 786
11. Worship of St Joseph 890
12. Canonization of dead saints, first by Pope John XV 995
13. The Mass, developed gradually as a sacrifice, attendance made obligatory in the 11th Century 1000

14. Celibacy of the priesthood, decreed by Pope Gregory VII (Hildebrand)	1079
15. The Rosary, mechanical praying with beads, invented by Peter the Hermit	1090
16. The Inquisition, instituted by the Council of Verona	1184
17. Sale of Indulgences	1190
18. Transubstantiation, proclaimed by Pope Innocent III	1215
19. Auricular Confession of sins to a priest instead of to God, instituted by Pope Innocent III, in Lateran Council	1215
20. Adoration of the wafer (host), decreed by Pope Honorius III	1220
21. Bible forbidden to laymen, placed on the Index of Forbidden Books by the Council of Valenica	1229
22. Cup forbidden to the people at communion by Council of Constance	1414
23. Purgatory proclaimed as a dogma by the Council of Florence	1438
24. The doctrine of Seven Sacraments affirmed	1439
25. Tradition declared of equal authority with the Bible by the Council of Trent	1545
26. Apocryphal books added to the Bible by the Council of Trent	1546
27. Immaculate Conception of the Virgin Mary, proclaimed by Pope Pius IX	1854
28. Syllabus of Errors, proclaimed by Pope Pius IX, and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press, and scientific discoveries which are disapproved by the Roman Church; asserted the Pope's temporal authority over all civil rulers	1864
29. Infallibility of the Pope in matters of faith and morals, proclaimed by the Vatican Council	1870
30. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death), proclaimed by Pope Pius XII	1950

Commenting on the above list, Loraine Boettner says,

Add to these many others; monks — nuns — monasteries — convents — forty days Lent — holy week — Palm Sunday — Ash Wednesday — All Saints day — incense — holy oil — holy palms — Christopher medals — charms — novenas — and still others.

There you have it—the melancholy evidence of Rome’s steadily increasing departure from the simplicity of the Gospel, a departure so radical and far-reaching at the present time that it has produced a drastically anti-evangelical church. It is clear beyond possibility of doubt that the Roman Catholic religion as now practised is the outgrowth of centuries of error. Human inventions have been substituted for Bible truth and practice.

Has the Roman Catholic Church Changed for the Better?

But you will say, has not the Roman Catholic Church lately changed for the better from its previous absolutist position? Has not the Roman Catholic Church begun to take part in the Ecumenical Movement and now addresses Protestants not as heretics but as “separated brethren”? Were not Roman Catholics and Anglicans beginning to join hands in charismatic meetings such as were held at the St Andrew’s Cathedral, Singapore under the joint leadership of Anglican Bishop Chiu Ban It and RC Archbishop Gregory Yong in the nineteen-eighties? And now with the ECT (Evangelicals and Catholics Together) Manifesto 1994 the Romanists and Protestants are one.

Our answer is: Although the Roman Catholic Church has begun to call Protestants “separated brethren,” she continues to hold firmly to her age-old errors and superstitions. What is new in her doctrine and life is her present day fulfilling of her role as prophesied in Revelation 17. According to *The New International Dictionary of the Christian Church* edited by J. D. Douglas, the Roman Catholic Church not only thinks of reuniting with the Protestant Church and the Greek Orthodox Church, but also with Judaism and the great non-Christian religions, yea, even atheism! The way is now open not only to acknowledge Protestants as “brothers by baptism” but to see in Muslims and Hindus, and even atheists, those who by exercising “implicit” faith are in the “hidden” church. To hasten the work of reunion with Protestants, the Roman Catholic Church today has also

caught up with the Charismatic movement. As Catholics and Protestants worship together in common tongues-speaking, it is proclaimed in the Anglican official organ, *Courier* (Singapore), that this is the work of the Holy Spirit. Under this outward manifestation of the Holy Spirit, so must the outward reunion between Rome and Protestants and the creation of a world church of various faiths be declared the work of God! What a departure is the Church of Rome today from that which flourished in the days of the Apostle Paul.

As we conclude this brief sketch of the origin and growth of the Church of Rome, let us hear the words of the angel:

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached into heaven, and God hath remembered her iniquities (Revelation 18:2, 4).

“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” (II Corinthians 6:17,18). And let every Protestant treasure the precious heritage of justification by faith alone which Luther had reclaimed for us but still anathematised by the Roman Church. Let us preserve this heritage by “earnestly contending for the faith which was once delivered unto the saints” (Jude 3) as our Lord has commanded us. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isaiah 59:19). Let us conclude in the Spirit of Dr Sun Yat Sun, Father of the Chinese Republic, “The Revolution is not finished yet. Let comrades struggle on” (革命尚未成功, 同志仍须努力). Reformation is an unending, ongoing fight for the faith to the death till He comes again. Amen.

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Chapter VI

I Hate Westcott and Hort with Holy Hatred

Reformation is an ever on-going business. The battles we have to fight take many forms. From 1948 to this day my involvement in the International Council of Christian Churches has been with Ecumenism, Romanism, Modernism, Charismaticism, Neo-Evangelicalism, etc. As we enter the 21st Century our fight is now with the invasion of 100 corrupt versions, hence **perversions** of the Bible.

Though this battle is just hotting up, the cause is traced to what happened over a hundred years ago. Two Anglican churchmen and Greek scholars, Westcott and Hort, wormed their way against other scholars to get the Text of the King James Bible revised. They were modernists, secret worshippers of Mary, evolutionists and blatant deniers of the infallibility and inerrancy of the Bible. Besides they were necromancers, delving into the dead and indulging in the study of ghosts.

To touch the Holy Scriptures they must be qualified morally and spiritually. But their evil character was not called into question. A conspiracy of silence kept their evils from the scrutiny of the public. Now that they are thoroughly exposed to be avowed enemies of God's Word, do not I hate them with a holy hatred?

Throughout this century, fundamental and conservative seminaries in the West have been dominated by the Dubious Duo, namely, B. F. Westcott (1825–1901) and F. J. A. Hort (1828–1892) who, like the Philistines, were entrenched in Israel until David's

appearance. “Now there was no smith found throughout all the land of Israel: . . . But all the Israelites went down to the Philistines, to sharpen every man his share, . . . and his axe . . .” (1 Sam 13:19-20), so were those scholars (Dr. Scrivener) involved in the revision of the English Bible overwhelmed by Westcott and Hort and totally subdued.

As Israel was under Philistine domination, fundamental and conservative seminaries, insofar as USA was concerned, came under their bewitching sway even from the days of B. B. Warfield (1851–1921). When I was a student in Faith Theological Seminary, Wilmington, Delaware, in 1948, the “Gospel truth” of Westcott and Hort in textual criticism was covertly imparted to us, knowingly or unknowingly, and we accepted all that was given from the mouth of the New Testament professor. What made an indelible impression upon my mind was that the passage of Jesus pardoning the woman taken in adultery (John 7:53-8:11), the last twelve verses of Mark (16:9-20) and the Johannine *Comma* (1 John 5:7-8) were not in the Bible, but later interpolations. Somehow I could not stomach this spurious “gospel,” because the Lord has promised those who love Him an unction and an anointing that teaches the truth, that no one can beguile them (1 John 2:20, 27).

Dr. D. A. Waite, president of Dean Burgon Society and a leading defender of the King James Version today, gives the same testimony. When he was a student in Dallas Theological Seminary, 1948 to 1953, he also was taught to receive Westcott and Hort as angels from the Lord. Now he has discovered to his dismay how these were not angels from the Lord but from Satan (2 Cor 11:14-15). “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ” (2 Cor 11:13).

Peter says,

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many

shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of (2 Pet 2:1-2).

How can we know whether a “scholar” like Westcott and a “specialist” like Hort is true or false? By examining their credentials, their life, conduct and their beliefs.

As for the Apostle Paul he could challenge those who beguiled the Corinthians with his credentials, a standard for the test of others.

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (2 Cor 11:22-28).

The above declaration which gives Paul’s credentials of apostleship, and of a true teacher, is in sharp contrast with the life, conduct and beliefs of Westcott and Hort.

Under a century of conspiracy of silence, the life, conduct and beliefs of Westcott and Hort have been surreptitiously veiled. Now that the conspiracy of silence is shattered, the veil of secrecy is rent by a host of witnesses, viz, Edward F. Hills, D. A. Waite, David Otis Fuller, David W. Cloud, G. A. Riplinger, S. H. Tow, let us hear them tell the inside story.

*You can fool some of the people all the time
And all of the people some of the time,
But you can't fool Mom.*

Hort's mother was a devout Evangelical Christian. She had instructed her son in the most holy faith.

When Hort grew up he rebelled against his mother's teachings. His mother pleaded with him in one of her letters, that he would not be missing from "the mansions of our Heavenly Father's House. How happy it will be if we all met there: no one missing of all our household."

Hort was particularly antagonistic against the traditional position of the Church, holding to the infallibility and inerrancy of Scripture, which he called the "fanaticism of bibliolaters." His son wrote of him, "Hence he was led to seek firm foundation than he could find to the Evangelical position."

His shift from his mother's evangelical upbringing was enhanced by joining the Philosophical Society and by his grandfather, an Archbishop who wanted to interpret the Bible in a manner agreeable to the principle of Philosophy. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer 2:13).

As for Westcott, who was Hort's Siamese twin, we need not go further. A friend wrote of him in regard to his Christian faith, "What a theology it was, how broad, anti-dogmatic and how 'progressive'!" His true colours will be seen as we go on.

Now, when Westcott was an undergraduate at Cambridge University, he organised a club that he called Hermes. According to *Webster's New 20th Century Dictionary* unabridged Second Edition, HERMES in Greek mythology is a god who served as herald and messenger of the other gods, identified by the Romans with Mercury and generally pictured with winged shoes and hat, carrying a caduceus (wand). He was also god of science, eloquence and cunning, the protector of boundaries and commerce, and guide of departed souls to Hades.

Why was the name Hermes chosen for Westcott's club? Evidently for the part he played in communicating with the dead, for this was the beginning that led to further works of darkness.

The Hermes Club met weekly for three years, 1845–48. Hermes was also the origin of Hermaphrodite. According to the *Reader's Digest Oxford Complete Word Finder*, Hermaphrodite is the name of the son of Hermes and Aphrodite in Greek mythology, who became joined in one body with the nymph Salmacis. Thus from Hermes came the fusion of sexes in one person. Hence priests of Hermes wore artificial breasts and female garments.

The question was asked, "Were these young classicists perhaps following Plato's lead in his symposium where he describes homosexual love to be the highest kind?" One secular historian cites letters between members of Westcott's club, and refers to the "intensity" of a homosexual relationship between members (ie, Arthur Sigdwick, Frederick Meyers); he comments, "I think the homosexuality was not rare among young classicists."

One evil led to another. "For they have sown the wind, and they shall reap the whirlwind" (Hos 8:7). Five years after the founding of the Hermes Club, Westcott was joined by Hort and Benson to start another, viz, the Ghost Club or "Bogey Club," as scoffers called it. ("Bogey" means "devil.")

Writing about his and Westcott's parts in the formation of the Ghost Club, Hort says:

Westcott, Gorham, C. B. Scott, Benson, Bradshaw, Laud, etc. and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being disposed to believe that such things really exist.

The fact of Benson the Archbishop of Canterbury being interested more in psychic phenomena, in the souls of the dead than of the living, shows what dead wood the Church of England had become. It shows up in sharp relief Westcott's and Hort's delving in evil spirits than in the seeking of the Holy Spirit. This is

substantiated by Bishop J. C. Ryle (1816–1900), that the clergy of the Anglican Church, apart from naming the Name of Jesus, could hardly say anything more about Him. Thus while Westcott and Hort were Greek scholars, they knew little of the Old Testament. Did they ever read Moses’ condemnation of the abominations listed in Deuteronomy 18?

There shall not be found among you . . . *a consulter with familiar spirits, or a wizard, or a necromancer*. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee (Deut 18:10-12; emphasis added).

Westcott and Hort were friends of Charles Darwin, Sigmund Freud (called a “Fraud” in *The Straits Times*) and Carl Jung, all enemies of the Cause of Christ.

Westcott and Hort were also secret worshippers of Mary. Westcott wrote from France to his fiancée as early as 1847,

After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighbouring hill Fortunately we found the door open. It was very small, with one kneeling place; and behind a screen was a “Pieta” the size of life [ie, a Virgin and dead Christ] Had I been alone I could have knelt there for hours (Westcott, *Life of Westcott*, I:81).

Hort wrote to Westcott, October 17, 1865, “I have been persuaded of many years that Mary-worship and ‘Jesus’-worship have very much in common and in their results” (Hort, *Life of Hort*, II:50).

Finally, let us examine their beliefs, and disbeliefs. According to D. A. Waite in *Heresies of Westcott and Hort*, Westcott and Hort, whether jointly or individually, by their own pens have denied or attacked the following fundamental doctrines of “the faith which was once delivered unto the saints” (Jude 3).

Westcott and Hort **denied**:

- (1) the doctrine of the Inspiration of Scripture,
- (2) the Genesis record of the Creation and the Fall of man,
- (3) the Deity of our Lord Jesus Christ, His eternal pre-existence and Godhead, His Messiahship, and His sinlessness,
- (4) the substitutionary atonement of Christ and redemption by His blood,
- (5) the bodily resurrection of our Lord Jesus Christ,
- (6) the Second Coming of Christ,
- (7) the doctrine of Eternal Life,
- (8) the reality of Heaven and Hell,
- (9) the personality of the Devil.

Westcott and Hort **believed in:**

- (1) the inherent goodness and perfectibility of man,
- (2) the Darwinian theory of Evolution,
- (3) the Universal Fatherhood of God,
- (4) the ultimate salvation of all men,
- (5) the efficacy of water baptism for Regeneration.

Westcott and Hort were false prophets, ravening wolves in sheep's clothing (Matt 7:15), "deceitful workers, transforming themselves into . . . ministers of righteousness" (2 Cor 11:13, 15). Their theories on textual criticism are false and must be rejected. Their NT Greek Text is therefore to be rejected as pernicious poison. And yet a hundred new "Bibles" have flowed from their corrupt source.

Did Westcott and Hort "receive the blessing from the Lord," in their attempt to ruin the Textus Receptus on which the KJV is founded? Was the English Revised Version (NT: 1881), the firstfruit of their labours, blessed indeed by the Lord of the Holy Scriptures?

Though millions were sold of the New Testament, interest plummeted when the Old Testament was revised after a few years.

In my young days, we used the King James Bible, though I had also a copy of the English Revised Version (RV). But in a matter of a few decades, the RV died of a diseased death. The RV has long gone out of print. Why? Jesus says, “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Matt 7:19).

The New International Version (NIV), which is riding high today, is also founded on Westcott and Hort. The NIV has truncated the three most famous sections of Holy Writ, viz, *the pericope de adultera* (John 7:53-8:11), the last 12 verses of Mark and the *Johannine Comma* (1 John 5:7f), and declared them not found in the two oldest manuscripts (Codex Vaticanus and Codex Sinaiticus), which Westcott and Hort aver give us the original. But why the hypocrisy of NIV’s retaining them in their truncated form? Sharp businessmen, the NIV publishers know that if they are totally left out, God’s children will not buy their product. The NIV would also go out of print like the RV.

Dear Reader, this chapter is written for you who love the Lord, like David, the sweet Psalmist of Israel, the man after God’s own heart. Why did God so bless him and honour him? Because of his true-blue loyalty.

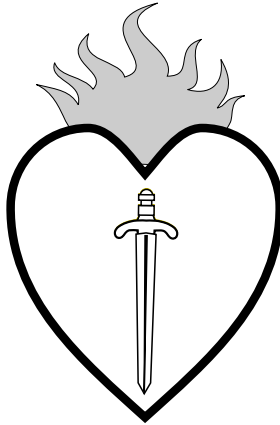
When Goliath blasphemed the name of God the Almighty; all Israel fled, including David’s three elder brothers. But the young shepherd boy, roused by the holy indignation from above, cared not for his life, but rushed head on into battle. That holy hatred so galvanised him to action, and that action so upheld by His God, scored total victory that day! What is your attitude to the work of Westcott and Hort? With their unclean hands and impure hearts, they have assailed the text of the Holy Scriptures, even as the Serpent had hated God’s Word and hissed, “Yea, hath God said . . .?” (Gen 3:1).

Can you say with David:

Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting (Ps 139:21-24).

Epilogue

Holding to the King James Bible to be the most perfect, accurate translation of the Bible and rejecting all the over hundred new versions as perversions is another cardinal point of our Bible-Presbyterian Faith.



The King James Bible vs. The Hundred Versions

UXBRIDGE L. M.

T. Tow

Lowell Mason

1. The Bi - ble is the Word of God, In - er - rant and in - fal - li - ble,
 2. God has pre - served it in the Text Re - ceived by His Church ev - ery - where.
 3. Three hun - dred years it reigned su - preme, Un - til West - cott and Hort crept in,
 4. When our foe comes in like a flood, God's Spi - rit will with - stand his wiles.

Pre - served for us from age to age. It stands God's Rock un - move - a - ble.
 Through good and faith - ful men of God, The King James Bi - ble with - out peer.
 And sowed the tares a - mongst the wheat, And for a time they seemed to win.
 He tears a - way his 'ho - ly' mask, That veils the Dead - ly Du - o's guiles.

5. Westcott started the Hermes Club,
 Reputed Homosexuals Den.
 He branched to delve into the dead,
 A Ghost Club and Bogey by name.
6. With Hort his closest Siamese Twin,
 He worshipped Mary in secret.
 They found in Darwin and in Freud
 Good friends so sincere and so sweet.
7. But they called Christians fanatics.
 They denied Jesus' Virgin Birth,
 His Blood and His Resurrection,
 Creation and Fall but a myth.
8. Who shall ascend my holy hill?
 He that has clean hands and pure heart.
 With unclean hands and heart impure,
 Can Westcott and Hort have a part?
9. An influx of hundred versions
 By Westcott and Hort's corrupt text,
 Shall never stand up to the test,
 That makes King James Bible the best.
10. The Bible is the Word of God,
 Inerrant and infallible.
 Preserved for us from age to age,
 It stands God's Rock unmoveable.

Chapter VII

The Spirit of Truth and the Spirit of Error (Bible-Presbyterianism vs. Charismatism)

Introduction

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” As the Apostle John warns of false spirits and false prophets, more so does our Lord the same, yea, even false Christs “shall show great *signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect” (Matt 24:24). Peter adds with “false teachers among you, who privily shall bring in damnable heresies” (2 Pet 2:1), while Paul rounds up the list with false apostles (2 Cor 11:13), false brethren (2 Cor 11:26) and false witnesses (1 Cor 15:15).

Furthermore, our Lord likens these agents of falsehood in the parable of the Good Shepherd to thieves and robbers, strangers, hirelings and wolves. But His sheep will not follow them. The sheep with keen discernment between the master’s voice and the voice of a stranger will keep out of harm’s way. Conversely, the Apostle John concludes, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. *Hereby know we the spirit of truth, and the spirit of error*” (1 John 4:6). Hereby is the test: if you say, “Amen,” to the preaching of the Truth, you have the Spirit of Truth. If you reject the preaching of the Truth, you have the Spirit of Error!

The Spirit of Error

Now, Jesus says He is the Truth (John 14:6). If anyone attacks His Person, like the Docetists in John's day denying His humanity (1 John 4:3), he is the tool of the Spirit of Error. When Arius, forerunner of today's Jehovah's Witnesses, in the fourth century denied the full Deity of Christ, he was also used by the Spirit of Error. Throughout the long centuries, the Spirit of Error has made the salvation of a man's soul not by the sole grace of God, but by the complicated system of works by Mary, martyrs and saints, etc., etc. Of more recent history there have arisen the modernists and liberals who reject His infallible, inerrant Word, with the latest so-called Neo-Evangelical scholarship that hypocritically speaks of a "limited inerrancy." It is the Spirit of Error that counters the inerrancy of the Bible, yea, even the living Word who is Jesus Christ. But we believe the Word to be infallible and inerrant to the jot and tittle, and hereby reaffirm our faith in this doctrine of doctrines.

The Spirit of Truth

While Jesus is the Truth, the Spirit of Truth is *Another Comforter* whom the Lord, before His departure, promised to send to His Church (John 14:16). The Spirit of Truth is the Holy Spirit, the third Person of the Holy Trinity (Matt 28:19). He proceeds from the Father (John 15:26).

He manifested Himself in power at Pentecost by giving utterance in many languages to the Apostles in order to expedite the Great Commission of the ascended Lord (Acts 2). He is sent to indwell believers and to teach and guide the Church into all truth (John 14:17; 16:13). The mark of the Spirit of Truth is that He will not speak of Himself, but rather testify of the Son. He shall glorify the Son, for He shall receive of the Son and show it to us (John 16:13, 14). The Holy Spirit, being holy, "will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Holy Spirit is

not a frivolous Spirit intoxicating the Church with hysterical laughter or with barking like dogs or roaring like lions.

The Holy Spirit does not receive our prayers as the Father and the Son. His function rather is to make “intercession for the saints according to the will of God” (Rom 8:27). As He is sent from the Father by the Son (John 15:26), He is also called the Spirit of Christ (Rom 8:9). He is Comforter or Counsellor indeed, and no Jester.

Pentecostalism a New Phenomenon Since 1901

In the light of what we have briefly studied of the Spirit of Truth and the Spirit of Error, and of the various manifestations of the latter in the course of Church history, it is our purpose to examine a new phenomenon that has arisen in the Christian Church since the beginning of this century. Whereas in the centuries earlier the Spirit of Error has attacked the Person, Work, and Word of Christ, now in the last days, the attack is directed, ironically, against the Spirit of Christ in the name of the Holy Spirit. This is the greatest mischief perpetrated by the Spirit of Error, yea, even Satan himself.

Starting out as Pentecostalism, this seemingly movement of the Spirit has developed into a New-Pentecostalism which is now known as the Charismatic Movement. Of its beginning, the *New International Dictionary of the Christian Church* (1978) says,

A number of fundamentalist Protestant sects that emphasise Spirit baptism as an experience different from conversion and evidenced by speaking in tongues (Acts 2:1-13) [were the beginnings of Pentecostalism]. They also teach the inspiration of the Bible, salvation by conversion and revival, instantaneous sanctification, divine healing; and claim to be a restoration of original Christianity. Early Pentecostal meetings were characterised by outbursts of ecstatic enthusiasm featuring healings, speaking in tongues and motoric movements.

Pentecostalism began as an outgrowth of the Holiness Movement. In 1901 a Bible School called Bethel College was

started at Topeka, Kansas, by Charles F. Parham, who using no textbook but the Bible, drilled his students in Spirit Baptism teaching . . .

One of the converts, William J. Seymour, brought the teaching to Los Angeles in 1906 where he founded the Apostolic Faith Gospel Mission on Azusa Street. Seymour, a black with only one eye, was described by one who attended his mission as being ‘mEEK, plain spoken and no orator,’ in short, not a very charismatic personality. Despite his unimpressive appearance, the results of the Azusa revival attracted national attention . . .

So Pentecostalism became an international movement early in its history . . .

Recent developments have excited a lively interest in Pentecostalism. Its impressive growth while the major Protestant churches have been declining has caused concern in many circles. The fact that higher social classes are being attracted to its teachings — coupled with the building of attractive modern Church buildings, accredited colleges (such as Oral Roberts University), orphanages and other institutions — has also brought increasing public attention. In the post-World War II period a spate of new ‘independent’ Pentecostal groups has appeared, including the New Order of the Latter Rain, Wings of healing, the World Church, the Gospel Assemblies, and the Full Gospel Fellowship of Ministers and Churches, International. In addition to these, practically every major denomination, including the Episcopal, Roman Catholic and Lutheran churches, now has its own charismatic element . . .

Charismatics and Roman Catholics Since 1967

According to *The World Christian Encyclopaedia* (1982 edition), as of 1980 there were 100 million people in the world who claimed to belong to the charismatic-pentecostal *movement*. What is more significant is that since 1967 the charismatic experiences have leapt

across the fence of Protestantism into the Roman Catholic fold. What began as pockets of tongues-speaking has now spread like a prairie fire, as we will see later in this discussion.

In the early 1970s the Jesus People Movement, a young people's movement, swept America and parts of Europe. It was about this time that Christian rock music began to be popular among these Charismatic young people. This new Contemporary Christian Music, as it came to be called, has spread to mainstream Christianity.

From Charismatism to Ecumenism

As to the spread of Charismatic practices into the Roman Catholic Church, its strength can be seen in such meetings. In 1975, 10,000 Catholic Charismatics gathered at the Vatican in Rome and received blessing from the Pope. In 1977, a Charismatic meeting of 45,000 was held in Kansas City and its chairman was a Roman Catholic. At the North American Congress on the Holy Spirit and World Evangelisation, July 22-26, 1987, at New Orleans at which 35,000 to 40,000 attended, 50 percent of the conferees were Roman Catholics. Thus, the blossoming of the Charismatic Movement into a full-fledged Ecumenical Movement with an ever-increasing Roman Catholic population has taken place in a matter of two decades. Furthermore, David W. Cloud, who was an eye-witness of the North American Congress on the Holy Spirit, says, "the charismatic movement is sweeping Asia and forms one of the most serious challenges to our missionary work and that of other fundamental preachers."

Now, while it is admitted that not a few members, lay people, in the Charismatic Movement are born again Christians that love the Lord, it is the leaders of the movement whose doctrines and practices that must be refuted. In making our refutation, we would borrow in part the Statement on the Charismatic Movement issued by the Far Eastern Bible College, Singapore, as follows:

We see this Charismatic Movement as a counterfeit of the work of the Holy Spirit, being in essence Satan's confidence trick and end time deception.

Everywhere denominational distinctives are being dismantled and Christians of every sort, Protestant and Roman Catholic, evangelical and liberal, believers and unbelievers, are drawn together in ecumenical fellowship — all in the name of the Holy Spirit.

We see in the Charismatic Movement an insidious force aiding the ECUMENICAL MOVEMENT which is fast moving toward the formation of OIKOUMENE or ONE WORLD, Satan's counterfeit of 'the Kingdom of God.'

The Error of Tongues-speaking

Now this Charismatic Movement makes tongues-speaking the evidence of Spirit baptism which is required of all Christians. And tongues-speaking is the chief phenomenon that is stressed in the coming together of Protestants and Catholics. We affirm there cannot be such a gathering of those who have the truth of salvation and those who are bound by a false tradition, but by the insidious working of the Spirit of Error. This has now ripened into the Togetherness Statement of Evangelicals and Roman Catholics (ECT) since March 29, 1994, whereby the work of Martin Luther bringing in the Sixteenth Century Reformation is all but lost.

That Biblical tongues have ceased is in full accord with the great Confessions of Faith of the Protestant Churches, and with the position of the Reformers. Charismatic tongues-speaking is often artificially induced through human agents, being unintelligible, jabbering utterances bringing confusion. "For God is not the author of confusion, but of peace . . ." (1 Cor 14:33). Even if, for argument's sake, tongues have not ceased, these tongue-rattling ones are silenced by Paul's advice to the confused Corinthian Church, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an

unknown tongue” (1 Cor 14:19). To speak with understanding is to be energised by the Spirit of Truth, to speak in a tongue of 10,000 syllables of repetitious unintelligibility is to be energised by the Spirit of Error. I have a new Christian friend who has been sucked into the tongues-speaking section of the Anglican Church. He tells of his taking lessons in tongues-speaking under the tutelage of his pastor. On request he jabbered away in a repetitious monotony of “ecstatic utterance.” Several young people from the same church, now delivered, have similar “ecstatic utterances,” all learnt from their pastor.

The Error of Divine-Healing

The next phenomenon stressed by the Charismatics is divine healing, miracle-working, showing off with “great signs and wonders.” Charismatic leaders like German-born Reinhard Bonnke, who had visited Singapore on two occasions, have made wild claims of healing, “causing the blind to see and the lame to walk.” A young Charismatic star of Singapore, Rony Tan by name, goes even to the extent of holding “miracle rallies,” also “making the blind to see and the lame to walk.”

Such bombastic display of pseudo-miracle power is contrary to our Lord and the Apostles. They had healed, but never by a miracle rally of the sick. If such faith-healers claim to be followers of the apostolic pattern, let it be known that “signs and wonders” were only those of an Apostle (Acts 5:12). These were given the Apostles to enable them to confirm the Infant Church (Mark 16:20). When the Church was established, the working of signs and wonders through healing was no longer needed. It therefore passed with the age of the Apostles, though there is a healing ministry by elders according to James 5.

We affirm that these Charismatic faith-healers, apart from snatching the glory of Christ for their own megalomaniacal ends, are deceivers, deceiving others and being deceived themselves. This

blindness to those who claim to open the eyes of the blind is ludicrously published in Bonnke's own after-campaign report, wherein a young lady "testified" how after the evangelist's prayer, one of her eyes, not very successfully operated on, had now received a clearer vision. Nevertheless the same young lady also stated she would go for an operation of the other eye. Now, if the faith-healer was of the Spirit of Truth, he should have healed both eyes. Since he did not, he was of the Spirit of Error. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him" (Deut 18:22).

At the North American Congress on the Holy Spirit, Bonnke boasted of how he scared a white salesman to repentance in a music shop in Africa with Jesus coming out of his eyes. This is what our Lord meant when he warned of "false Christs, inasmuch that, if it were possible, they shall deceive the very elect" (Matt 24:24).

Now, from the healing ministry has erupted a hypnotic power whereby devotees are "slain by the spirit." As shown on television, the latest and most powerful "worker" is Benny Hinn. (In 1996 his ministry collected \$50 million.) With a swish of his hand, twenty, thirty, forty "frontliners" would be floored by an unseen power. This, it is claimed, is the working of the Holy Spirit. The significant thing of these who are "slain in the spirit" is that they all fall **backwards**, not forwards. "For the Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes; the prophets and rulers, the seers hath he covered" (Isa 29:10).

Falling backwards as a result of some unseen power occurred also in the days of Wang Ming Tao. Let Wang Ming Tao, China's greatest saint, who was once a charismatic but got out of it in good time answer this enigma of being "slain in the spirit." In his book *These Fifty Years* (in Chinese), part of which I have translated and incorporated in mine, *Wang Ming Tao and Charismatism*, he says:

There is another danger linked with the Charismatic Movement, viz., many seekers for the charismatic gifts are transgressors in speech and walk by their abnormal, unruly and irresponsible conduct. During a meeting some would get up and dance, some would clap and shout, and there are others who behave most unseemly and offensively. When counselled, they would reply they are acting in deference to the Holy Spirit. Should any ask them how the Spirit would cause them do such thing, often one of their group would cite King Saul's prophesying at Naioth and how he stripped off his clothes and lay naked for a day and a night (I Samuel 19:18-24). They admit that to lie naked is a loss of face. The Holy Spirit could cause Saul to do such a thing. But could He not cause us to do something special? Should the Spirit cause us to lose face, to be a laughing stock, we would be willing to suffer shame for the Lord's sake. Not too long ago I saw how a charismatic leader used this same passage of Scripture about Saul in a magazine to prove that when the Holy Spirit fills a believer he can behave unseemly before other people.

What a monstrous error is this! How they have misinterpreted to such an extreme this Scripture passage! Now, when Saul lay naked, he was not under the blessing of God but rather under His punishment to his shame. We should know that Saul at this time was long rejected for disobeying God. God had meantime anointed David King. God's Spirit had departed from Saul and an evil spirit had come upon him. For envying David, he tried to kill him. David had to run for his life to escape Saul. At last he came to Samuel. When Saul came to know about this, he sent men to take David. But it turned out that three times men were sent to take him, three times these men prophesied by the Spirit of God when they came to Samuel. They could not lay hands on David. Finally this Saul, monster of monsters, went himself to take David, but who could imagine that before he could get his quarry, he was overturned with disgrace. Not only did the Spirit of God cause him to speak but also meet with what the three messengers did not experience — for a day and a night he lay down naked.

Not only should we not seek Saul's experience but rather flee from it. . . .

Now, out of the practice of "slaying in the spirit" has erupted a new hysteria called "holy laughter" (Rodney Howard Brown) and out of the "holy laughter" a newest mania of barking, crowing, meowing and roaring of animal voices known as the "Toronto Blessing." This so-called "blessing" has burst not only on Christendom but also taken centre stage of the world. It becomes sensational news to the curious, and to the gleeful chuckle of enemies in the world. "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up" (Hos 8:7).

Let Dr Frank McClelland and Dr Bert Oatley-Willis in their booklet, *The 'Toronto Blessing: Christian Faith or Charismatic Feeling?* (April 1995) present their observation of the whole show:

The following eye-witness report is by a colleague of the authors, Don Morley. It is acknowledged that no two services can ever be the same, but what Don has written gives a fairly typical picture of a Toronto Vineyard Christian Fellowship meeting. The authors, and other acquaintances, have also attended with the purpose of making first-hand investigation and they confirm the validity of Don's observations. One difference is that the Toronto Vineyard has now moved to larger premises.

"On October 20th 1994 we went to the Vineyard Fellowship to witness the so-called 'Toronto-Blessing', held in a warehouse type building near the airport. There were about 400 people in the main hall, plus an overflow room. A survey by the leader indicated representation mainly from the United Kingdom and the United States.

"Other countries represented were Norway, Sweden, Finland, Germany, Holland, South Africa, Australia and New Zealand. Most areas of Canada were represented, but only a relatively few visitors from Toronto itself. The home congregation, when asked to stand, numbered less than twenty.

This proved what we knew — that the ‘Toronto Blessing’ has little impact here.

“What we observed was sickening and diabolical. Many times we felt like walking out and had to force ourselves to stay. For the first forty-five minutes a band with two soloists led the singing. The people were standing and singing with them to deafening rock type music. The songs were about worshipping the Lord, but the music and behaviour seemed to be opposed to the Lord’s honour. During the singing the crowd was progressively aroused.

“In all, only about four different songs were used but each was repeated over and over — the chorus of the first song being sung thirty times. There was much arm waving, shouting with horrifying screams and, when the music volume was lowered, the drone of what must have been ‘tongues’ could be heard. By the end of the singing many of the crowd were exhibiting spasmodic, uncontrollable bodily ‘jerks’, which continued for the rest of the evening. When the leaders were speaking and one of these spasms occurred they either made a loud shout, or their words came out as a shout.

“Apparently this evening marked nine months since these ‘happenings’ began and they felt they had now ‘come to birth’. Between two of the songs, one of their own women went off in a screaming account of the movement coming to birth. Here screams and actions were so realistic that for a time we thought she was actually experiencing labour pains.

“Four people were called forward to testify, but they had very little to say except that since receiving ‘the blessing’ they had a love for everyone. One man declared he had received the gift of prophecy that afternoon. He also said when he saw people lying on the floor after receiving ‘the blessing’, he wanted to lie on top of them to share it.

“One woman was so overcome by the spasms she appeared to be very drunk and could hardly walk. Here testimony time was taken up by she and the leader making jokes about her appearance of drunkenness. The crowd

laughed hilariously so that it resembled a comedy show. Following each ‘testimony’ the leader prayed for them and they fell into a trance, one man later roaring like a lion. . . .”

The Error of Prophecy

Let it suffice to conclude with a third and last analysis of charismatic prophesying. With the closing of the New Testament canon, God’s revelation to man was complete. And the Apostle Jude has said, “The faith was once [and for all] delivered unto the saints.” No preacher is to add any word as directly received from God to the Sacred Scriptures nor to take any away from it. But the stress on visions, voices and prophecies by Charismatic leaders has gone so haywire that it encourages some dauntless charismatic suitor to tell the young lady with whom his heart is inflamed, “The Lord told me last night that I should marry you today.” I would advise the harassed young lady to reply, “But the Lord did not tell me, neither last night, nor this morning.”

David W Cloud—the discerning fundamentalist reporter—who listened to dozens of prophecies, so-called direct revelations from God, like the prophecies received by Old Testament prophets, at the North American Congress on the Holy Spirit, July 1987, declared that his own feelings were best described by a man named Neil Babcox, pastor of the Pentecostal Word of Life Church (Carbondale, Illinois), until his leaving the Charismatic Movement. Consider the testimony of this man who once gave such prophecies himself and who believed in such things:

“Prophetic messages were quite common at our Church. In fact, whenever we assembled to worship, spiritual gifts, especially the gift of prophecy, were foremost in our minds. Even though we followed no prescribed liturgy, there was an unwritten order of worship that always included the opportunity for one to prophesy according to the proportion of his faith (Romans 12:6) . . .

“Our prophecies seldom if ever predicted the future. Instead they took the form of fervent exhortations or simple words of comfort. Generally they consisted of various biblical phrases and fragments pieced together like a patch-work quilt. Often they focussed upon such theme as the imminent return of Christ or God’s forgiving love. Most of the time the prophecies were spoken in the first person as if God Himself were addressing us, but occasionally the phrase ‘thus saith the Lord’ was used even as it was by the prophets of the Bible . . .

“There was something distinctly romantic about the notion of prophesying. There you are, standing in succession to the prophets of the Bible. Samuel and Elijah saw your day coming and were glad. True, your lips are unclean, but they have been touched by a live coal from off the altar. Like Isaiah, you have heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And you responded, ‘Here am I. Send me! . . .’

“Yes, it was all very romantic. But gradually, what had started as a romantic venture, an idealistic quest for spiritual gifts, was slowly imperceptibly changing. Into what, I wasn’t sure. ALL I KNEW WAS THAT THE EXCITEMENT AND ROMANCE OF PROPHECYING WAS TURNING INTO AN UNEASY SENSE THAT THE PROPHECIES I HEARD, INCLUDING MY OWN, WERE HARDLY WORTHY OF THE NAME. THE IDEA THAT THEY WERE THE WORDS OF THE LIVING GOD WAS BEGINNING TO SEEM PAINFULLY LUDICROUS. Would the romance now become a comedy of errors, or a tragedy, perhaps? At any rate, one thing was certain: this burden of the prophets was becoming a crushing, onerous weight. And I couldn’t help wondering if the weight which I was carrying was not the burden of the Lord at all, but some foreign yoke of bondage . . .

“IN MY CASE THERE WERE FOUR SIMPLE WORDS THAT PLAYED A DECISIVE ROLE IN CHANGING MY HEART: THUS SAITH THE LORD. To me, these were most unsettling words. And the more I comprehended their meaning, the more I understood what the prophets meant when

they spoke them and what the Holy Spirit meant when He inspired them, the more unsettling they became . . .

“‘Thus saith the Lord.’ WHAT ABUSES I HAD SEEN OF THOSE WORDS! WHAT BITTER FRUIT I HAD SEEN BORN BY MEN AND WOMEN SPEAKING THESE WORDS! I have seen people married on the basis of guidance received from personal prophecies only to be divorced a week later because of a terrible scandal. Many lives have been harmed by such prophetic guidance. What actions, what conduct, have been countenanced by a ‘thus saith the Lord’ . . .

“The moment of truth came when I HEARD A PROPHECY SPOKEN AT A CHARISMATIC CHURCH I WAS VISITING. I WAS SITTING IN THE CHURCH TRYING TO WORSHIP GOD WHILE DREADING THE APPROACH OF THAT OBLIGATORY MOMENT OF SILENCE WHICH SIGNALLED THAT A PROPHECY WAS ABOUT TO BE SPOKEN. THE SILENCE CAME, AND SOON IT WAS BROKEN BY A BOLD AND COMMANDING ‘THUS SAITH THE LORD!’

“Those words triggered an immediate reaction. Conviction, like water rising against a dam, began to fill my soul. ‘Listen my people . . .’ [the prophecy commenced]. Until finally, the dam burst: ‘THIS IS NOT MY GOD,’ I CRIED WITHIN MY HEART. ‘THIS IS NOT MY LORD!’” (*A Search For Charismatic Reality — One Man’s Pilgrimage*, pp. 49-59; Neil Babcox . . .).

What Babcox cried out in his heart that night about the Charismatic prophecies, reflect exactly the cry of my own heart [reiterated David W Cloud] as I heard the blasphemous prophecies in New Orleans. This is NOT my Lord and my God speaking! It is NOT the Holy Spirit, but a false spirit. These are hard words to those caught up in this movement, but this is a discernment based on the teaching of the Word of God and the fruit of the Charismatic movement, and should not be taken lightly by anyone.

What is said by David W Cloud of the charismatic prophecies he heard at the North American Congress on the Holy Spirit 1987 can be said of John Wimber in his Australian campaign also in 1987 in a self-proclaimed, “Third Wave of the Holy Spirit.” Speaking extra-Biblically “words of knowledge” as a direct revelation from God, he prophesied in Sydney, according to Andrew Shead, how “hundreds of millions” will turn to the Gospel and AIDS will be cured. This will be brought about by the display of **signs and wonders**. Ironically, our Lord has preempted Wimber’s trademark of **signs and wonders** in Matthew 24:24, “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.”

So, by “power evangelism,” that is, preceded by **signs and wonders** of healing and tongues-speaking, slaying in the spirit, and now barking and roaring, the muted voices of dogs and lions, Wimber’s disciples will impress hundreds of millions of people, and AIDS will be cured in these last days. But does our Lord say so? Rather pestilences (and AIDS is a pestilence) will be sent in judgment, and the Church will be lukewarm like Laodicea (Rev 3:16), “and because iniquity shall abound the love of many shall wax cold” (Matt 24:12).

Nor will there be mass conversions in hundreds of millions but rather the command to accelerated missions by the age-old Great Commission, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt 24:14). There is no charismatic power to missions and evangelism, for the power is in the Gospel itself, and it is by the foolishness of preaching and not sign-power that it will go forward (Rom 1:16, 1 Cor 1:23, 24).

The Spirit of Truth who would guide us into all truth by His Holy Word the Bible has no part indeed in any of the above extra-Biblical prophecies which cannot come but by inspiration of the Spirit of Error. Nor does the Spirit of Truth have any part in miracle

rallies or divine-healing lapsing into “slaying of the Spirit,” mass hysterical laughter, and in barking and roaring.

In conclusion, let us hear the prophet Jeremiah, “Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD” (Jer 23:31, 32).

Spirit of the Triune God

T. Tow

Arr. by B. B. McKinney

1. Spi - rit of the Tri - une God, Spi - rit of Grace
 2. Spi - rit of the Tri - une God, Spi - rit of Love
 3. Spi - rit of the Tri - une God, Spi - rit of Truth
 4. Spi - rit of the Tri - une God, Spi - rit from High

Spi - rit of the Tri - une God, Sent by the Son
 Spi - rit of the Tri - une God, Sent by the Son
 Spi - rit of the Tri - une God, Sent by the Son
 Spi - rit of the Tri - une God, Praise, praise the Son

Cleanse me, heal me, fill me, send me
 Help us love Him, love a - no - ther
 Teach me, give me Sight, Dis - cern - ment
 Speak not Thine own, Show us JE - SUS

O Ho - ly Ghost from A - bove, o' the Three in One.
 O Ho - ly Ghost from A - bove, o' the Three in One.
 O Ho - ly Ghost from A - bove, o' the Three in One.
 O Ho - ly Ghost from A - bove, Thou o' God Tri - une.

Chapter VIII

A Dissentious Spirit That Led to the Dissolution of Synod, October 30, 1988

Writing in the second edition of *In His Good Time: The story of the Church in Singapore, 1819-1992*, Dr Bobby E. K. Sng commented:

One of the saddest episodes in the '80s must surely be the dissolution of the Bible-Presbyterian Church of Singapore. Begun in the '50s, this church played a historic role in battling liberal theology. Its crusading spirit and strong evangelistic stance ensured rapid growth in the '60s and '70s. By the late '80s, it had started 25 churches with a total membership in excess of 6,000. However, with growth, internal differences also arose. Its relentless call for believers to separate themselves from what it considered to be non-fundamental churches and new-evangelicals, brought a mixed response. Not all agreed on the rigid, narrow definition of 'separation'. In a statement issued on 30 October 1988 describing its voluntary dissolution, the B-P Church declared:

“The decision was arrived at after much prayerful consideration and discussion over certain protracted issues. These issues centred mainly on strong differences in interpreting the Doctrine of Biblical Separation, Fundamentalism, and Neo-Evangelicalism. Concerted attempts were made during the past two years at reconciliation through personal discussions and formal meetings. Even a moratorium

failed to resolve these differences and break the impasse. Dissolution is accepted as the last resort.”

Responding to the Dissolution in “Carmel Weekly” November 6 1988, Rev David W. F. Wong writes:

The Synod at its meeting last Sunday night accepted, by an overwhelming majority, the proposal to dissolve the Synod and the B-P Church of Singapore.

However, the individual B-P churches, being separately registered with the Government, will continue to exist with their respective names and autonomy. Because the B-P Church has, from its inception, practised a strict policy of decentralisation, the dissolution of the denominational body does not spell the end of the individual churches. Mt Carmel B-P Church and our congregations will go on without any structural disruption or change. In fact, the dissolution is seen as the breaking of a deadlock so that our churches can move ahead with the Lord’s work without being bogged down by controversy.

We have simply agreed to disagree, and to part in peace. The question has been raised as to whether dissolution is ever a biblical answer to a problem. Is dissolution like divorce a sin? The answer is No. While divorce is a violation of the marriage vows before God, dissolution is no breach of any such vows. The coming together of individuals or organisational bodies is so that we may serve God more effectively. If that purpose is lost, and we find we can serve God more effectively apart, then so be it.

In Scriptures we have examples of the parting of ways of people who are no longer able to work together: Abraham and Lot (Gen 13:5-11), Paul and Barnabas (Acts 15:36-41). Even the two great apostles, Peter and Paul, agreed they should concentrate on different fields as the Lord had called them (Gal 2:6-10). As one B-P minister rightly puts it, “It is no shame to tell our people that we have tried our best to resolve our differences, and we have failed.” . . .

Now, while the “decision was arrived at after much prayerful consideration and discussion over certain protracted issues, these issues centred mainly on strong differences in interpreting the Doctrine of Biblical Separation, Fundamentalism and Neo-Evangelicalism.” But there were other issues accumulated that must be recalled “for our admonition upon whom the ends of the world are come” (1 Cor 10:11).

The first of these accumulated issues was “tongues.” In the words of Dr Tow Siang Hwa:

From May 1986 to Dec 1987 Synod committees studied, met, debated through a dozen or more meetings. The matter even became a major item on the agenda of the 7th Annual B-P Conference on Cameron Highlands Sept 7-11, 1987. For three days it was a ding-dong battle. The outcome of these long and tedious debates was this: The Zion-Carmel combination maintained that tongues had not ceased, and that these were “meaningful ecstatic utterances.”

Subsequent Synod meetings produced no satisfactory outcome. As it became increasingly clear that a liberal faction was firmly entrenched within the Synod, and no solution could be made, Calvary BPC decided to withdraw from Synod in March 1988. . . .

As for this writer, he was so moved by the Cameron Highlands ordeal that he wrote a 126-page book to refute tongues-speaking from the Autobiography of Wang Ming Tao. In the preface to this book, *Wang Ming Tao and Charismatism*, he says:

The tide of Charismatism is coming in so strong today that it has splashed into the Bible-Presbyterian Church of Singapore. At its Annual Pastors and Leaders Conference on Cameron Highlands September 1987, certain younger leaders maintained that while the tongues of Pentecost (Acts 2) had ceased, those mentioned of the Corinthian Church (I Cor 12 and 14) have not. Today they continue in the Church as “meaningful ecstatic utterances.” Now, these tongues are required by Pentecostal and Neo-Pentecostal Churches of their

members as evidence of baptism by the Holy Spirit, but are repudiated by Fundamental Churches that hold to the Reformed tradition.

Insofar as the writer is concerned, he and senior colleagues of the B-P Church had gone through the mighty revival meetings led by Dr John Sung in Singapore 1935. The working of the Holy Spirit was so manifest that hundreds came to the Lord, confessing their sins in tears of repentance and restitution. Drunkards and opium smokers, cigarette chain-smokers, were delivered snap from their iron-clad shackles. Feuding elders and deacons were melted down in mutual forgiveness and reconciliation. The Church Hall at Telok Ayer Street, where John Sung preached, suddenly became a powerhouse of prayer and praise, of hearty singing and joyful release—but there was no speaking in tongues.

As the Almighty Father has favoured the Chinese Church with several such visitations of Holy Spirit Revival, the writer made a thorough search into the ministry of other mighty evangelists beginning from William Chalmers Burns to Jonathan Goforth, to Miss Dora Yu and to Ting Li Mei, known as the “Moody of China, With One Thousand Souls a Month.” In none of their Spirit-filled ministries was there any mention of tongues.

As he further researched into the life and work of Wang Ming Tao, China’s greatest saint and living martyr still going strong at 89, he was delighted to discover how though Wang Ming Tao was immersed by a Pentecostal preacher, he soon repudiated his teachings, especially visions and tongues. This he has testified in his autobiography, “These Fifty Years,” (五十年來) which is recently translated by Arthur Reynolds into English under the title “A Stone Made Smooth,” and published by Mayflower.

In making known Wang Ming Tao’s deliverance from Charismatism to the English world we have chosen a Reynolds’ translation than making our own. Obviously, such third party witness adds credence to our report.

Indeed, the issue on tongues, unless restated here, would soon be forgotten. Alas, those younger leaders who spoke for tongues have not receded. One of them now sits in high council with them who are well known charismatic leaders (1995).

Other deviations from plain Bible truths taught by the same B-P minister in the name of “scholarship” (see *Focus*, 1974), that shook the faith of the Church are, to quote just a few, as follows:-

Quote A: “Some of the OT accounts have parallels in other literatures. These in no way detract from the truth of the OT account because it was most likely the true one.”

Comment: The Bible’s absolute inerrancy is destroyed by the words “most likely the true one.”

Quote B: “. . . there must be some other explanation for ‘years’ in Genesis. eg if years = months, then Noah’s 950 years were in fact 950 months.” If that is the case, how about Enoch’s 365 years? Divided by 12, Enoch lived 30 years when the Lord took him? And Enoch lived 65 years or 5 years when he begat Methuselah?

There is the story of the Monkey god who can change himself into something else 72 times. But he could not keep his tail still, so he was easily discovered. As the saying goes, “Truth will out.”

Comment: God’s Word said “years,” but FOCUS says “months.” Who is speaking the truth?

Quote C: “There are some matters which cannot be ascertained because we have no way of determining the facts of the case . . . was the Flood over the whole world or only on a part of it?”

Comment: Genesis Chapters 6, 7, 9 stated the “facts of the case” ten times and more, in words which even a child understands, allowing no room for doubt. Further, read 2 Pet 3:1-13 whose inspired commentary on the Flood, is it not in cosmic dimensions? FOCUS has undermined the clear record of God’s Word and evidently had not read 2 Pet 3:1-13!

The Statement on Dissolution of the B-P Synod continues where Dr Bobby Sng left off:

With the dissolution of the B-P Synod, each B-P Church nevertheless continues to retain its autonomy by virtue of its individual registration with the Government. Each B-P Church is answerable to God Almighty and to the Lord Jesus Christ, Head of the Church Universal. May this parting of ways bring an end to a deadlock that has hindered the progress of the BPCS. And may God help each individual B-P Church hold fast to the precious Biblical Separatist and Fundamentalist position, till He comes. Amen.

Chapter IX

Calvin's Clock of the Sevenfold Will of God

(Message delivered to the 15th World Congress of the International Council of Christian Churches [ICCC], February 12-21, 1997, Santiago, Chile.)

The subject originally assigned to me for the 15th World Congress of the ICCC was "Calvin Alive." When the ICCC convened in Geneva in 1950 for its 2nd Congress, we laid a wreath on Calvin's tomb. Though he is dead for 433 years, his theology is alive. Like Abel who offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, he being dead yet speaketh (Heb 11:4).

Yes, Calvin is alive today and he speaks most eloquently through his 1650-page masterpiece *The Institutes of the Christian Religion*. He spoke to my heart through an elective course on the *Institutes* taught by Dr John Sanderson in the heyday of Faith Seminary, 1948. I became immediately an ardent disciple of the great theologian. During the summer of 1948 I read the four books of the *Institutes* right through, with the help of Chambers Dictionary, the best for theological terms.

After my graduation from Faith Seminary and we founded the Far Eastern Bible College in Singapore, we taught Calvin's theology as one of the core subjects in our curriculum. In 1975 we made an abridgement of the first two books. By July 1997 we are endeavouring to have the abridgement of all the four books printed in one volume of 600 pages. If you desire a copy of the complete

works, please print your name and address clearly with the Congress Office, and we shall mail it to you.

Now, from the study of Calvin's Institutes, in which he, of all theologians, probes most deeply into the mysteries of God's decrees, I would present it more graphically as "Calvin's Clock of the Sevenfold Will of God." A clock tells time by its three hands, the hour hand, the minute hand and the second hand. But these are out-workings of the mechanism beneath the face of the clock. The moving hands are simple to read, but not the inner workings of the clock.

In this brief study of the complex will of God from Calvin's teaching, we can classify them under four headings: **The General:** (1) Preceptive, (2) Desiderative. **The Specific:** (3) Directive, (4) Cooperative, (5) Punitive and "Chastitive" (*Chastitive* is a new word we've coined from the word *chastise*). **The Extraordinary:** (6) Permissive. **The Predetermined:** (7) Decretive.

Preceptive

Preceptive comes from the word *precept* (ie command, moral instruction). God's commands, moral instructions are given to us in an open Bible. The more Bible we read the more we know of His holy will for our lives. The Bible is a torchlight to shine on our pathway through this dark world here below (Ps 119:105). It is a road map to guide us to our destination (Ps 119:35). Calvin believes in verbal inspiration of the Holy Scriptures, infallible and inerrant, in the strongest possible terms. In book I chapter VII, paragraph 1 of his *Institutes* he says,

It is only in the Scriptures that the Lord hath been pleased to preserve His truth in perpetual remembrance. It obtains the same complete credit and authority with believers, when they are satisfied with its divine origin, as if they heard the very words pronounced by God Himself.

Desiderative

The second aspect of His general will is His Desiderative will. When Jesus gave us John 3:16 he was offering the whole mankind His saving grace. It is of His character, loving and merciful, to desire all men to be saved. "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek 33:11). Now, the hyper-Calvinists will retort that God's love is only to the elect. So John 3:16 is directed to the elect, not to all mankind. Those who so say try to out-Calvin Calvin. For if you read Calvin's commentary on John 3:16 he says God's saving grace is extended to the whole world. But not all will believe. Here comes Augustine's famous dictum, "Sufficient for all, efficient for the elect." To say John 3:16 is offered only to the elect is like holding a grand Christmas sale with a proviso "Only buyers need enter"! Are you a Christian? Believe in Him now and you will be saved, elect or no elect. Indeed, if you truly trust Him, love Him, you are elect (Rom 8:28).

The Specific Aspect of God's Will may be delineated in three main parts: The (3) Directive, (4) Cooperative, (5) Punitive-Chastitive.

Directive and Cooperative

The Directive may be seen in Abraham's command to his servant to go back to his country in Mesopotamia to get a bride for Isaac. So the servant went. And when he went at the command of his master the Lord blessed him with quick success. He found Rebecca with little trouble, and he testified, "I being in the way, the Lord led me" (Gen 24:27) This blessing of God we call His Cooperative will, number 4 of His Sevenfold Will.

Punitive-Chastitive

Conversely, when Balaam the Gentile prophet was tempted by the Moabite King Balak with sevenfold honours to curse Israel, and he was minded to go, God permitted him, but to his death. When we deliberately go against God's Will which is already revealed, we are justly punished—this is the Punitive will of God, fifth on the list. A corollary to God's Punitive will is His chastisement. His "Chastitive" will against David for his sin is a corrective from a loving father. So David was taught a grim lesson, but he did not go into perdition like Balaam. Those punished under God's Punitive Will are lost. Those under His paternal chastisement are spared. A father's cane is a sugar cane.

Permissive

The Extraordinary refers to God's Permissive will. Normally God will not allow Job to be hurt. Since Satan's accusation of Job insinuated that God's servant loved Him because of material gains, God permitted Satan to take away all his possessions including the lives and properties of his ten children. Job underwent the test and came out with flying colours. Satan was defeated. Now, when God permitted Satan to bring misery to Job, He purposely permitted from His Omnipotence. He did not permit because He was too weak to resist Satan like an old indulgent father giving way to his wayward son. How do we react when God allows troubles to overwhelm us? Let us say with Job, "Though he slay me, yet will I trust in Him" (Job 13:15). Calvin is most emphatic on suffering for Christ's sake. His emblem is a hand holding a heart with these words, "My heart I offer to You, Lord. Promptly and sincerely." God's Permissive will is the sixth in His Sevenfold will.

Decretive

The seventh and last aspect of God's will is the deepest, like the mechanism of the clock. It is the Predetermined or Decretive will. Ecclesiastes 3 tells us that our birth, death and marriage or

singlehood are predestinated of God. So is our salvation. If God did not elect us to be saved before the creation of the world, we would not be saved. Now when He planned to save us, it was entirely “according to the good pleasure of His own will” (Eph 1:5). Nor did He choose us because He foresaw we would be better than others. This is proved by Paul’s statement on Esau and Jacob (Rom 9:1-13):

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

Thus we are saved by grace, through faith, not of works lest any man should boast (Eph 2:8-9).

What about the Lost?

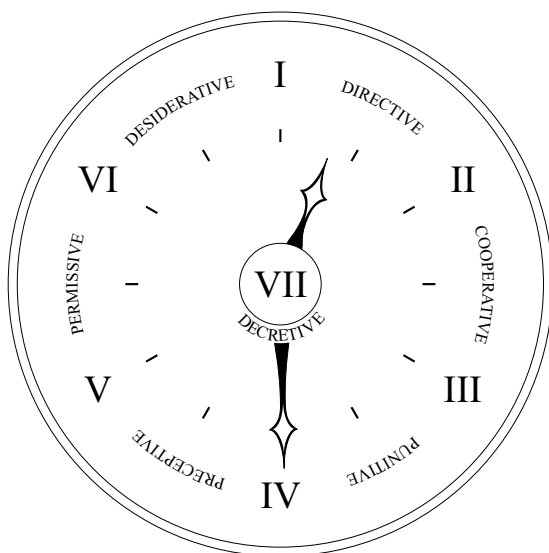
The most difficult question to answer is, what about the lost? Did God also predestinate them? Most certainly, or else how can He be God Almighty, All-knowing, All-present? Although God had predestined the lost, the loss of the lost is due to themselves. God is not author of sin. Let us illustrate with a moot question familiar with law students. Suppose I invite you to my birthday party. On your way to my party, you step on a banana skin and break your kneecap. Am I answerable at law? The verdict is “No.” Law judges on the immediate cause, not the remote cause. So does divine justice. Thus Jesus says of Judas, “The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born” (Mark 14:21). The matter of predestination never crossed Judas’ mind. The reason why he betrayed Jesus was his hatred of the Lord for His not assuming kingship to fight the Romans (John 6:15). His motive in serving the Lord was materialistic. Oh, how he would become His Prime Minister! As he parted company with his Lord, Jesus said of him, “Have not I chosen you twelve, and one of you is a devil? He spake

of Judas Iscariot the son of Simon: for he it was that should betray Him” (John 6:71).

Calvin clearly sees the blame in the reprobate to rest on themselves. In book III chapter XXIV paragraph 17 of his *Institutes* titled, “Election Confirmed by the divine Call. The Destined Destruction of the Reprobate Procured by Themselves,” he concludes: “The doctrine I maintain still remains unshaken, that the reprobate are hated by God, and that most justly, because being destitute of His Spirit, they can do nothing but what is deserving of His curse.”

This completes our very brief study of Calvin’s Clock of the Sevenfold Will of God. This is a synopsis of his teaching from a comprehensive study of the Bible. For a fuller study, I offer you my book on the *Clock of the Sevenfold Will of God*. “Calvin Alive.” Amen.

The Clock of the Sevenfold Will of God



**All other aspects of God’s Will
are “energised” by His Decretive Will**

The Clock of the Sevenfold Will of God

(Dedicated to Vancouver BP Church)

1. *The clock of God's Sevenfold Will
Teaches us the deep things of God
Which relates to our well-being
Which is found in His Holy Word.*

2. *The directive is clearly given
By Abraham to his servant
And when it is fully obeyed
God's cooperative will attend.*

3. *When we all seek to do His will
He will bless us forever more
The blessing of the Lord makes rich
And He doth add to it no woe.*

4. *Balaam and His punitive will
Teaches us to be attentive
When God speaks once, we all must hear
With both our ears and submissive.*

5. *To be lured by Balak's increase
Of a full sevenfold honour
Leads to his ruin and his death —
A graver lesson to ponder.*

6. *The preceptive will of the Lord
Are all the commands of His Word
The Holy Bible is a lamp
And a clear map to show the road.*

7. *The Word of God not only guides
It is daily bread for our soul
It's good medicine to heal the sick
It saves our life and makes us whole.*

8. *The permissive will of God transcends
The evils of Satan to tempt
To trip a gentleman like Job
But o'er the temptation he triumphs.*

9. *When tested by the Lord Himself
Who sends us trouble and distress
Yield to Him be it great or small
And in yielding will you be blest.*

10. *The desiderative will of God —
Is that a blind spot in your eyes?
Does God love only the elect
And never pities him who cries?*

11. *The decreative will of God is deep
Is deeper than the heavenly
It must be studied with great care
On bended knees in humility.*

12. *Of a truth we didn't save ourselves
Not by our merits in the least
Only by His grace and through faith
Can we be pardoned and released.*

13. *A deeper truth is He chose us
He chose us before time began
Not for any other reason
Than His own counsel and His plan.*

14. *But He set aside the lost ones
The condemnation that's their own
By His wisdom He determined
The lost are lost themselves alone.*

15. *Yet God's merciful to the lost
He desires that they should repent
He e'en gave Judas a last sop
But the Redeemer's love was spurned.*

16. *Thus to Judas comes the sentence
The Son of Man goeth indeed
But woe to him who betrays Him
It's good he'd ne'er been born to it.*

17. *If you cannot accept this truth
That Jesus our Lord has revealed
Then listen to the parable
In which this truth is now concealed.*

18. *Should I invite you to my feast
And on the way you carelessly
Step on a green banana skin
And break your knee-cap painfully.*

19. *Can you sue me before the Judge?
He will say, "The immediate cause
Is responsible for your fall
But ne'er shall be the cause remote."*

20. *The deep decretive will of God
Is now plainly made known to us
It humbles us all before Him.
To God's glory the truth shall last.*

21. *The clock of God's Sevenfold Will
Teaches us the deep things of God
Which relates to our well-being
Which is found in His Holy Word.*

Chapter X

Lopsided Calvinism

Of recent date, there has arisen another attack on the B-P emphasis on the preaching of the Gospel. Such attack is called Hypercalvinism because John 3:16, it avers, is directed only to the elect, and not to all mankind. This we would rather call “Lopsided Calvinism”. For, Calvin does not say John 3:16 is only for the elect, but to the whole world, plain and simple. And we B-Ps agree with him.

In his commentary on John 3:16, touching the word “whosoever”, Calvin says,

And he has used a general term, both to invite **indiscriminately all to share in life and to cut off every excuse from unbelievers.** Such is also the significance of the word “world” which he had used before. For although there is nothing in the world deserving God’s favour, He nevertheless shows **He is favourable to the whole world when he calls without exception to the faith of Christ** which is indeed an entry into Life.

If the Lopsided Calvinists should still insist that the Gospel in John 3:16 is being offered only to the elect, let them answer what the apostle John says in 1 John 2:2, “**And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**” By the Desiderative Will of God, we see once again the Gospel is offered to all mankind. Though not all will believe but only the elect, this fact is clearly enunciated by Augustine, — “Sufficient for all, efficient for the elect.”

If the Lopsided Calvinists will open their eyes to this aspect of God's will, the Desiderative, their unbalanced view of John 3:16 will immediately be corrected. The word Desiderative comes from the Latin implying Desire, or a longing for. The Desiderative will of God is revealed in such Scripture verses as follows:-

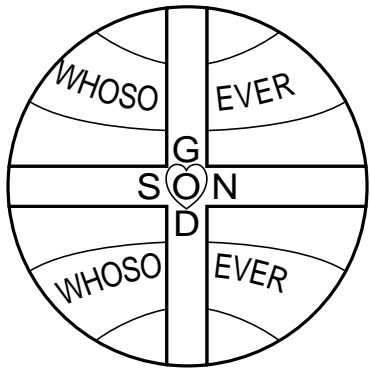
1. "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim 2:3,4)
2. "Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?" (Ezek 18:23)
3. "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." (Ezek 18:32)
4. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet 3:9)

Whether stated positively or negatively, these verses express the attribute of God in His "goodness" (Westminster Shorter Catechism Answer to Question 4). The word "goodness" here refers to the outgoing of God's grace and love and mercy toward the creature in his sin and need. "The goodness of God leadeth thee to repentance" (Rom 2:4) - Buswell.

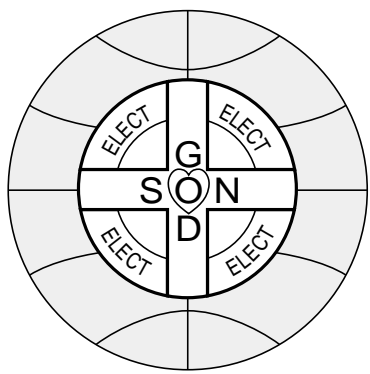
It is of God's character not to exult like Nero in the torture and death of his Christian subjects, nor like Hitler exterminating six million Jews with a stone-dead heart, but the very opposite. God is good, God is love. So it is in Himself to see sinners turn to Him in repentance, for He is not willing that any should perish.

Thus when we read John 3:16, the most famous verse in the whole Bible, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life.” let us say it again, we take the plain, simple sense that salvation is offered to all mankind. John 3:16 expresses the Desiderative Will of a God of goodness, to both the good and the evil (Matt 5:45). But there are the Lopsided-Calvinists who see God’s goodness only on the elect, that they cannot but conclude the world (*cosmos* in Greek) to be the world of the elect. John 3:16 is not a universal offer of the Gospel but a limited one.



Calvin's View of John 3:16



Lopsided Calvinist's View of John 3:16

This is like holding a sale for a departmental store with a restrictive sign under the word SALE - “only buyers can enter”!



If John 3:16’s offer of salvation to anyone who would believe is a restricted offer only to the Elect, then it is like holding a SALE with the stipulation, “ONLY BUYERS CAN ENTER”!

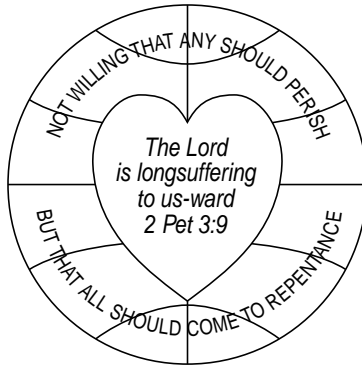
Another way to show that John 3:16 is a universal offer of salvation to the lost is the parable of the sower (Matt 13:3-8). According to the Lopsided Calvinists the sower would be seen digging a hole in the good ground and pouring all the seeds into it. These are their precious elect. According to our Lord, however, the seeds are scattered to the uttermost part of the field. Hence, there are those that fall by the wayside, on stony ground and among thorns and thistles. The last three places where the good seeds landed yielded nothing. That cannot stop the good ground bring forth an hundredfold. Nor do we dispute the supralapsarian emphasis of Christ dying in fact for the elect, but to restrict John 3:16 to the elect is indeed like pouring all the seeds into that hole.

As to 2 Pet 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” this is what Calvin has to say:

This is His wondrous love towards the human race, that He desires all men to be saved, and is prepared to bring even the perishing to safety. We must notice the order, that God is prepared to receive all men into repentance, so that none may perish. These words indicate the means of obtaining salvation, and whoever of us seeks salvation must learn to follow in this way.

It could be asked here, if God does not want any to perish, why do so many in fact perish? My reply is that no mention is made here of the secret decree of God by which the wicked are doomed to their own ruin, but only of His loving-kindness as it is made known to us in the Gospel. There God stretches out His hand to all alike, but He only grasps those (in such a way as to lead to Himself) whom He has chosen before the foundation of the world.

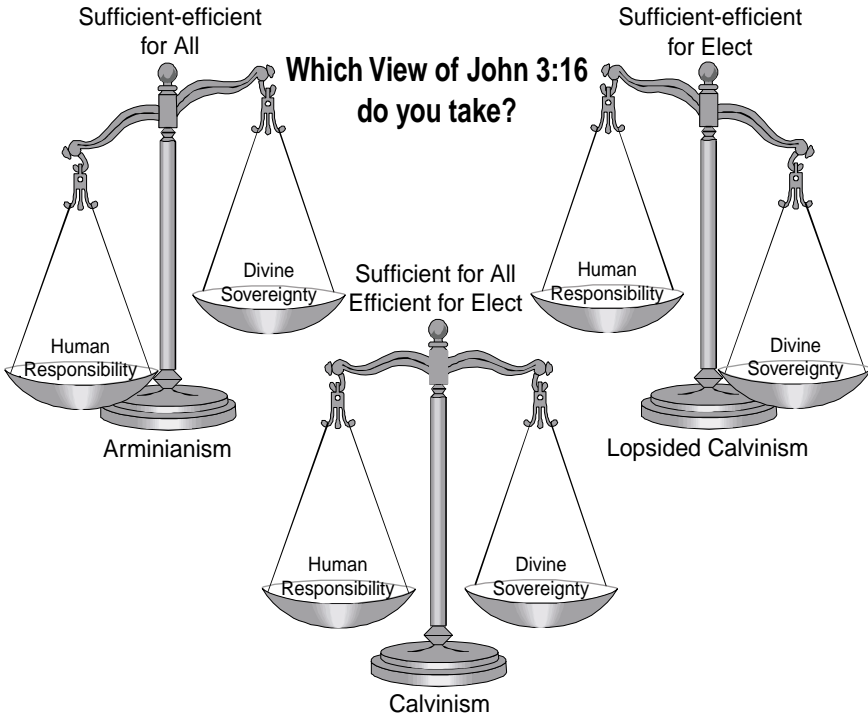
"Sufficient for All, Efficient for the Elect"



*The heart represents God's Decretive Will in electing us,
and the sphere His Desiderative Will towards all mankind.*

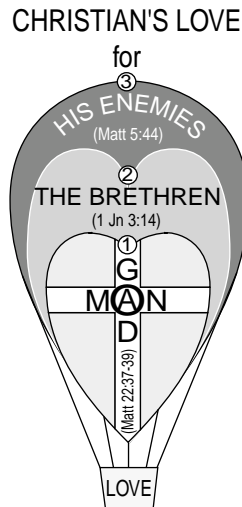
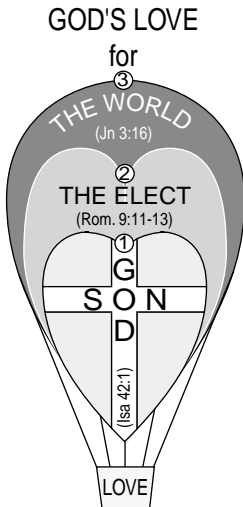
Now, when we see the desiderative will of God applies to all men, we will be the more zealous to spread the Word to as wide a field as possible. We will not like those Lopsided Calvinist Baptist ministers, when approached by William Carey to support his mission to India, be heard saying, "God has predestined whom He would save. He doesn't need you!"

But our God is not static. Our God is dynamic. Our God is not a computer. Our God is Controller of the universe and Comforter to the Church, yea, even to you and me, who says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). God's grace is not bound, but abounding. John 3:16 is God's universal offer of salvation to everyone who believes. When you believe, you will soon know from Scripture you are elect!



The Three Degrees of Divine Love

*"Beloved let us love one another, for love is of God
ans everyone that loveth is born of God,
and knoweth God" (1 Jn 4:7)*



Gospel Invitations are Universal

Spurgeon believed that historic evangelicalism differed from Hyper-Calvinism over the persons to whom the promises of the gospel are to be preached. Hyper-Calvinism views gospel preaching solely as a means for the ingathering of God's elect. It argues that such words as, 'Trust in Christ and you will be saved', should only be addressed to elect sinners for it is their salvation alone which the preacher should have in view. For a preacher to convey to his hearers the impression that they are all called to receive Christ, and to believe in him for salvation, is to deny, in the opinion of Hyper-Calvinists, the sovereignty of divine grace. It is to represent salvation as available to those whom God has excluded by the decree of election. Gospel preaching for Hyper-Calvinists means a declaration of the facts of the gospel but nothing should be said by way of encouraging individuals to believe that the promises of Christ are made to them particularly until there is evidence that the Spirit of God has begun a saving work in their hearts, convicting them and making them 'sensible' of their need.

Spurgeon rejected the placing of such a restriction upon the invitation of the gospel. The gospel is 'good news' which God would have proclaimed throughout the world and to 'every creature'. Its message is not simply a statement of facts. It also contains clear, unrestricted general promises, such as, 'He that believeth on him is not condemned' (John 3:18); 'Whosoever shall call on the name of the Lord shall be saved' (Rom 10:13); 'Whosoever will, let him take the water of life freely' (Rev 22:17). So the preacher has not done his work when he has spoken of Christ and proclaimed the historic facts of salvation. From there he must go on to urge the reception of Christ upon all men. In the name of God he must assure all of the certainty of their welcome and forgiveness on their repentance and faith. Thus Paul said to all his hearers at Antioch in Pisidia: 'Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses'

(Acts 13:38-9). The apostle evidently knew of no limitations. Christ was to be preached, ‘warning every man’ - any one, every one - ‘and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus’ (Col 1:28). Words could scarcely be more embracing and individual.

Hyper-Calvinists argued that gospel promises and invitations cannot be made universal because saving grace is special and particular. Spurgeon replied by asserting that the language of Scripture can be given no other meaning. In a sermon entitled ‘Apostolic Exhortation’, on Peter’s words to all his hearers, ‘Repent ye therefore and be converted, that your sins may be blotted out’ (Acts 3:19), he says:

Peter preached the Christ of the gospel - preached it personally and directly at the crowd who were gathered around him ... Grown up among us is a school of men who say that they rightly preach the gospel to sinners when they merely deliver statements of what the gospel is, and the result of dying unsaved, but they grow furious and talk of unsoundness if any venture to say to the sinner, “Believe”, or “Repent”. To this school Peter did not belong - into their secret he had never come, and with their assembly, were he alive now, he would not be joined.

In another sermon he refers to brethren who ‘do not think it to be their duty to go into the highways and hedges and bid all, as many as they find, to come to the supper. Oh, no! They are too orthodox to obey the Master’s will; they desire to understand first who are appointed to come to the supper, and then they will invite them; that is to say, they will do what there is no necessity to do [i.e., present the gospel to those who are already saved].’

In contrast with this, the apostles ‘delivered the gospel, the same gospel to the dead as to the living, the same gospel to the non-elect as to the elect. The point of distinction is not in the gospel, but in its being applied by the Holy Ghost, or left to be rejected of man.’

(taken from *Spurgeon vs. Hyper-Calvinism - The Battle for Gospel Preaching* by Iain H. Murray)

Chapter XI

Little Foxes That Spoil the Life Church Vine

Is It Wrong to Commemorate the Birth of Our Saviour?

Some member of Calvary B-P Church, Pandan (Singapore), gave me a well written treatise on “Why we should not celebrate Christmas?” The reasons given are four: (1) We don’t know the date. (2) It is connected with some heathen festival. (3) It was a Mass, a church festival or feast day. (4) It is commercialised.

Our answer to these objections is with the Chinese proverb *Yin Ye Fei Shih* (因噎废食) “Giving up eating for fear of choking” or “Giving up an indispensable undertaking because of a small obstacle.” In spite of a background of heathen connections and present-day commercialism Christmas as defined by *Reader’s Digest Oxford Complete Wordfinder* is “the annual festival of Christ’s Birth celebrated on December 25.”

Now, we celebrate the Event and not the Day. Whatever is presented as a heathen background and howsoever it is commercialised, all we do know is we are commemorating the Birth of our Saviour. Do you ever make a big Birthday Party to honour your father? Is it right or wrong? Surely, in filial piety to your father, it is doubly right. Is there any law forbidding? So we joyously commemorate the coming of the Saviour in that He is born to save us from our sins (Matt 1:21).

The Bible teaching on celebrating Christmas, or Easter, is: “One man esteemeth one day above another: another esteemeth every day

alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. . .” (Rom 14:5,6). “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (vv. 10-13).

We who commemorate the Birth of our Saviour have never criticised those who do not. Let those who boycott Christmas keep *diam* (silent) before us. It is sad that a small group in Calvary who think themselves purer by reading some Puritanical literature begin to condemn others who do not follow them. Such puritanism, I am afraid, can degenerate to Pharisaism.

For the last 48 years, insofar as Life Church is concerned, we have found greater and greater blessing when we come lovingly to the Manger Cradle, bringing our gifts to Him, like the Three Wisemen. Our offerings are the highest in the whole year. And they are dispensed according to the Apostles’ teaching that we should remember the poor (Gal 2:10). The offerings brought to the feet of Jesus are determined by Session to be distributed to worthy needy members, worthy needy missionaries and worthy needy missions.

The whole Church is blessed in worship through the age old carols so full of Bible truth. Dr Harry Ironside, famous pastor of Moody Church, championed worship at Christmas. So does Dr Carl McIntire, President of the International Council of Christians Churches.

Christmas is a special occasion in Indonesia to celebrate *natal*, the Birth of the Saviour. Haposan, FEBC graduate in Medan, is given the State Radio to preach the Gospel without restraint. Souls have been brought to the Saviour. What Christian can say him wrong, let him say it here!

Ring the Bells

Harry Bollback

Harry Bollback

{ Ring the bells, ring the bells, Let the whole world know
{ Born to die that man might live, Came to earth new life to give,

Christ was born in Beth - le - hem Man - y years a - go:
Born of Mar - ry, born so low, Man - y years a - go.

God the Fa - ther gave His Son, Gave His own be - lov - ed One

To this wick - ed, sin - ful earth, To bring man-kind His love, new birth:

Ring the bells, ring the bells, Let the whole world know Christ the Sav - lor

lives to - day As He did so long a - go!

Christmas is a special time to gladden the hearts of children. I was six or seven when we migrated to Malaysia from China. I remember we had a big Christmas celebration in my father's rubber estate in Senai. The message of Christ's coming to earth to save us from our sins I fully understood. I heard John 3:16 and was glad that I should not perish by believing in Him. The seed of the Gospel was sown that Christmas Day in my heart.

At Christmas we send greeting cards to one another. Friendships are renewed, in the Name of our Lord and Saviour. Here is a golden opportunity to make up with a brother or sister we've offended. Send him or her a card, and add a special, personal note. I can guarantee that whatever you've done to sour relationships, between you and the other party, will be forgiven — in Jesus' Name. Christmas is the Christian's New Year, a time to turn over to a new leaf.

In a sermon that Spurgeon delivered at Christmas, he said, "Since the current of men's thoughts is led this way just now, and I see no evil in the current itself, I shall launch the bark of our discourse upon that stream, and make use of the fact, which I shall neither justify nor condemn, by endeavouring to lead your thoughts in the same direction. Since it is lawful, and even laudable, to meditate upon the incarnation of the Lord upon any day of the year, it cannot be in the power of any man's superstitions to render such a meditation improper today. Regarding not the day, let us, nevertheless give God thanks for the gift of His dear Son."

Must We Sing Only Psalms in Worship?

I agree that Psalm-singing is a Biblical practice as taught in the Scriptures. David by whose mouth God gave the Psalms composed most of the Psalms under inspiration. The singing of Psalms lifts up worship as it is given in Psalm 98:4,5,

"⁴Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. ⁵Sing unto the LORD with the harp; with the harp, and the voice of a psalm."

It has been the custom in Life Church to sing psalms. At one time we sang one psalm every week, specially printed on our Weekly bulletin. We still sing psalms every now and then. There is no better singing than the psalms because they are the Word of God.

But to disqualify anything that is not a psalm is extra-Biblical. For Paul exhorts both the Ephesians and Colossians to “admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Eph 5:19; Col 3:16) Someone stresses that Calvin views all three categories to be only psalm-singing. This may be a bias to the right, and according to the spirit of his age. Nevertheless, three different Greek words are used, viz. *psalmois*, *humnois* and *odais*. From *psalmois* we get the English psalms, from *humnois* the English hymns and *odais* the English odes or songs. How about the new song every kindred and tongue and people and nation will sing in worship of the Lord God Almighty in Revelation 5:9? Must it be restricted to the format of a psalm? If only psalms are to be sung, then why does Paul add the categories of hymns and spiritual songs?

If only psalms are to be sung then all the great hymns God has given through his servants in the Church, from Luther to Charles Wesley, to Fanny Crosby and Havergal, are to be taken out of our worship! All the Gospel choruses which John Sung had used to powerful effect were used in vain?

There is the other extreme of repetitious chorus singing of the charismatics which our Church does not practise. But to limit to psalm-singing only in our worship services is not the Apostles' teaching. Though we love Calvin and his doctrine, we must bow to the Word of the Apostles, the infallible and inerrant Word of God. Amen.

Does Paul Absolutely Forbid a Woman to Speak in Church?

Those who say so quote 1 Tim 2:11,12, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” The stress in this injunction is not to usurp authority over the man. The reason is given in the following verses, “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” (1 Tim 2:13,14). Gen 3:16 continues, “and thy desire shall be to thy husband, and he shall rule over thee.”

Hence we do not ordain women pastors or elders which are the province of men. But for women to teach other women and children there is no infringement of Paul’s injunction. For in every rule promulgated by God or man, there are always exceptions. Joel prophesied, and he was quoted by Peter at Pentecost, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your **daughters** shall prophesy, . . . And on my servants and on my **handmaidens** I will pour out in those days of my Spirit; and they shall prophesy” (Acts 2:17,18). To prophesy is to preach. Moreover in Acts 21:8,9 the four virgin daughters of Philip the Evangelist, one of the seven, are mentioned as those who did prophesy. In the light of these examples we must conclude Paul’s statement on woman in 1 Tim 2:12 is not absolute.

A concrete example of this exception is the case of Priscilla, the wife of Aquila.

²⁴And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

²⁵This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. ²⁶And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (Acts 18:24-26)

In view of the fact that three times the name of Priscilla is placed before the name of Aquila (Acts 18:18; Rom 16:3; 2 Tim 4:19) it is believed by many scholars that Priscilla in fact excelled her husband in the knowledge of the Scriptures, and was the better teacher to Apollos. Paul saluting Priscilla first before Aquila in Rom 16:3 shows his high esteem for the woman. God is no respecter of persons (Acts 10:34; Deut 10:19) and in Christ “there is neither male nor female: for ye are all one in Christ Jesus” (Gal 3:28).

Dr. Lois G. Dickie, Professor of English in Faith Seminary, wrote in her book *No Respector of Persons*,

Nevertheless in modern times there have been great men of God who advocated and supported the leadership of women even in churches.

John Wesley appointed women as leaders of the Bristol Classes; he later permitted women to become local preachers and itinerant ministers. Charles G. Finney, president of Oberlin College, the first coeducational college in the world, claimed that the Scriptures do not deny women the right to speak or write in mixed assemblies. Dwight L. Moody encouraged Frances Willard to preach the Gospel. “Historically, one half of the human race”, wrote Dr. James Hastings, “is the direct result of the Christian principle that all are one in Christ”. (*The Greatest Men and Women of the Bible*, Vol. 6, p.369).

In the light of the above teachings and examples we give to women students of Far Eastern Bible College an equal opportunity to train in the Homiletics Class that they might speak better to women groups and Sunday School children after they graduate.

Women are trained not in vain to fill the gap left by men in default. When I visited Vietnam in 1995 I learned of the relinquishing of nine pulpits by fleeing pastors. Miss To Gan, a graduate from Alliance Bible Seminary, Hong Kong, a worker in one of the churches, had to assume leadership. She not only had to manage the pulpits of those nine churches but face up the authorities. Who says a woman is not allowed to speak in Church?

Let this be a lesson to those who make a mountain out of a molehill in the matter of subjecting women from taking any leadership in Church. Watchman Nee, leader of the Little Flock in China, insisted women must cover their heads in Church. This ran counter to Dr. John Sung's interpretation of 1 Cor 11:15,16 who did not stress the need of covering the woman's head.

Watchman Nee's requirement of women to cover their heads split members of the same family. In the extended Ong family that I knew, aunt and niece became enemies overnight. One joined Watchman Nee's Church while the other remained with John Sung. Aunt and Niece would not speak to each other. They separated. Beware young leaders of the B-P Church. Your zeal for some minor point of doctrine can cause sad divisions between members unlimited.

And when they stress on the minutiae of law, like Pharisees on tithing mint and rue, and pass over the love of God, are they not taken to task by our Lord? (Read Luke 11:42).

Is It Wrong to Eat Outside on the Lord's Day?

Those who want to eat "inside", we do not criticise them. But let them not criticise those who eat "outside".

Nevertheless those who eat "inside" contend that when we eat outside we are making the restaurateur to work on the Sabbath Day and break God's commandment.

And here is an interesting illustration. An English minister of the Gospel visited our Churches and stayed at a Singapore hotel. When it was learnt he would attend the Sunset Gospel Hour of my brother's Church, i.e. Calvary B-P Church, my brother invited him to dinner the same evening. He politely declined, and his reason was he could not eat "outside". But I wondered, "Would he be eating in the hotel? At any rate he had to stay in the hotel on the Sabbath Day. Won't he be making the hotelier to work for him?"

We who eat “outside” see it this way. When we eat at a restaurant, and usually it is run by Gentiles, they have no knowledge of Sabbath or no Sabbath. Working to earn a living on the Lord’s Day for the Gentile is the same as working on other days. Not having a law, they break no law. So when we eat in the restaurant we do not cause the restaurateur to work on our behalf.

There is a situation in the Old Testament where one man’s meat is another man’s poison. While it is prohibited to the Hebrew to eat an animal that dies of itself, it may be sold to the Gentile for his consumption. Deut 14:21 says, “Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God.” Here we see two sets of law applying to the same situation.

By drawing an analogy we do not break any Sabbath law when we eat “outside”. We do not cause the Gentile restaurateur to work for us so as to break the Sabbath Law (which is unknown to him). So we eat outside with a pure conscience.

By eating “inside”, our wives, particularly, have to sweat it out and do we not then make them to break the Sabbath? To be consistent we should work out our Sabbath like the orthodox Jews. To keep the Sabbath strictly, they would cook a big pot before Friday 6 p.m. which is beginning of the Sabbath. To keep the food warm for the Sabbath which begins from Friday 6 p.m. and end Saturday 6 p.m. they leave a flicker flame on. They eat out of the pot the whole of Saturday, without lifting a finger, and without a chore. For them to eat “inside” while having to sweat it out in the kitchen on Saturday is breaking the law. How’s that?

“The Sabbath was made for man, and not man for the Sabbath”

²³And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. ²⁴And the Pharisees said unto him, Behold,

why do they on the sabbath day that which is not lawful? ²⁵And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? ²⁶How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? ²⁷And he said unto them, The sabbath was made for man, and not man for the sabbath: ²⁸Therefore the Son of man is Lord also of the sabbath. (Mark 2:23-28).

Is It Wrong to Take Public Transport on the Lord's Day?

The Lord's Day is our Christian Sabbath. On the principle that we are to keep the Sabbath rest, we should not cook. Nor should we make others work for us. Therefore some Christians will not take public transport on the Lord's Day. Therefore some would trudge all the way, sometimes two or three miles, to church.

On this principle there should be a curtailment of work on the Lord's Day. Shops close, and as in the case of Amsterdam which we visited in 1950, trams stopped running. Today all trams and buses are running, with changing of the times.

Now the Sabbath is made for man, and not man for the Sabbath. Works of necessity and humanity are exceptional to the rule.

Thus, hospitals are open. There are always emergency cases, accidents, which must be given first aid without delay. There are the maternity wards. When a woman enters labour on the Lord's Day morning, you cannot prevent her from giving birth in order to keep the Sabbath. You cannot say, "Wait till Monday morning."

The need of utilities for the whole city must be maintained for obvious reasons. The provision of public transport falls in line with what is stated above. Is it therefore good or bad to take public transport on the Lord's Day?

For that matter, flying. This is more and more a modern necessity. In answering a call to preach in another country one might have to fly on a Sunday. The law of necessity permits, surely.

But if one is going on a vacation, one should certainly avoid flying out on the Lord's Day. If the plane leaves in the night, then one should worship the Lord first in Church before leaving. For, we indeed do need His protection to give us journeying mercies.

One should not be limited to keeping a rule just for the Day, but be conscientiously linked to the Lord, every hour of the day and every day of the week. Puritanical Legalism leads to Pharisaism.

Chapter XII

Not Vertical but Horizontal Expansion is the Divine Pattern for Church Growth

The Acts of the Apostles is not only a record of sacred early church history but also the Divine Pattern for Church Growth. “Be ye followers of me, even as I also am of Christ” (1 Cor 11:1).

Not vertical but horizontal expansion is the divine pattern for church growth is given us by both Peter, apostle to the Jews and Paul to the Gentiles. Did you notice that Peter, having won 3,000 at Pentecost and soon thereafter 5,000 did not build a Cho Yonggi type of a super church and appoint himself super pastor of Jerusalem? We find him rather going to Samaria, and thereafter to Joppa, Caesarea, Pontus, Galatia, Cappadocia, Asia, Bithynia, Corinth (1 Pet 1:1, 1 Cor 9:5) and by tradition to Rome. Nor did Paul settle down in Ephesus where God mightily blessed his ministry, except for two years, when he taught a Bible school that the Word might spread to all Asia. He finished three missionary journeys and ended up in Rome—capital of the Roman Empire.

On the occasion of the 48th Anniversary Thanksgiving of Life Bible-Presbyterian Church of Singapore, the Lord has prompted me for the first time to list the 53 extensions of Life Church in our fair city and beyond to Malaysia and the ASEAN countries, yea, even to far off Saipan (near Guam). Here is the list. **Singapore.** Life (1950), Sembawang (57), Zion (57), Galilee (60), Jurong (60), Mt Carmel (60), FEBC (62), Life Chinese (65), Calvary (70), Sharon (71), Grace ((76), CLBC [now FEBC Bookroom] (76), Life Indonesian (82), Life

Tamil (83), Life Thai (83), New Life (83), Tabernacle (87), Beulah (90), Maranatha (90), Berean (92), BASC (98) — 21 branches. **Malaysia:** Kelapa Sawit, Kulai Besar, Air Bemban, Bukit Batu, Muar, Rawang, Bukit Gambir, Taman Sri Melati (KL), Selayang Segar, Kemaman, Kuantan, Mersing, Kuching — 13 branches. **Indonesia:** Batu Aji, Tanjung Piayu (Batam), Medan (Haposan), Jakarta (Yusniar) — 4 branches. **Thailand:** Chiang Mai, Ban Long — 2 branches. **Burma:** Far Eastern Fundamental School of Theology, Yangon BPC and Orphanage — 3 branches. **Cambodia, Kompong Som:** Botsemon, Onyaheng, Smach Deng (Moses Hahn); Jesus Christ BPC, Computer School (David Koo); **Phnom Penh:** Stone Bridge, Hope for All (Jonathan Lee) — 9 branches. **Saipan:** Ho Heng Sau — 1 branch.

Our hearts do rejoice that the Lord has prospered our Church growth because we follow the divine pattern of the Acts of the Apostles. Life Church which seats 750 is not a super church, but we have churches all over ASEAN and we are casting our net farther afield, to the ends of the earth. We thank the Lord that through our three Korean missionaries we have brought forth 9 units, but these are the churches of the poorest. In thanksgiving for this annual growth of our Churches, we will eat a Thanksgiving Dinner on Beulah Lawns, Sat. Oct 17, 7.00 pm.

Now the Lord teaches us that when we hold a dinner we do not call the rich but the poor. “But when thou makest a feast, call the poor, the maimed, the lame, the blind” (Luke 14:13). The Session will decide to give a portion towards a Food Fund to be administered again by the Adult Fellowship, and I’m sure the Sunday School and Fellowships will respond as before. The milk powder and sardines that we purchase to fill the 6th Container this time will go to our nine B-P Churches in Cambodia, attended each week by hundreds, yea, many children and urchins, outcasts, but the poor have the Gospel preached to them (Matt 11:5). Is this not the Divine pattern for Church growth?

The Great Commission

T. Tow

Thuringian Folk Song

1. Go in - to the world, in - to all the wide world,
2. For you I have sent in - to all the wide world,
3. But first re - ceive po - wer, the Spi - rit of God,
4. Go ye in - to all, in - to all na - tions,

The first system of music features a treble and bass staff in 4/4 time with a key signature of one flat. The melody is simple and folk-like, with lyrics for four different verses. The bass line provides a steady accompaniment.

And tell the joy - ful news to ev' - ry pe - rish - ing soul,
And you shall be my wit - ness - es from Je - ru - sa - lem,
And you'll go through Ju - de - a, Sa - ma - ri - a all the earth,
And make them My dis - ci - ples, and bap - tise them for Me,

The second system continues the melody and accompaniment. The lyrics describe the mission to all nations and the instruction to baptize.

And tell the joy - ful news to ev' - ry pe - rish - ing soul.
And you shall be my wit - ness - es from Je - ru - sa - lem.
And you'll go through Ju - de - a, Sa - ma - ri - a all the earth.
And teach them all My Word, for I'm with you to the end.

The third system concludes the piece with a double bar line. The lyrics emphasize teaching and the presence of Jesus with his disciples.

Scripture: Mark 16:15; Luke 24:46; Acts 1:8; Matt. 28:19,20

APPENDIX

A Positional Statement of Far Eastern Bible College, Singapore

The Far Eastern Bible College remains a Bible-believing and Bible-defending institution of the 20th Century Reformation Movement. The positional statement hereunder, tabled at the faculty meeting on May 28, 1997, was accepted and adopted by all members of the academic faculty. The statement is not meant to be exhaustive but reflective of the College's convictions on certain biblical-theological views.

A Positional Statement of Far Eastern Bible College, Singapore
To be Signed by All Members of the Academic Faculty

1. I do believe “in the divine, verbal and plenary inspiration of the Holy Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the supreme and final authority in faith and practice” (*The Constitution of the Life Bible-Presbyterian Church, article 4.2.1*).
2. I do believe that “Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: OF THE OLD TESTAMENT—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; OF THE NEW

TESTAMENT—The Gospels according to Matthew, Mark, Luke, John; The Acts of the Apostles, Paul’s Epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, The Epistle to the Hebrews, The Epistle of James, The First and Second Epistles of Peter, The First, Second, and Third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God, to be the rule of faith and life” (*The Westminster Confession of Faith, chapter I, paragraph II*).

3. I do believe that “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 authentical; 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 into 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” (*The Westminster Confession of Faith, chapter I, paragraph VIII*).
4. I do believe that “the Texts which are closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version (as found in ‘The Greek Text Underlying The English Authorised Version of 1611’ as published by The Trinitarian Bible Society in 1976)” (*The Dean Burgon Society, “Articles of Faith,” section II.A*).

5. I do believe that “the King James Version (or Authorised Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts [Traditional Masoretic Hebrew Text and Traditional Greek Text underlying the KJV], which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorised Version of 1611 and say ‘This is the Word of God!’ while at the same time realising that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture” (*The Dean Burgon Society, “Articles of Faith,” section II.A*).
6. I do employ the Authorised Version alone as my primary scriptural text in the public reading, preaching, and teaching of the English Bible.
7. I do consider as unreliable all Bible versions (eg the New International Version or NIV) that are a result of the dynamic equivalence method of translation, and those which cast doubt and/or omit verses based on corrupted readings of the Alexandrian or Westcott-Hort Text.
8. I will endeavour annually at the College convocation to affirm my allegiance to the Word of God by taking this solemn oath: “I swear in the Name of the Triune God: Father, Son and Holy Spirit that I believe ‘the Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.’”
9. I do subscribe to the system of theology called “Reformed” as expressed in the Westminster Confession of Faith, and its Larger and Shorter Catechisms (1643-8).

10. I do dismiss the JEDP theory, and source/form/redaction criticism as products of modernistic scholarship, and do consider them to be illegitimate and destructive means of interpreting the Pentateuch, and the Synoptic Gospels.
11. I do believe that “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (*The Westminster Confession of Faith, chapter I, paragraph IX*).
12. I do reject the neo-evangelical hermeneutic of Walter C Kaiser, namely, the Analogy of Antecedent Scripture, as fallacious (see Kaiser’s erroneous interpretation of the prophecy of the virgin birth of Christ in his paper, “The Promise of Isaiah 7:14 and the Single-Meaning Hermeneutic,” *Evangelical Journal* 6 [1988]: 55-70).
13. I do reject Hyper-Calvinism in its denial of God’s common grace, and of the free offer of the Gospel.
14. I do believe in the biblical doctrine and practice of personal and ecclesiastical separation from all forms of unbelief and apostasy, viz Romanism, Ecumenism, Modernism, Charismaticism, and Neo-evangelicalism.
15. I do reject as false the tongues-speaking, demon-casting, faith healing, dreams and visions, words of wisdom/knowledge/faith, prophecies, slaying of the Spirit, holy laughing and dancing of the Pentecostal, Charismatic, or Vineyard Movement.
16. I do believe God created the universe *ex nihilo* (out of nothing), and do regard Genesis 1:1 as an independent clause stating the first creative act of God (cf John 1:3, Col 1:16, Heb 11:3).
17. I do believe God created all things perfectly and very good in six literal or natural, and not figurative or poetic, days.

18. I do believe the Genesis Flood was global or universal, and reject all other views which attempt to limit the geographical extent of the Flood.
19. I do believe Isaiah 7:14 is a strictly messianic prophecy historically fulfilled only by Jesus Christ who was conceived supernaturally in the womb of the virgin Mary by the power of the Holy Spirit as announced by the angel (Matt 1:22-23, Luke 1:26-35).
20. I do subscribe to the premillennial view of eschatology that recognises a distinction between Israel and the Church.
21. I do reject the so-called “Biblical/Christian Counselling” of today (as taught by Gary Collins, Larry Crabb, Frank Minirth et al) that is influenced by Freudian or humanistic methods which essentially question the sufficiency of Scriptures, and the power of the Gospel.
22. I do reject the modern-day Church Growth movement (as promoted by George Barna, Bill Hybels, C Peter Wagner et al) which advocates worldly techniques or carnal methods to increase church membership.
23. I do uphold and promote the good name, doctrine, and ethos of the Far Eastern Bible College in accordance to God’s Word, and do protect her from detractors and enemies from without and within.
24. I do serve the Far Eastern Bible College because I love Jesus Christ who has called me to be a minister of His Word, and do intend with the Holy Spirit’s help to faithfully declare “all the counsel of God” (Acts 20:27), and to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3) to the glory of God the Father.

Far Eastern Bible College and the Bible Resolution of the ICCC

The Far Eastern Bible College believes in the verbal inspiration of the Holy Scriptures—every word of Scripture is *theopneustos*, God-breathed. “All Scripture is inspired of God and is profitable . . .” (2 Tim 3:16, KJV). We oppose the English Revised Version (RV) of Westcott and Hort (and all like versions) which rendered 2 Tim 3:16 thus, “Every Scripture inspired of God *is* also profitable” By placing the copula “is” *after* the words, “inspired of God,” instead of *before* it as in the KJV, the RV has made 2 Tim 3:16 to mean that *certain parts of Scripture are not inspired of God*; only those portions that are inspired are profitable. The KJV placed the copula “is” right after “All Scripture.” This leaves no ambiguity whatsoever that *all of Scripture, to its jot and tittle, is inspired of God*.

The Far Eastern Bible College rejects and opposes all modern versions like the New International Version (NIV) that are a result of the dynamic equivalence method of translation which licentiously add to, subtract from, and manipulate the Scriptures, and those that cast doubt, and/or omit verses based on corrupted readings of the Westcott and Hort Text. We fully concur with the recently passed Bible Resolution of the International Council of Christian Churches (ICCC) which met at its 50 th Anniversary in Amsterdam, The Netherlands, August 11-14, 1998. The Bible Resolution reads,

WHEREAS despite the fact that there are over 150 so-called “versions” of the Bible extant around the world today, there have been no new discoveries of ancient texts to legitimize this

plethora of modern “versions” pouring off the presses and being sold as the “latest” Bible, and

WHEREAS a single exception to this has been the discovery of the now-famous Dead Sea Scrolls in the 1940’s in caves on the Judean mountain range and contained in clay jars with the texts written on leather and papyrus, and

WHEREAS fragments of all the books of the Hebrew Bible (except Esther) confirm almost to the letter the accuracy of the Authorized King James Version of the Old Testament, and

WHEREAS most of the modern versions are based upon the discredited and perverted Westcott and Hort transcription and not on the Textus Receptus (The Received Text) attested to by scholars for over 300 years, from which the Authorized King James Version was translated by the greatest theologians and textual critics of 17 th Century England, who were academic experts, indeed, in Hebrew, Greek and Aramaic, and

WHEREAS self-styled theologians who reject the inerrancy and inspiration of the Scriptures have gone so far as to make a looseleaf notebook and tear out those passages they do not accept, even organizing what they designate as “Jesus Seminars” across the United States in which they declare that Jesus never did and said the things recorded in the four Gospels; and that the Gospel of John is the worst and is 90 percent fiction, and the obedient secular press quotes them from coast-to-coast, and

WHEREAS this same KING JAMES VERSION has been used around the world by an overwhelming majority of Christian Clergymen, Evangelists, Bible Teachers, Missionaries and Youth Leaders to bring millions of people to have a saving knowledge of the Lord Jesus Christ for more than three centuries,

BE IT THEREFORE RESOLVED, that the International Council of Christian Churches, assembled in the historic English Reformed Church in Amsterdam, The Netherlands, observing its 50th Anniversary, August 11-15, 1998, urge all Bible-believing churches worldwide to use only the

Authorized KING JAMES VERSION in their services and in their teaching ministry, and warn the followers of Christ against these innumerable “new” bibles which are not translations at all, but revisions conforming to the personal bias and views of those who have originated them and who are profiting by commercial sales of such.

Is there any who calls himself a fundamentalist that will scoff at this resolution? There are indeed “fundamentalists” who simply pay lip-service to the doctrine of biblical inspiration and preservation. In the same breath they say “yes” and “no” to the Word of God they claim to uphold: “Yes to the KJV; No to the Textus Receptus.” Dr Carl McIntire, President of the ICCC did well to quote J Gresham Machen in the January 17, 1957 issue of the *Christian Beacon*, “The worst sin today is to say that you agree with the Christian faith and believe in the Bible, but then make common cause with those who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him.” How can those who claim to believe in a verbally inspired Bible support Westcott and Hort—the Bible and Christ denying progenitors of our modern English versions? Westcott and Hort were modernists and Mariolators, supporters of Freud and Darwin. They applied the scissors to the traditional and preserved Greek Text of God’s Word used and accepted by God’s people down through the ages. These unregenerate duo hoodwinked the Church into accepting their mutilated text, save Dean J W Burgon who in righteous indignation rose to debunk Westcott and Hort in his masterly 600-page treatise—*The Revision Revised*.

Therefore, fundamentalists who continue to promote the Westcott-Hort Greek text which is now renamed “Eclectic,” and all the corrupt English “Bibles” that flood the Christian market are not fighting against Satan, but against Christ. I repeat the words of Machen, “The worst sin today is to say that you agree with the Christian Faith and believe in the Bible [viz, the KJV], but make common cause with those [viz, Westcott and Hort] who deny the

basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him.”

“When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him” (Isa 59:17). “For we can do nothing against the truth, but for the truth” (2 Cor 13:8). “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim 2:19).

The Bible-Presbyterian Faith is based on the Westminster Confession including the Premillennial Doctrine of a Restored Israel in Christ's earthly kingdom. The author has received the Doctrine from Dora Yu, (China's Lady-Evangelist, through whom Watchman Nee was converted), from Dr. John Sung, from Dr. Chia Yu-Ming of Nanking and from Faith Theological Seminary, USA.

Bible-Presbyterians also take the Separatist Stand of the International Council of Christian Churches in a 20th Century Reformation against the Ecumenical movement of the World Council of Churches.

As we enter the 21st century, we will continue to earnestly contend for the faith which was once delivered unto the saints in the Battle for the Bible. We stand for the King James Bible against the perversions of the 100 new versions such as NIV, RSV, GNB, NEB, etc. flooding and confusing the church today. Reformation is an ever on-going business. Reformation into the 21st Century is our watchword. Amen.



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ISBN 981-04-1071-9

