

# 为何我们不接纳 VPP 的教义

WHY WE DO NOT ACCEPT THE DOCTRINE  
OF  
VERBAL PLENARY PRESERVATION (VPP)

**华语崇拜长执会**  
**班丹加略堂笃信圣经长老会**  
By The Chinese Session,  
Calvary Pandan Bible-Presbyterian Church

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## 为何我们不接纳 VPP 的教义？

### (i) 开场白 - 目的

- 此册子的目的是：
  - 澄清华语崇拜长执会所接纳的教会传统立场
  - 解释为何我们拒绝接纳 VPP 为本教会之教义
- 班丹加略堂华语崇拜会众，与英语崇拜会众及其他笃信圣经长老教会都受 VPP 的负面影响，深受其害。
- 自 2005 年以来，华语崇拜长执会不断研究 VPP 的教导，也观察到 VPP 持续演变。由于我们了解 VPP 的错误及其可能带来的危险，因此替会友感到担心。
- 长执会自 2005 年来至少写了三封信给长老理事会 (BOE)，解释我们对反对 VPP 的立场<sup>1</sup>，但都未获得任何正式回复。
- VPP 倡导者继续教导 VPP，最近且声称 VPP 已成为本教会的教义<sup>2</sup>，甚至要求华语崇拜长执会接纳这错误教导。
- 然而，VPP 严重偏离了我们对圣经保守论的传统立场 (这立场清楚记载在教会章程 4.2.1)。它也导致几间笃信圣经长老会教会的分裂。

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<sup>1</sup> 2005 年 11 月 18 日，2006 年 4 月 17 日，2006 年 4 月 27 日

<sup>2</sup> 参阅郭全佑牧师 2007 年 9 月 2 日刊载在班丹加略堂主日周刊 'No VPP, No KJV! No CUV!'

## WHY WE DO NOT ACCEPT THE DOCTRINE OF VERBAL PLENARY PRESERVATION (VPP)

### (i) Introduction

- This booklet aims to:
  - Clarify the church's traditional position as adopted by the Chinese Session
  - Explain why we do not accept VPP as our Church doctrine
- The Chinese Congregation of Calvary Pandan BPC, just as the English congregation and several other BP Churches have been adversely affected by the VPP teaching.
- Since 2005, the Chinese Session has been studying the VPP teaching and its evolution over time. We are very concerned for the members of the church, having understood the dangers of VPP teaching.
- The Chinese Session had written to the Board of Elders (BOE) at least 3 times since 2005 to explain our objection to VPP<sup>3</sup>, but we have received no formal reply.
- VPP proponents continue to propagate VPP, and recently claimed that VPP is a doctrine of this church<sup>4</sup>, and requested the Chinese Session to accept this erroneous teaching.
- However, VPP represents a major departure from our traditional position on the preservation of the bible, which is enshrined in the Constitution Article 4.2.1. This has also caused the splits in several other BP churches.

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<sup>3</sup> 18 Nov 05, 17 Apr 06, 27 Apr 06

<sup>4</sup> See for example Rev Quek S.Y. 'No VPP, No KJV! No CUV!', in Calvary Pandan BPC Bulletin, 2 Sep 2007

- 所有会友（华语和英语崇拜）必须明白 VPP 的含义，并且需要清楚表决是否接纳。若 VPP 要成为本教会的教义，会友应该拥有表决权，按照正当程序通过会友大会来修改章程。其他 VPP 教会和学府，如远东神学院、真理堂及真生命堂，都已修改他们的章程来反映他们的 VPP 的信仰。
- 如果你相信神话语的无误及可靠性，那你就必须尽力去了解 VPP 的教导与传统立场之间的差异，因为这对你的信仰根基，即圣经，有很大的关系。

- All members (English and Mandarin) need to understand the implications of VPP, and make a deliberate decision. If VPP is to be this church's doctrine, members should be given the option to endorse or reject it through appropriate Constitutional amendments conducted in a proper congregational meeting. Other VPP churches and institutions, such as FEBC, Truth and True Life BPC, have amended their Constitutions accordingly to reflect their VPP beliefs.
- If you are a Christian who believes in the inerrancy and infallibility of God's Word, then you should take a keen interest to understand how the VPP teaching measures against our traditional position on the preservation of Scriptures, as it would have a bearing on the foundation of your faith, which is the Bible.

(ii) 术语 — 主要名词的定义及解释

缩写或主要名词	定义
原稿	先知与使徒们所撰写的初始原稿文件，由于是在神直接的默示下写成，各有其独特的绝对无误性及绝对可靠性特质。
圣经	神无误及可靠的话语，乃保存于完整原稿里。
CUV	中文和合本圣经
章程 4.1	笃信圣经长老会加略堂章程 4.1，指“本堂信仰与通称为「更正教信仰」相符，即笃信圣经长老会所采用之韦斯敏士德信条，连同长篇及短篇要理问答。”
章程 4.2.1	笃信圣经长老会加略堂章程 4.2.1，指“本堂相信新旧约全部圣经乃上帝口述所启示而写作者，在原文上并无错误，亦不能错误，足为我们信仰与生活上无上准则。”
教义	教义代表形成教会基要信仰的信条，具有神圣权威，不容许任何妥协。本教会的主要教义包含在章程第 4 条。在教会的历史中，凡提倡任何与信仰相违背的教义都导致异端的形成，并被主流教会视为“异端”。教义与“教导”的分别是在于后者所采纳的原素是与基要信仰无直接关系，也不会因其差异而使到彼此的相交受到考验。

(ii) Terminology -Key Terms Defined and Explained

Abbreviations or Terms	Definition
Autographs	The original writings by the prophets and apostles which each have the distinctive qualities of being inerrant and infallible, as they were written under the direct inspiration of God.
Bible	The inerrant and infallible Word of God as contained in the complete set of autographs.
CUV	Chinese Union Version Bible, or 和合本
Constitution 4.1	Calvary Pandan Bible-Presbyterian Church Constitution, Article 4.1, which states <i>‘The doctrine of the Church shall be in accordance with that system commonly called “the Reformed Faith” as expressed in the Confession of Faith as set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms’</i>
Constitution 4.2.1	Calvary Pandan Bible-Presbyterian Church Constitution, Article 4.2.1, which states <i>‘We believe in the divine, verbal and plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the Supreme and final authority in faith and life’</i>
Doctrine	Doctrines represent authoritative articles that define the fundamental beliefs of the church, for which there can be no compromise. Key doctrines of our church are documented in Article 4 of its Constitution. In the church’s history, groups that promoted doctrines that contradict or go beyond these key articles of faith had often lead to heresy and were viewed by the mainstream as ‘heresies’. Doctrines differ from ‘teachings’ in that the latter refer to positions taken on secondary issues that have no bearing on fundamental beliefs, and for which differences do not amount to a test of fellowship.

缩写或主要名词	定义
手抄本 / 文本	从原稿所抄录出来的抄本（及这些抄本的抄本）。文本包括手抄本与修订的原文经文。
错误或错谬	原稿的副本（或“手抄本”）都是由常人（不在神直接默示底下）撰写和抄录的。而当中任何严谨或神圣的人都不能声称可以呈现出与原稿具同等权威的手抄本。只要这些差异（因增添或遗漏导致手抄本之间的不同）在表达上不与原稿里神的话语有差距，这将会不会构成错谬。在神直接默示的原稿圣经里，是不会有错谬或错谬的，因此只有圣经原稿拥有其“无误性及可靠性”。
MT	马琐拉经文 — 一组旧约的修订经文
TR	公认经文 — 一组新约的修订经文
VPI	完全逐字的默示
VPP	完全逐字的保守
WCF	韦斯敏斯德信仰告白

Abbreviations or Terms	Definition
Manuscripts, and texts	Hand-written copies (and copies of copies) of the autographs. Texts include manuscripts and edited texts in original languages.
Mistakes, or Errors	Subsequent copies of the autographs or ‘manuscripts’, are written and copied by uninspired men and even the most careful and godly of them cannot claim to have produced manuscripts that have exactly the same authority as the autographs. These differences (additions or omissions which lead to variant readings across manuscripts) however do not amount to mistakes/errors as long as the expressed meanings do not differ from the Word of God as contained in the autographs. Within the context of the Bible being inspired by God, there can be no errors or mistakes in it, hence only the autographs possess ‘inerrancy and infallibility’.
MT	Masoretic Text - a family of edited texts of the Old Testament
TR	Textus Receptus - a family of edited texts of the New Testament
VPI	Verbal Plenary Inspiration
VPP	Verbal Plenary Preservation
WCF	Westminster Confession of Faith

## 1. 我们传统的立场 — 圣经的来源

- 惟有先认识我们对神话语的默示及保守论所持传统的立场，我们才能够去鉴别 VPP 教义所带来相关的含义。
- 神话语的默示
  - ◇ 完全逐字的默示(VPI) (章程 4.2.1,提摩太后书 3 章 16 节<sup>5</sup>)；神默示祂的话语于原稿里。
  - ◇ 原稿主要是以希伯来文<sup>6</sup> (旧约) 及希腊文 (新约) 写成。
  - ◇ 这些原稿的写作时间 (介于主前 1400 年至主后 1 世纪) 及作者 (从摩西至使徒约翰) 都不同。然而这些作者有别于普通的作者是因为他们是在神的默示 (原文意即“神吹气”) 下写成的。因此这些原稿是完全无误及完全可靠的。
- 神话语的保守
  - ◇ 神不仅默示祂的话语，也特别的照顾与护理，历经世代，使之保守纯正 (韦斯敏斯德信仰告白(WCF) 1 章 8 节<sup>7</sup>, 章程 4.1), 这是什么意思?

<sup>5</sup> 圣经都是神所默示的, 于教训、督责、使人归正、教导人学义都是有益的

<sup>6</sup> 旧约少部分 (如部分的但以理书) 是以亚兰文写成的。

<sup>7</sup> 用希伯来文 (是古时神选民的国语) 所写的旧约, 和用希利尼文 (是新约时代各国最通行的文字) 所写的新约, 都是受神直接的灵感, 并且由于神特别的照顾与护理, 历经世代, 保守纯正, 所以是可靠的; 因此一切有关宗教的争辩, 教会终当以圣经为最高裁判者。但因神的众百姓并不都通晓这些圣经原文, 而且他们对圣经有权利与兴趣, 并以敬畏神的心, 听神吩咐去诵读和考查圣经; 所以凡圣经所到之地, 都应译成各国的通行语, 使神的话丰富富地存在各人心里, 令他们可以用讨神喜悦的方式去敬拜, 并借着圣经的忍耐和安慰可以得着盼望。

## 1. Our Traditional Position - How did the Bible come about

- It is only possible to appreciate the implications of the VPP doctrine after first appreciating our traditional position on the inspiration and preservation of God's Word.
- Inspiration of God's Word
  - ◇ Verbal Plenary Inspiration (VPI) (Constitution 4.2.1, II Tim 3:16<sup>8</sup>); God inspired His Word in the Autographs. What does this mean?
  - ◇ The Autographs were written mainly in the Hebrew language<sup>9</sup> (in the Old Testament or OT) and the Greek language (in the New Testament or NT).
  - ◇ Each of these autographs were written at different times (ranging from pre-1400 BC to first century AD), and by different people (from Moses to Apostle John). These authors were however all distinct from ordinary human authors in that they wrote under God's inspiration, i.e. 'God-breathed'. These autographs were therefore inerrant and infallible.
- Preservation of God's Word
  - ◇ God not only inspired His Word, but also kept it pure by his singular care and providence throughout all ages (Westminster Confession of Faith (WCF) 1.8<sup>10</sup>, Constitution 4.1). What does this mean?

<sup>8</sup> 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'

<sup>9</sup> Small parts of the OT (e.g. in the Book of Daniel) were written in the Aramaic language.

<sup>10</sup> 'The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being **immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic**; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, **therefore they are to be translated 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.**'

- ◇ 在缺乏印刷术及现代书写文具下，手写的原稿很快就损坏了。众多文士与抄写员就把原稿抄录下来，并将之再抄录和传递。这些抄录的众多文本就称为手抄本。
- ◇ 论到旧约，随着摩西和先知们撰写的原稿，当犹太人被掳归回后，他们相信摩西五经为“神的话语”（以斯拉记 7 章 6 节，尼希米记 8 章 5 节）。在新约时代，耶稣和祂同时代的人时常引述这些先知书，这足以反映他们接受并认同其为神的话语。
- ◇ 随着希腊及罗马帝国的崛起，希腊文成为古时代通用的语言(lingua franca)。旧约也在大约主前 300 年至主前 100 年之间被翻译成希腊文，称为七十士译本(LXX)。虽然希伯来文的旧约被译为希腊文，却时常被耶稣和众使徒引用。钦定本(KJV)的翻译者也认同七十士译本为神的话语。<sup>11</sup>
- ◇ 旧约希伯来文的手抄本主要是由一群犹太文士(马琐拉学者)于主后 7 至 10 世纪担任抄写和传递的工作。因此这些文本被称为马琐拉经文。

- ◇ In absence of printing and modern writing materials, written autographs would perish quickly. Copies of these autographs were made by scribes and copyists, and these were in turn copied and disseminated. These copies are known as manuscripts.
- ◇ For OT books, following the writing of autographs by Moses and the prophets, by the time the Jews returned from captivity, they upheld the Law of Moses as the ‘Word of God’ (Ezra 7:6, Neh 8:5). In the NT era, Jesus and his contemporaries frequently cited from works of the prophets which reflected their acceptance of and acquaintance with them as the Word of God.
- ◇ As Greek became the common language (lingua franca) in the ancient world with the rise of the Greek and Roman empires, the OT was also translated into Greek, known as the Septuagint (LXX) between around 300BC and 100 BC. Though it was a Greek translation of the Hebrew OT, it was often cited by Jesus and the Apostles. The KJV translators themselves recognized the status of the LXX as God’s Word no less.<sup>12</sup>
- ◇ The copying and distribution of OT manuscripts in Hebrew was undertaken mainly by a group of Jewish scribes (Masoretes) between 7<sup>th</sup> and 10<sup>th</sup> century AD, leading to them being named as Masoretic Texts (MT).

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<sup>11</sup> 钦定本的翻译员在 1611 年钦定本圣经的前言论述到使徒们并没有贬低七十士译本(LXX)，反而还使用它，因为它配得“被称为神的话语”。

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<sup>12</sup> The KJV translators, in their preface to the KJV 1611, stated that the Apostles did not condemn the Septuagint (LXX), but used it, as it was worthy of ‘the appellation and name of the Word of God’.



◇ 至于新约，随着早期原稿的撰写，一些书信已在使徒时代获认可，与旧约经文具有相同地位。<sup>13</sup> 若我们考究主后 2 至 3 世纪教父的文献，就知道早期教会在这期间逐渐接纳一些书信乃具有旧约圣经同等的权威。到了主后 4 世纪，教会历史家优斯比乌 (Eusebius) 清楚划分了那些属神默示的书信及应当被弃绝者。主后 397 年，新约正典终于在迦太基会议 (Council of Carthage) 上被肯定了。值得一提的重点是：

\* “... 新约各书卷，在今天所带的权威及占的地位，并非由于它们被正式编入经典之内而产生的；相反的，正是因为教会发现这些书卷本身所带有的权威，更一致承认它们都是神所默示的。才将它们列入经典之内。”<sup>14</sup>

◇ 从主后 4 世纪开始，希腊文手抄本的抄录越来越普及化。我们所知晓最初的手抄本是写在羊皮上(名为 Codex)。初期的手抄本是以古体大楷 (Uncials) 写成的。主后 9 至 15 世纪才普遍的以草行书或小字母 (Minuscule) 来撰写。<sup>15</sup>

◇ 无论如何，学者概括性的认同这些手抄本可按照其抄录时所处的地理位置被归纳成四大组别(text families) (图表如下)。

◇ For NT books, following the early writings of autographs, a number of these epistles have gained the same authority as OT scriptures in the apostolic era.<sup>16</sup> Writings from the church fathers in the 2<sup>nd</sup> and 3<sup>rd</sup> century AD show that the early church gradually accepted some writings as having the authority of scriptures over this period. By 4<sup>th</sup> century AD, church historian Eusebius made clear distinctions between epistles that could be recognised as inspired Word of God from those that ought to be rejected. These were finally confirmed as the NT Canon at the Council of Carthage in 397AD. An important point to note:

\* ‘The authority and status of all the epistles in the NT did not originate only when they were formally accepted into the Canon. On the contrary, it was after the Church had discovered the unique authority of these books and epistles, and had recognized God’s inspiration of them, that they accepted them into the Canon.’<sup>17</sup>

◇ From 4<sup>th</sup> century AD onwards, copying of Greek manuscripts became more extensive. The first known manuscripts were done on sheep skin or leather (termed ‘Codex’). Earlier manuscripts were written in ‘Uncials’ (or capital letters) up till 9<sup>th</sup> century AD and subsequently it was common to have them written in ‘Minuscules’ (or small letters) up till the 15<sup>th</sup> century AD.<sup>18</sup>

◇ In any case, scholars broadly agree that these manuscripts can be grouped into four ‘text families’ tied to the geographic areas where copying was widely done (Figure below).

<sup>13</sup> 例如在彼后 3:15-16 彼得承认保罗的教导与旧约经文享有同等的权威。

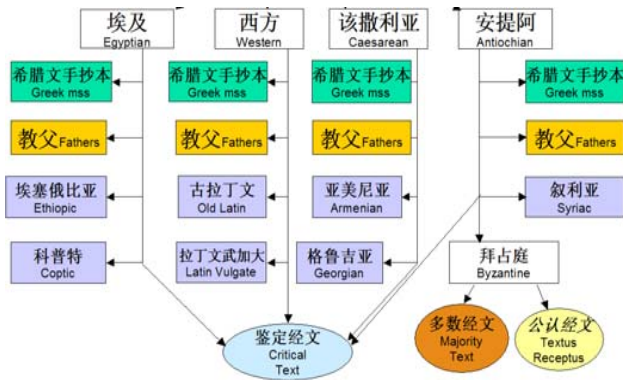
<sup>14</sup> 陈润棠 “新约背景” (1986 年) 校园书房出版社, 347 页

<sup>15</sup> 陈润棠 “新约背景” (1986 年) 校园书房出版社, 348 页

<sup>16</sup> E.g. Peter recognized Paul’s teachings as equal in authority as OT scriptures in II Pet 3:15-16.

<sup>17</sup> translated from: Chen Runtang, ‘The New Testament Background’, Campus Evangelical Fellowship (1986), p.347

<sup>18</sup> Chen Runtang, The New Testament Background (1986)(Campus Evangelical Fellowship), p.348



图表：四大组别的新约手抄本

- ◇ 所有组别的手抄本之间会有差异，甚至在同组里也会有。这是预料中的事，因为那些文士及抄录员都不是被神默示的。虽然各手抄本之间会有差异（无论是遗漏，增加或使用不同的词汇/写法），但严谨的查考及手抄本之间的互相印证足以让学者确认神话语的真正意思。<sup>19</sup>
- ◇ 尽管如此，抄本之间的差异都是微小的<sup>20</sup>，并不足以构成任何教义上重大的影响。因此，我们可以对神话语的可靠和无误性持有绝对的把握。<sup>21</sup>

<sup>19</sup> G. I. Williamson, The Westminster Confession of Faith: Study Guide (2<sup>nd</sup> edition), pp19-23

<sup>20</sup> A.T. Robertson 的研究显示任何有关经文的差异只是占“整个经文的一千份之一”看 ‘An Introduction to the Textual Criticism of the New Testament’ (Broadman:1925), p.22.

<sup>21</sup> J. Oliver Buswell, A Systematic Theology of the Christian Religion (1962年初版, 1994年第二版, Christian Life Publishers Pte Ltd), p. 207 of Volume I: “我曾经很惊讶在我们许多最美好的原文的文本中居然有许多差

**Figure: Four Text Families of NT Manuscripts**

- ◇ There are differences in readings across manuscripts in different text families, and even within the same text families. This is to be expected since the scribes and copyists were not inspired. While each manuscript would differ from another (by way of omissions, additions or use of different words/phrasing), careful study and comparison of these manuscripts would enable scholars to ascertain the true meaning of God’s Word.<sup>22</sup>
- ◇ In any case, the textual differences are minute<sup>23</sup> and has no impact whatsoever on any key doctrine, and as a result we can have full assurance of the infallibility and inerrancy of God’s Word<sup>24</sup>.

异，并且原本的文件已经遗失了。我后来却看见，这个观察其实与我们所知道的事实相符，就是我们通用的英语翻译本其实不是无误的...我们所坚持为无误的到底是什么呢？当我思想这件事时，我的结论是我们所维护的是原本被神所默示的作者们在原稿所要传达的意思...各文本之间的差异的重要性其实是被人夸大了。实际上，我们最良好的希腊文的文本与原来的文件是相同的。从来没有神学上的争执是因为文本之间的差异而起的。”

<sup>22</sup> G. I. Williamson, The Westminster Confession of Faith: Study Guide (2<sup>nd</sup> edition), pp19-23

<sup>23</sup> A.T. Robertson’s research indicated that any real concern regarding textual variants amounted to “a thousandth part of the entire text”. See ‘An Introduction to the Textual Criticism of the New Testament’ (Broadman:1925), p.22.

<sup>24</sup> J. Oliver Buswell, A Systematic Theology of the Christian Religion (first published in 1962, reprinted by Christian Life Publishers Pte Ltd, 1994), p. 207 of Volume I: “It was a considerable surprise to me to find that there are many variant readings in our best texts of the original languages, and that all of the original documents are lost. I soon came to see, however, that this fact is not essentially different from the generally known fact that the common English translation of the Bible is not inerrant. ...What is it after all which we claim to be inerrant? As the subject shapes itself in my mind, we contend for the inerrancy of the meaning which the inspired writers intended to convey in their original manuscripts... The importance of variant readings is greatly over emphasized. For all practical purposes our best Greek texts are identical with the original manuscripts. No historical theological conflict has ever arisen over a variant reading.”

## ■ 神话语的翻译

- ◇ 神不仅确保祂的话语蒙保守，祂也确保它们被忠实地翻译成各国通用的语言（韦斯敏斯德信仰告白 1 章 8 节）。
- ◇ 神在不同时期兴起不同的人忠心地将圣经翻译成不同的语言，例如英语（钦定本），华语（和合本）淡米尔语，韩语，日语等。这些圣经的翻译者，如文士及抄录者，都不是被神所默示的。因此，就如手抄本之间存有差异，译本之间也会有差异，因为翻译者会在原文经文选择（如在众多手抄本中决定使用哪种）及翻译取向方面（如何更好地翻译所选择的经文）乃是凭他们自己的观点和理解来作决定。
- ◇ 虽然这些译本不能声称与原稿具有同等的权威，但基要的教义都被保存于忠实的译本中，而这些译本或它们所依据的文本都不能声称其权威完全等同于原稿。此外，当翻译者无法肯定某些词句的意思，许多忠实的译本会附加注释栏(marginal notes)来提供其他的可能翻译或加以说明，如和合本圣经及原来 1611 年的钦定本。

## ■ Translation of God's Word

- ◇ God not only ensured the preservation of His Word but also ensured that it was faithfully translated into common languages of every nation (WCF 1.8)
- ◇ God raised different people in different times to provide faithful translations of the Bible into different languages e.g. English (KJV), Chinese (CUV), Tamil, Korean, Japanese, etc. Translators of the bible, like scribes and copyists of manuscripts, were not inspired. As such, just as there are differences across manuscripts, there would also be differences across translations since translators would necessarily exercise their judgments in both textual issues (i.e. deciding which readings from different manuscripts should be adopted) and translational issues (i.e. how best to translate the selected readings).
- ◇ While these translations cannot claim to have the same authority as the autographs, key doctrines are preserved in faithful translations, even though none of these translations or their underlying texts can claim to have equal authority as the autographs. In addition, many faithful translations also include marginal notes to provide possible alternative readings (where the translators do not have definitive readings), cross references and additional explanations, e.g. in KJV (1611) and CUV.

## 2. 什么是 VPP?

- VPP — 完全逐字的保守<sup>25</sup>
  - ◇ Verbal — 全然，所有的字
  - ◇ Plenary — 逐字，完整的
  - ◇ Preservation — 保守纯正，使之无错谬
- 似乎 VPP 是在教导：神全然保守祂的话语。然而，事实上它是宣导圣经唯独“一点一划”的被全然保守在钦定本(KJV)所依据的马琐拉经文(MT)及公认经文(TR)中。<sup>26</sup>

这似乎是个很简单的教义，但我们为何最近才听闻呢？

- VPP 不仅在名称上是新的，在实质上也是如此。
- 它在 90 年代始于美国，不过在约 2002 年因远东神学院(FEBC)才被引入新加坡。
- VPP 的支持者相信惟有钦定本圣经(KJV)才是忠实的圣经译本，因为它使用 MT 和 TR 为其所依据的文本。他们声称神应许逐字地保守经文（“一点一划”），这只有在 MT 和 TR 被实践。然而读者必须注意到 VPP 的教导一直在演变。例如，哪个才是完整的希腊新约文本，他们的说法一直在改变。<sup>27</sup>

<sup>25</sup> 2007 年 11 月 16 日长老理事会与华语崇拜长执的会议上杜牧师所分发的文件。

<sup>26</sup> Rev Tow, Timothy and Khoo, Jeffrey, 'Theology for Every Christian'. Singapore: Far Eastern Bible College Press, 2007. pp. 77, 104, 115.

<sup>27</sup> Dr Jeffrey Khoo 在 2001 年起初建议伯撒(Beza TR)第五版的公认经文(1598)是完全逐字保守的经文('Kept Pure in All Ages', FEBC Press:2001, p32). 然而在 2003 年, 却表明伯撒 (Beza TR) 的公认经文 (1598)及史提芬纳公认经文(Stephanus TR)(1550/1551)才是钦定本圣经依据的公认文本('KJV - Q&A', Bible Witness Literature Ministry:2003, p.33). 直至最近,

## 2. What is VPP?

- VPP - 'Verbal Plenary Preservation'<sup>28</sup>
  - ◇ Verbal - all words
  - ◇ Plenary - entire, complete
  - ◇ Preservation - kept pure, free from mistake
- This seems to teach that God has preserved the bible. But in fact, VPP teaches that the Bible is perfectly preserved down to its '*jot* and *tittle*', in the Masoretic Text (MT) and Textus Receptus (TR) that underlie the King James Version (KJV).<sup>29</sup>

This seems like a simple doctrine, but why do we only get hear about it recently?

- VPP is new, not only in name but also in substance.
- It first originated in the USA in the late 1990s but found support in Singapore in the Far Eastern Bible College (FEBC) in around 2002.
- Supporters of VPP hold on to the belief that only the King James Version (KJV) of the Bible is a faithful translation of the Bible, as it uses the MT and TR as the underlying texts. They claim that God promised to preserve the Scriptures word-for-word ('jot and tittle'), which is fulfilled only by MT and TR. However, the reader should note that the VPP teaching has actually evolved. For example, the critical question of which is the perfect Greek NT Text has changed over time.<sup>30</sup>

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远东神学院声称史瑞诺(Scrivener's TR)的公认经文才是唯独蒙逐字保守的希腊文本 (See J. Khoo, 'In Defence of the Far Eastern Bible College, the Reformed Faith and the Reformation Text', in The Burning Bush, Jul 2006, p79, [http://www.febc.edu.sg/Defence\\_FEBC.htm](http://www.febc.edu.sg/Defence_FEBC.htm))

<sup>28</sup> Document distributed by Dr Tow at BOE's meeting with the Chinese Session, 16 Nov 2007

<sup>29</sup> Rev Tow, Timothy and Khoo, Jeffrey, 'Theology for Every Christian'. Singapore: Far Eastern Bible College Press, 2007. pp. 77, 104, 115.

<sup>30</sup> Dr Jeffrey Khoo initially proposed that Beza's 5<sup>th</sup> edition of the TR (1598) was the perfect VPP text in 2001 ('Kept Pure in All Ages', FEBC Press:2001, p32). Then by 2003, it was indicated that the TR underlying the KJV included

- VPP 教导一直在宣讲错误的基要教义，例如：
  - ◇ 曾经指某些原文文本是“最接近”原稿的，但现在宣称它们与原稿完全相同。
  - ◇ 重新解释我们对神“眷佑保守”祂的话语的传统定义，将之另解为“神迹性的保守”。所带来的含义是指我们向来所接纳神话语本质的纯洁性（意义上的蒙保守），转为指某些文本的绝对纯洁性（全然逐字的保守）。VPP 倡导者宣称在上帝神迹性的保守下，上帝使用了钦定本(KJV)的翻译者在 1611 年恢复了原稿。
- 值得注意的是大多数基要派基督徒（包括生命堂及加略堂）高举钦定本为神的话语，但他们并不接纳 VPP。这些基督徒高举神话语的无误及可靠性，但他们并不接受 VPP 声称 MT 和 TR 文本“一点一划”的保守了神的话语，并排斥其他的文本。

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Beza's TR (1598) and Stephanus' TRs (1550/1551) ('KJV - Q&A', Bible Witness Literature Ministry:2003, p.33). More recently, FEBC claims that Scrivener's TR is the preserved Greek NT (See J. Khoo, 'In Defence of the Far Eastern Bible College, the Reformed Faith and the Reformation Text', in The Burning Bush, Jul 2006, p79, [http://www.febc.edu.sg/Defence\\_FEBC.htm](http://www.febc.edu.sg/Defence_FEBC.htm))

- The VPP teaching has also over time propagated important doctrinal distortions, for example:
  - ◇ They have previously stated that certain texts in the original languages are 'closest' to the autographs, but now claim that they are identical to the autographs.
  - ◇ Redefining our traditional understanding of God's 'providential preservation' of his Word to mean 'miraculous preservation'. The implication is that while we have traditionally recognized God's Word to have essential purity (meanings have all been preserved), VPP teaching now advocates absolute purity of certain texts (all words have been preserved). By miraculous preservation, VPP proponents assert that God has used the KJV translators to restore the autographic texts in 1611.<sup>31</sup>
- It is important to note that the vast majority of fundamentalist Christians (including those in Life BPC and Calvary Jurong BPC) uphold the KJV as the Word of God but do not subscribe to VPP. These Christians uphold the inerrancy and infallibility of God's Word, but they do not accept the VPP claim that the MT and TR texts preserve the Word of God 'jot and tittle', at the total exclusion of other manuscripts.

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<sup>31</sup> See Khoo, J. 'KJV-Q&A' (2003)

### 3. 为什么 VPP 是个重要的课题？

- 所有教会会友需要了解 VPP 将如何在他们的信仰上造成负面的影响。
  - ◇ 如前文所提，VPP 基本上教导圣经乃是一点一划的被完全保守在钦定本(KJV)所依据的马琐拉文本(MT)和公认文本(TR)。
  - ◇ 当声称这些经文等同于原稿时，这就好比在说其他不使用 MT 和 TR 的圣经译本都是有错误的，同时也是表示它们都不是神的话语。
  - ◇ 若是如此，当你不是使用钦定本圣经，或其他用 MT 和 TR 为依据的译本时，你的信仰的根基(圣经)就有问题了。
- 现在我们要让读者看到以上的指责是不正确的，并且 VPP 的教导和我们传统的立场有差异。

### 4. VPP 和我们的传统立场有差异吗？

- VPP 和 WCF1.8 是不相同的
  - ◇ VPP 倡导者解释需要有新的 VPP 术语是因为神全然保守祂所默示无误的话语受到了新的攻击，所以需要新的宣告及更明确的词汇来重申基督教圣经无误之基要信仰，所以...‘全然逐字的保守’...”<sup>32</sup>
  - ◇ 如前文所解释，VPP 教导不仅是措词的改变，也是我们传统立场实质上的改变。“我们传统信仰与 VPP 教导的对比”的图表会解释这差异。(见 30 页)

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<sup>32</sup> Khoo, J and Tow T., ‘Theology for Every Christian’ p.114.Emphasis added  
26

### 3. Why is VPP an important issue?

- All church members need to understand how VPP is going to have a negative impact on their faith.
  - ◇ As mentioned earlier, VPP basically teaches that the Bible is perfectly preserved down to its *jot* and *title*, and specifically in the Masoretic (MT) and Received Texts (TR) that underlie the King James Version (KJV).
  - ◇ By claiming that these texts are essentially the same as the autographs, this means other bible translations that do not use exclusively the MT and TR are corrupt, and by implication they are not God’s Word.
  - ◇ If so, then the basis of your faith (the bible) is questionable if you do not use the KJV or other translations that use MT and TR as the underlying texts.
- But as we shall now show the reader, the allegation above is definitely not true, and the VPP teaching departs from our traditional position

### 4. Does VPP differ from our traditional position?

- VPP is NOT the same as WCF 1.8
  - ◇ VPP proponents have explained the new VPP terminology was necessary because “new assaults on the foundational and indispensable doctrine of the infallible preservation of the inerrantly inspired words of Holy Scripture require **updated statements and more definitive terms** to affirm Christianity’s fundamental beliefs concerning the forever infallible and inerrant Scripture, hence ...‘Verbal Plenary Preservation’...”<sup>33</sup>
  - ◇ But as explained in the earlier sections, the VPP teaching is not just a change in terms, but also differs from our traditional position in substance. The diagram in [Figure](#) explains the differences.(Refer to page 30 )

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<sup>33</sup> Khoo, J and Tow T., ‘Theology for Every Christian’ p.114.Emphasis added  
27

## 5. VPP 的错误在哪里？

- 首先，VPP 没有确实的圣经根据。圣经告诉我们神有保守祂的话，但并没有说明可是保守于何处以及如何保守。<sup>34</sup> 然而，VPP 的教导却意图指明神的话是在何处以及如何被保守的。如此一来，即使无人曾见过原稿，基督徒必须以信心来相信某些特定的文本如原稿一样，都是无误及绝对可靠的，并且拒绝所有其他的文本。
- 有许多圣经节被用来支持 VPP，却没有任何一节清楚说明神的话是在何处以及如何被保守的。例如：

◇ 诗篇 12:6-7

<sup>6</sup> “耶和华的言语是纯净的言语，如同银子在泥炉中炼过七次。

<sup>7</sup> 耶和华啊，你必保护他们，你必保佑他们永远脱离这世代的人。”

请注意第 7 节“他们”（希伯来文中阳性的名词）不可能是指神的话（阴性的名词）。它其实在指之前第 5 节所提及的“困苦人”（阳性的名词）。

<sup>5</sup> “耶和华说：“因为困苦人的冤屈和贫穷人的叹息，我现在要起来，把他安置在他所切慕的稳妥之地。”

我们必须注意的是钦定本的翻译者也有在注释栏中解释：“他：是指他们当中的每一位”<sup>35</sup>。基于此，这些翻译者是不可能用“他”来指圣经。这篇论到神保守祂的子民的诗篇反被 VPP 倡导者用来教导圣经如何被保守。

<sup>34</sup> Dr W. Combs', 'The Preservation of Scripture', Detroit Baptist Seminary Journal, Fall 2000, pp.14-26 概要的说明了这点。

<sup>35</sup> The Holy Bible, Conteyning the Old Testament and the New, 1611.

## 5. What is wrong with VPP?

- **First, there is no sound biblical basis for VPP.** The bible tells us that God preserves His Word, but not where it is preserved and how it is preserved.<sup>36</sup> However, the VPP teaching attempts to specify where and how. By doing so, it requires Christians to put their faith in certain texts as being inerrant and infallible like the autographs and reject all other texts, even though no one has ever seen the autographs.
- Many bible verses have been used to support VPP, but none clearly shows where and how preservation occurs. For example,

◇ Ps 12:6-7:

<sup>6</sup>*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* <sup>7</sup>*Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

Note that the word 'them' in Verse 7 (*masculine* in Hebrew) cannot refer to His Words in Verse 6 (*feminine*). Instead it refers to 'the poor' (*masculine*) in the preceding Verse 5:

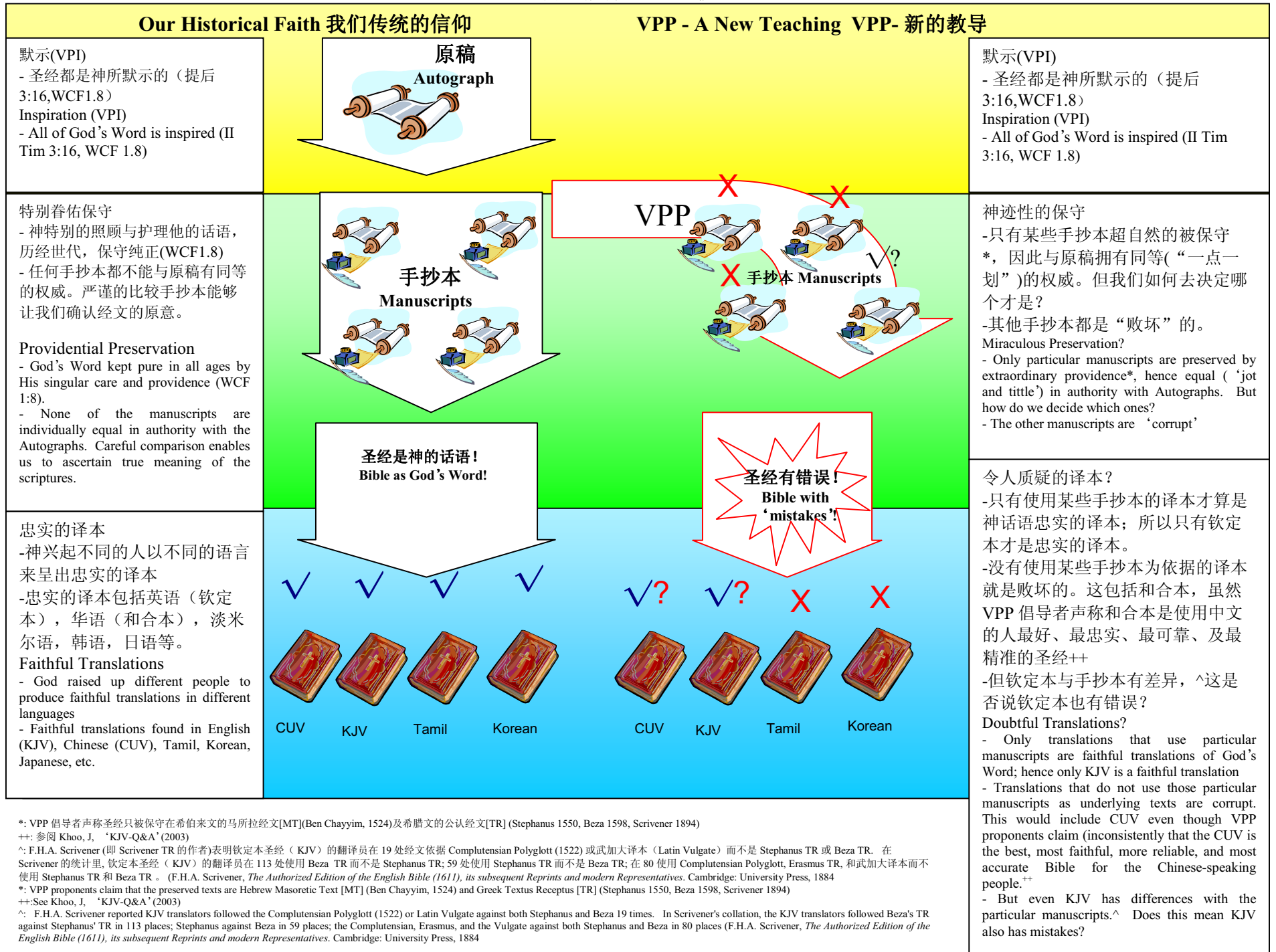
<sup>5</sup> *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.*

It is important to note that the KJV translators themselves had clarified the word in the margin thus: "*him: that is, every one of them.*"<sup>37</sup> It is inconceivable that they would use the word 'him' to refer to the Bible. This psalm speaking of the preservation of God's people has been made to teach the preservation of the Bible.

<sup>36</sup> This is summarized in Dr W. Combs' paper, 'The Preservation of Scripture', Detroit Baptist Seminary Journal, Fall 2000, pp.14-26

<sup>37</sup> The Holy Bible, Conteyning the Old Testament and the New, 1611.

**Figure : A Comparison of our Historical Faith Versus the VPP Teaching**  
**图表：我们传统信仰与 VPP 教导的对比**



\*: VPP 倡导者声称圣经只被保守在希伯来文的马所拉经文[MT](Ben Chayyim, 1524)及希腊文的公认经文[TR](Stephanus 1550, Beza 1598, Scrivener 1894)

++: 参阅 Khoo, J, "KJV-Q&A" (2003)

^: F.H.A. Scrivener (即 Scrivener TR 的作者)表明钦定本圣经 (KJV) 的翻译员在 19 处经文依据 Complutensian Polyglott (1522) 或武加大译本 (Latin Vulgate) 而不是 Stephanus TR 或 Beza TR. 在 Scrivener 的统计里, 钦定本圣经 (KJV) 的翻译员在 113 处使用 Beza TR 而不是 Stephanus TR; 59 处使用 Stephanus TR 而不是 Beza TR; 在 80 处使用 Complutensian Polyglott, Erasmus TR, 和武加大译本而不使用 Stephanus TR 和 Beza TR. (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. Cambridge: University Press, 1884

\*: VPP proponents claim that the preserved texts are Hebrew Masoretic Text [MT] (Ben Chayyim, 1524) and Greek Textus Receptus [TR] (Stephanus 1550, Beza 1598, Scrivener 1894)

++: See Khoo, J, "KJV-Q&A" (2003)

^: F.H.A. Scrivener reported KJV translators followed the Complutensian Polyglott (1522) or Latin Vulgate against both Stephanus and Beza 19 times. In Scrivener's collation, the KJV translators followed Beza's TR against Stephanus' TR in 113 places; Stephanus against Beza in 59 places; the Complutensian, Erasmus, and the Vulgate against both Stephanus and Beza in 80 places (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. Cambridge: University Press, 1884



◇ 马太福音 5:17-18, 24:35

<sup>17</sup> “莫想我来要废掉律法和先知；我来不是要废掉，乃是要成全。

<sup>18</sup> 我实在告诉你们：就是到天地都废去了，律法的一点一画也不能废去，都要成全。

<sup>35</sup> “天地要废去，我的话却不能废去。”

这些经节确实显明神话语的权威，但也只是一种关于圣经如何被保守的含义参考，而非解释圣经是在何处以及如何被保守的。

◇ 无论如何，既然原稿已经不存在了，无人能宣称神的话是按着字义解释“一点一划”地被保存在任何或某些手抄本。

◇ 为了进一步说明 VPP 声称神的话是按着字义解释“一点一划”地被保守的错误，请比较马太福音 4: 4 和路加福音 4: 4 耶稣给撒旦的答复，以及它们跟申命记 8: 3 有何不同。难道基于它们和旧约的经文有差别就被断定是玷污了神的话吗？不是的，按照我们传统的立场而言，我们相信这三段经文都是神无误的话，并且它们之间没有互相抵触，因为它们含意是相同的。

◇ Matt 5:17-18, 24:35:

<sup>17</sup> *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

<sup>18</sup> *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

<sup>35</sup> *Heaven and earth shall pass away, but my words shall not pass away.*

These verses indeed show the authority of God's words, but these are only implicit references to the preservation of the Bible, and do not explain 'how' and 'where' preservation occurred.

◇ In any case, since the Autographs are no longer with us, no one can dogmatically or honestly claim literal 'jot and tittle' preservation of God's Word in any manuscript, or even in a few manuscripts.

◇ To further illustrate the error of VPP's claim of literal 'jot and tittle' preservation of God's Word, please compare Jesus's reply to Satan in Matt 4:4 and Luke 4:4, and how they both differ from Deut 8:3. Do we conclude that either Matthew or Luke had made a mistake, or that they both corrupted God's Word since they both differed from the verse in OT? We do not, because in line with our historical position, we believe that all three are the inerrant Words of God and there are no contradictions since their underlying meanings are the same.

马太福音 4:4

耶稣却回答说：经上记着说：“人活着，不是单靠食物，乃是靠神口里所出的一切话。”

路加福音 4:4

耶稣却回答说：经上记着说：“人活着不是单靠食物，乃是靠神口里所出的一切话。”

申命记 8:3

祂苦练你，任你饥饿，将你和你列祖所不认识的吗哪赐给你吃，使你知道人活着不是单靠食物，乃是靠耶和华口里所出的一切话。

▪ VPP 偏离了我们传统信仰的立场

- ◇ 如之前的解释，VPP 超越了关于默示的教义及我们教会的章程。
- ◇ VPP 争论说神藉着“神迹般的保守”来恢复那些和原稿相等的抄本<sup>38</sup>，这就在说某些抄本等同于原稿，这包括不是希腊文的抄本<sup>39</sup>。何人能有如此的权威来宣告某些抄本就与被默示的原稿相等？这样的说法就好比属于“正典完成后再次默示”（post-canonical inspiration）的危险性教义。

Matt 4:4 'But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**'

Luke 4:4 'And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.**'

Deut 8:3 'And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee **know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**'

▪ VPP deviates from our traditional position grounded in the historical faith

- ◇ As explained earlier, VPP goes beyond the doctrine of inspiration and our church constitution.
- ◇ By arguing that God has exercised a 'miraculous preservation' of His Word to restore the autographic texts<sup>40</sup>, VPP has essentially deemed certain texts to be the autographic texts, including readings not from Greek<sup>41</sup>. Who has the authority to declare that certain texts are same as the inspired autographs? This is similar to post-canonical inspiration, a dangerous doctrine.

<sup>38</sup> 例如在 'KJV-Q&A' (2003)的手册里, Dr J. Khoo 论说 '多数经文和公认经文本质上都是一样的。在一些出处, 公认经文会比多数经文较被接受, 因为前者是神使用基督教改革宗来肯定及巩固的, 因此向神的选民重振了他的默示的话语' (p.29).

<sup>39</sup> 例如: 武加大译本。有关使用武加大译本来整理出第一个公认经文 (TR), 请参阅 Combs, W. 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, p.47. ([http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF))

<sup>40</sup> E.g. in the booklet 'KJV-Q&A' (2003), Dr J. Khoo remarked that 'The Majority Text and the Textus Receptus are essentially the same. In a few places, the Textus Receptus is preferred over the Majority Text because the Protestant Reformation was used by God to recognise and establish it, thereby restoring to God's people all of His inspired words.' (p.29)

<sup>41</sup> E.g. from the Latin Vulgate. On Erasmus use of the Latin Vulgate in producing the first TR, please refer to Combs, W. 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, p.47. ([http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF))

- ◇ 信仰基要教义，是先被定义、经过长时间的考验和证实，方被我们信仰上的先辈们（如教父）接纳成为我们信仰的基要宣言。正典也是类似地经过几个世纪才被接纳的。如前文所提，VPP 的教导无资格被设立为教义，因为它本身还没有被确定、且极具争论性，并且还在持续地演变。

#### ■ 逻辑的错误及不一致之处

这可从几方面来看：

- ◇ VPP 的教导声称藉着一个“神迹般的保守”，神的默示在一些希伯来文和希腊文的抄本已被恢复了<sup>42</sup>，即这些抄本一点一划的等同于原稿。难道说神的话在 1611 年之前“遗失”了吗？然而传统的立场声称神一直以来都在保守祂的话，并且还会继续如此。
- ◇ VPP 倡导者谴责魏斯科与霍特（Westcott & Hort）使用的抄本，说它们是败坏的，也认知和合本是依据这些抄本翻译过来的。但他们却同时声称“和合本对使用中文的人而言，是最好、最忠实、最可靠、最精准的圣经”<sup>43</sup>。当 VPP 倡导者谴责新国际译本（NIV）和它所依据的文本，却在同时又高举和合本（他们实际上知道和合本与新国际译本在一些重要经文上如约翰一书 5 章 7 节是与钦定本有所偏差），他们这么做和所讲的一致吗？

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<sup>42</sup> 例如在 ‘KJV-Q&A’ (2003) 的手册里，Dr J. Khoo 论说 ‘多数经文和公认经文本质上都是一样的。在一些出处，公认经文会比多数经文较被接受，因为前者是神使用基督教改革宗来肯定及巩固的，因此向神的选民重振了他的默示的话语’ (p.29)

<sup>43</sup> Ibid., pp 40-41. See also footnote 29.

- ◇ Doctrines of the church were defined, tested and proven over long periods of time before they were accepted by forerunners of our faith such as the church fathers and finally established as key articles of our faith. The establishment of the Canon followed a similar process over several centuries. The VPP teaching does not qualify to be a doctrine since it has not established itself firmly, remains controversial and is still evolving.

#### ■ Logical Flaws and Inconsistencies. This can be seen from several aspects:

- ◇ VPP teaching asserts that, through a miraculous preservation, the Hebrew and Greek texts of God’s inspired words have been restored<sup>44</sup> i.e. these texts are identical with the autographs. Does that mean the Word of God had been ‘lost’ before 1611? The traditional position however asserts that God has been and will continue to preserve His Word.
- ◇ VPP proponents condemn the texts used by Westcott and Hort as corrupt, and also acknowledge that the Chinese Union Version (CUV) Bible was based on these texts. Yet they claim that the CUV is ‘the best, most faithful, more reliable, and most accurate Bible for the Chinese-speaking people’<sup>45</sup>. But are the VPP proponents being consistent when they condemn the NIV and its underlying texts, and yet ascribe such an honourable status to CUV, considering that CUV (like NIV) differs from KJV in so-called key verses such as the Johannine comma (1 John 5:7)?

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<sup>44</sup> In his booklet ‘KJV-Q&A’ (2003), Dr J. Khoo remarked that ‘The Majority Text and the Textus Receptus are essentially the same. In a few places, the Textus Receptus is preferred over the Majority Text because the Protestant Reformation was used by God to recognise and establish it, thereby restoring to God’s people all of His inspired words.’ (p.29)

<sup>45</sup> Ibid., pp 40-41. See also footnote 29.

- ◇ VPP 倡导者争论说若没有 VPP, 就没有福音可传<sup>46</sup>。基于他们相信神在宗教改革时恢复了祂所默示的话语的这个立场, 难道说宗教改革前早期教会的教父因无钦定本所基于的文本就没有明确的根据来传福音吗?

## 6. VPP 有何危险?

- **它使你质疑圣经, 动摇你的信心。**VPP 的教导宣称唯有某些希伯来文和希腊文的文本<sup>47</sup>蒙神迹般地保守, 与原稿丝毫无差异(即一点一划地被保存)。<sup>48</sup>
- 只要你所使用的圣经版本(如和合本)不是源自于这些文本, 那么你用的圣经版本就是败坏的, 有错误的<sup>49</sup>。
  - ◇ “一点一划保守法”<sup>50</sup>的教导指出和这些文本有不同之处的抄本或修订文本都是不准确或有错误的。

<sup>46</sup> 例如郭牧师论说‘说若没有 VPP, 就没有福音可传...’, 于 2007 年 10 月 7 日刊载在班丹加路堂主日周刊, ‘All that matters is to preach the Gospel?’. <http://calvarypandan.org/edlpages/20071007.htm>

<sup>47</sup> Masoretic Text (Ben Chayyim, 1524) and Textus Receptus (Stephanus, 1550, Beza, 1598, Scrivener, 1894)

<sup>48</sup> 例如 Dr Jeffrey Khoo 声称‘旧约被默示的希伯来文是在希伯来文的马所拉经文(the Hebrew Masoretic Text (Ben Chayyim)’. See Khoo, J. ‘Lost Words in the Bible?’, in *The Burning Bush* (Jan 2007), p.49

<sup>49</sup> 这是尽管 VPP 倡导者宣称和合本圣经是个很好的译本。例如远东神学院的网页宣称“和合本(CUV)对今日使用中文的人而言, 是目前所有华文译本中‘最好、最忠实、最可靠、最精准的圣经。’”我们需要谨慎的是不让我们华语的弟兄姐妹对和合本圣经的信心受到亏损。参 <http://www.febe.edu.sg/Verbal%20Plenary%20Preservation.htm>

然而, 一个无可推诿的事实是和合本圣经其实是基于“魏与霍”文本翻译过来的, 它也是其他较新的英文版本所基于的文本, 如新国际译本(NIV), 而这些版本正是 VPP 倡导者所谴责的。

<sup>50</sup> Khoo, J. ‘Lost Words in the Bible?’, in *The Burning Bush* (Jan 2007), p.49

- ◇ VPP proponents argue that without VPP, there is no gospel to preach<sup>51</sup>. Taking into account the VPP position that God restored his inspired Words during the Reformation, would that mean the early church fathers and subsequent saints before the Reformation had no clear basis to preach the gospel if they did not have the underlying texts of the KJV?

## 6. What is dangerous about VPP?

- **It causes you to question the Bible, the foundation of your faith.** The VPP teaching asserts that only certain Hebrew and Greek texts<sup>52</sup> are the miraculously preserved and perfect copies (‘jot and tittle’) of the Autographs.<sup>53</sup>
- So long as your bible translation (e.g. CUV) is not derived solely from these texts, your bible translation would be deemed to be corrupt, i.e. it contains errors<sup>54</sup>
  - ◇ The teaching of ‘Jot-and-tittle preservation’<sup>55</sup> means manuscripts and edited texts that differ from those texts are inaccurate or erroneous.

<sup>51</sup> E.g. Rev Quek S.Y.’s remark that ‘Without the doctrine of VPP there is no gospel to preach...’, in ‘All that matters is to preach the Gospel?’ Calvary Pandan BPC Bulletin, 7 Oct 2007.

<http://calvarypandan.org/edlpages/20071007.htm>

<sup>52</sup> Masoretic Text (Ben Chayyim, 1524) and Textus Receptus (Stephanus, 1550, Beza, 1598, Scrivener, 1894)

<sup>53</sup> For example, Dr Jeffrey Khoo states that ‘the inspired words of the Hebrew OT are all the words of the Hebrew Masoretic Text (Ben Chayyim)’. See Khoo, J. ‘Lost Words in the Bible?’, in *The Burning Bush* (Jan 2007), p.49

<sup>54</sup> This is notwithstanding VPP proponents’ claim that the CUV is a good translation. For example, FEBC website states that ‘The Chinese Union Version (CUV) is the “Word of God” for the Chinese people today since it is the best, most faithful, most reliable, and most accurate version among the Chinese versions presently available. Great care ought to be taken not to undermine our Chinese brethren’s confidence in the CUV’. See <http://www.febe.edu.sg/Verbal%20Plenary%20Preservation.htm>

However it is a well-known fact that the key underlying text used in the translation of CUV is the ‘Westcott and Hort’ text which also underlies the translation of newer English versions such as the NIV, and for which VPP proponents have deemed to be corrupt.

◇ 但是我们没有理由相信那被称为 VPP 文本原是无误也不可能有误。就如 Erasmus 翻译 TR 公认经文出版之后，还是有许多修订版出炉的事实所证明<sup>56</sup>。

▪ 把这些文本高举与原稿拥有同等权威，这样做将会产生问题，因为这意味着凡和这些文本不相同的译本就不是神的话。这样一来，基督徒就会对他们使用的圣经译本的可靠性产生怀疑。这类的怀疑进而延伸至一些基要的教义，如救恩和永生盼望。再者，既然钦定本在多处与它所依据的文本有差异，这就会影响钦定本的使用者<sup>57</sup>。总的来说，VPP 的教导会导致笃信圣经的基督徒对他们所使用的圣经译本产生怀疑。

#### ▪ 它也是一种具有分歧性的教导

◇ 这样的教导也会促使那些高举 VPP 的信徒排斥和他们有不相同看法的信徒，并且把他们视为是不相信神保守圣经及攻击圣经的无误性和绝对可靠性；但实际上，他们只是不相信所谓只有某些文本是等同于原稿的。这就是近年来造成几间笃信圣经长老教会分裂的起因。

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<sup>55</sup> Khoo, J. 'Lost Words in the Bible?', The Burning Bush (Jan 2007), p.49

<sup>56</sup> 有关 Erasmus 的公认经文的详细解说及修订，请参阅 Combs, W. 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, pp35-53. ([http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF))

<sup>57</sup> F.H.A. Scrivener (即 Scrivener TR 的作者)表明钦定本圣经 (KJV) 的翻译员在 19 处经文依据 Complutensian Polyglott (1522) 或武加大译本 (Latin Vulgate) 而不是 Stephanus TR 或 Beza TR. 在 Scrivener 的统计里，钦定本圣经 (KJV) 的翻译员在 113 处使用 Beza TR 而不是 Stephanus TR; 59 处使用 Stephanus TR 而不是 Beza TR; 在 80 使用 Complutensian Polyglott, Erasmus TR, 和武加大译本而不使用 Stephanus TR 和 Beza TR. (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. Cambridge: University Press, 1884

◇ But there is no basis for believing that these texts that have been claimed as VPP texts are inerrant and infallible, as proven by the production of many revised editions of the TR since the first edition by Erasmus<sup>58</sup>.

▪ Equating the authority of these texts with the authority of the Autographs is also problematic since it means that all other Bible translations that differ from these texts are not God's Word. This will generate doubts among Christians on the reliability of the bible translations that they use, and consequently key doctrines that they hold, for example salvation in this life and hope in the eternity. This also affects KJV users since the KJV differs from its underlying texts in many instances.<sup>59</sup> In short, the VPP teaching gives cause for bible-believing Christians to doubt the reliability of their bible translations.

#### ▪ It is also a divisive teaching.

◇ This teaching also causes Christians who uphold the VPP teaching to reject other Christians who do not share their belief, and view them as not believing in the preservation of the bible and attacking the inerrancy and infallibility of the Bible. In fact, they only do not believe that certain manuscripts are equal in authority with the autographs. This is the root cause of many divisions in several BP churches in recent years.

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<sup>58</sup> For detailed descriptions of Erasmus' TR and subsequent revisions, please refer to Combs, W. 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, pp35-53. ([http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF))

<sup>59</sup> F.H.A. Scrivener (i.e. author of Scrivener TR) indicated that KJV translators followed the Complutensian Polyglott (1522) or Latin Vulgate against both Stephanus TR and Beza TR 19 times. In Scrivener's collation, the KJV translators followed Beza's TR against Stephanus' TR in 113 places; Stephanus TR against Beza TR in 59 places; the Complutensian, Erasmus, and the Vulgate against both Stephanus TR and Beza TR in 80 places (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. Cambridge: University Press, 1884

- ◇ 近 5 年来，从一些笃信圣经长老教会的发展局势来看，每当有 VPP 的教导传开时，那间教会就会承受信徒之间不和睦所带来的痛苦，这最后导致教会分裂以及基督徒见证受亏损。诸如此类的分歧却被一些人视为是传扬真理的一个必然局面<sup>60</sup>。然而，神的话提醒我们：“提摩太阿，你要保守所托付你的，躲避世俗的虚谈，和那敌真道似是而非的学问。已经有人自称有这学问，就偏离了真道。”（提前 6:20-21）

## 7. 笃信圣经的基督徒应该如何回应？

- 持守那从前一次交付圣徒的真道（犹 3），就如记载在圣经和本教会的章程里。坚持拒绝 VPP。
- 继续为教会的和睦祷告。祈求主向更多的信徒显明真理。
- 不要争论关于那些向我们隐藏的事，例如圣经是如何以及在何处被保守的。应当专注在那些向我们显明的真理，好使人查考和遵行：“隐秘的事是属耶和华我们神的，惟有明显的事是永远属我们和我们子孙的，好叫我们遵行这律法上的一切话。”（申 29:29）

韦斯敏斯德信仰告白 1:7

“圣经中所有的事本不都一样清楚，对各人也不都同样明了；但为得救所必须知道，必须相信，必须遵守的那些事，在圣经的各处都有清楚的提示与论列，不但是学者，就是不学无术的人，只要正当使用普通方法，都能得到适当的理解。”

**愿神赐福那能明辨和忠于真理的读者！**

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<sup>60</sup> 郭全佑牧师于 2007 年 10 月 7 日刊载在班丹加路堂主日周刊，‘All that matters is to preach the Gospel?’

- ◇ Developments in several BP churches in the last 5 years show that wherever VPP was taught, that church had suffered disharmony and pain, eventually resulting in church schism and the marring of Christian testimony. Such divisions have however been dismissed by some as the inevitable outcome of preaching the truth.<sup>61</sup> Instead, we are reminded from God’s Word ‘O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith’. (1 Tim 6:20-21).

## 7. How should Bible-believing Christians respond?

- Hold on to the faith which was once delivered unto the saints (Jude 3), as recorded in the Bible and in our church constitution. Reject VPP.
- Continue to pray for peace and harmony in this church. Pray that the Lord reveal the truth to more Christians.
- Do not debate that which is hidden from us, such as where and how the Bible was preserved. Focus on His Words that are clearly revealed for us to study and obey: *The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.* (Deut 29:29)

WCF 1:7: *All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.*

**MAY GOD BLESS THE DISCERNING READERS WHO WOULD UPHOLD THE TRUTH!**

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<sup>61</sup> Rev Quek, S. Y. ‘All That Matters Is to Preach the Gospel?’ Calvary Pandan BPC Bulletin, 7 Oct 07.

## 8. 其他有关 VPP 常问的问题

**Q1. VPP 倡导者断言 MT/TR (马琐拉经文/公认经文) 这两个文本与原稿具同等权威, 这有什么错? 他们只不过是拥护 KJV(英皇钦定本) 的权威而已……**

答:

- 我们教会一向来都是拥护 KJV 的, 在 VPP 被引进之前就是如此。
- VPP 错在它指神的话被“神迹般的保守”, 把一些版本(MT [Ben Chayyim 1524]/TR [Stephanus, Beza, Scrivener]) 高举到与原稿相同, 并给予它们完全的权威。这样的教导是没有圣经根据的, 也跟我们传统的信仰“神眷顾保守圣经”的立场不同。
- 当断言只有这些版本与原稿权威同等时, VPP 其实就毁损了其他忠实的圣经翻译本了, 甚至包括 KJV (钦定本) 和 CUV (和合本)。原因是:
  - Erasmus (TR 公认经文初版的作者) 本身承认他采用了武加大译本 (Latin Vulgate) 来写 TR 初版。TR 是 KJV (钦定本) 圣经新约所依据的文本<sup>62</sup>。
  - KJV (钦定本) 翻译者没有仅限于 MT/TR<sup>63</sup>, 也采用了其他忠实的翻译本。按逻辑推理, 这将包括 CUV (和合本) 与其他忠实的翻译本。

<sup>62</sup> Combs, W., 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, pp.46-48

<sup>63</sup> 钦定本圣经的翻译员在 1611 年 KJV 版本的前言声明使徒们并没有排除七十士译本(LXX), 反而使用它, 因为他们是配得“称为神的话语”。他们也随时查阅其他的译本, 如“希伯来文, 叙利亚文, 希腊或拉丁文, ... 西班牙文, 法文, 意大利文或荷兰文...”, 并在注释栏注明那些意思不确定的文字。

## 8. Other Frequently Asked Questions on VPP

**Q1. What is wrong if VPP proponents assert that MT/TR are the only texts that are equal in authority with the Autographs? They are upholding the authority of KJV.**

Answer:

- KJV has always been upheld as the Word of God in this church, long before VPP was raised as an issue.
- The VPP teaching errs in claiming 'miraculous preservation' of God's Word which elevates certain manuscripts (MT [Ben Chayyim 1524]/TR [Stephanus, Beza, Scrivener]) onto the same level as the autographic texts, thereby ascribing absolute authority to these texts. This teaching has no sound biblical basis, and is very different from our traditional position of providential preservation.
- By asserting that only these texts are equal in authority with the Autographs, VPP undermines all other faithful Bible translations, including even KJV and CUV, because
  - Erasmus (author of the first edition of TR) himself admitted using Latin Vulgate in the first version of TR, the underlying text for KJV's New Testament<sup>64</sup>
  - KJV translators themselves did not limit themselves to the MT/TR<sup>65</sup>, but also to other faithfully translations and that, by logic, would have extended to the CUV and other faithfully translations.

<sup>64</sup> Combs, W., 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, pp.46-48

<sup>65</sup> The KJV translators, in their preface to the KJV 1611, stated that the Apostles did not condemn the Septuagint (LXX), but used it, as it was worthy of 'the appellation and name of the Word of God'. They also freely consulted different translations in 'Hebrew, Syrian, Greek or Latin,...Spanish, French, Italian or Dutch...', and set in marginal notes words which were uncertain in meaning.

- 简单说，在推崇 MT/TR 版本与原稿相同权威时，不单毁损了许多忠实的翻译本，这样的说法既不真实也无法被历史的发展过程来印证。

—这其实在指许多忠实的圣经翻译本(如 KJV 和 CUV) 当与 MT/TR 有差异时，便是有“错误”的圣经翻译本了。

**Q2. 有 VPP 的倡导者说“好树就结好的果子”，我听说 KJV (钦定本) 的翻译者是敬畏神的人，相反的，其他圣经翻译本的学者 (例如 Westcott & Hort) 是新派的、赞同同性恋的、亲罗马天主教的等等<sup>66</sup>**

**答：**

- 记得这些事实：
  - TR 是 Erasmus 首先完成的，他是一名天主教神父，一生没有离开罗马天主教，也不愿意与抗罗宗派认同。
  - KJV 翻译者也接受伪经 (Apocrypha) 为圣经的一部份。
  - VPP 倡导者使用的 Scrivener's TR 经文的作者 F.H.A. Scrivener 本人也参与翻译 English Revised Version (ERV 翻译本圣经) 的新约。此翻译工作委员会也包括了 F.J.A Westcott 和 B.F. Hort.<sup>67</sup> 那 VPP 倡导者会不会也因此拒绝 Scrivener 以及他的 TR 经文呢？

<sup>66</sup> 请参阅郭牧师在刊载于 2007 年 9 月 30 日在班丹加略堂的主日周刊所指出的指责 'What is wrong with the Westcott and Hort Texts?', 同时参考 the Westcott and Hort Resource Centre, <http://www.westcotthort.com/quotes.html> 的澄清。

<sup>67</sup> <http://parkviewcoc.org/Bible%20Class%20Material/special%20studies/The%20English%20Revised%20Version-American%20Standard%20Vers.pdf>

- In short, asserting that the MT/TR are the only authoritative texts equal with the Autographs does not only discredit many faithfully translations, but is factually and historically untrue.

- It can only mean that many faithful translations like KJV and CUV actually have 'mistakes' just because they do not always agree with MT/TR readings.

**Q2. What about the argument by VPP proponents that 'a good tree bears good fruits' - I have heard that KJV translators were godly people, whereas scholars associated with other versions (e.g. Westcott and Hort) are liberal, pro-homosexuality, pro-Catholicism etc.<sup>68</sup>**

**Answer:**

- Remember these facts:
  - The TR was first produced by Erasmus, a Catholic priest who never left Roman Catholicism in his life and had refused to be identified with the Protestants' cause.
  - The KJV translators also endorsed the Apocrypha as part of their Bible.
  - F.H.A. Scrivener, who produced the Scrivener's TR used by VPP proponents, was also involved in the translation of the New Testament of the English Revised Version, whose committee included F.J.A Westcott and B.F. Hort.<sup>69</sup> So would VPP proponents reject Scrivener and his TR?

<sup>68</sup> See for example Rev Quek S.Y.'s accusations in 'What is wrong with the Westcott and Hort Texts?', in Calvary Pandan Bulletin, 30 Sep 2007, and compare with the clarifications in the Westcott and Hort Resource Centre, <http://www.westcotthort.com/quotes.html>

<sup>69</sup> <http://parkviewcoc.org/Bible%20Class%20Material/special%20studies/The%20English%20Revised%20Version-American%20Standard%20Vers.pdf>



- 因此我们要谨慎，不要太轻率地下定论。  
—这种‘愚弄他人式’的辩护方法只会遭到同样的回应...<sup>70</sup>
- 我们也要小心看待这些评论的来源，例如 Gail Riplinger 对 Westcott & Hort 的学术与人格的毁谤攻击已经被证明有许多虚假捏造之处。<sup>71</sup>
- 即使读者不赞同象 Westcott & Hort 这些学者的神学观念，认为它不符合基要派的教导，我们也不应该随便对他们的经文下定论。思考先知巴兰（民 24-25 章）：  
—上帝若愿意，可以用不洁净的器皿来宣传祂的话！  
—神的道路高过我们的道路，神的意念高过我们的意念。（参赛 55:8-9）

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<sup>70</sup> 这是 Mike Randall, 一位钦定本捍卫者，所做出的发表。参阅 ‘The Baptist Preacher’, Sep/Oct 1999, pp.4-7

<sup>71</sup> 参阅 White, J. ‘The Kings James Only Controversy’, pp 97-102, 有许多例子证明 Riplinger 曲解 Westcott and Hort. Riplinger 几乎是第一个指责 Westcott 是一名同性恋，而这指责被 James Richard May 揭发为是含有许多的错误。<http://westcotthort.com/jmay/homosexual.html>

- Therefore we should be very careful about being too hasty in our judgement  
—‘the ridicule approach cuts both ways in the translation debate...’<sup>72</sup>
- We will also need to be careful about our sources of criticism, e.g. slanderous allegations of dubious scholarship and the character of Westcott and Hort by people such as Gail Riplinger have been proven to be factually untrue in many instances.<sup>73</sup>
- Therefore, even for readers who may not be convinced that the theological leanings of scholars such as Westcott and Hort are always aligned to fundamentalist teachings, we should not jump to conclusions concerning their texts. Consider Balaam (Num 24-25):  
- God may choose to use unclean instruments to proclaim his Word, if He so pleases!  
- God’s ways are higher than our ways, and His thoughts are higher than our thoughts (Is 55:8-9)

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<sup>72</sup> This was a comment by Mike Randall, who was himself a strong KJV defender. See ‘The Baptist Preacher’, Sep/Oct 1999, pp.4-7

<sup>73</sup> See White, J. ‘The Kings James Only Controversy’, pp 97-102, for numerous examples where Riplinger misrepresented Westcott and Hort. Riplinger was almost among the first to allege that Westcott was a homosexual, and this allegation has been shown to be full of blunders by James Richard May. <http://westcotthort.com/jmay/homosexual.html>

**Q3. VPP 倡导者说那些不赞同 VPP 的人就是不相信圣经是蒙保守的(preservation), 他们说“默示论不加上 VPP 是无用的”<sup>74</sup>, 而且“没有 VPP 的教义就没有福音可传”<sup>75</sup>...**

**答:**

- 我们的教会一向来都坚信 WCF 1.8 与章程 4.1 所声明的‘圣经的默示与圣经的保守’。不接受 VPP 的信徒也同样坚守这两个主要的教义。自从耶稣复活后, 福音就被传开, 圣经被保守的课题在 VPP 引进前从来不影响传福音的工作。
- 问题不在于神是否保守了祂的话, 乃是我们的教会一向来对‘保守在哪里?’和‘如何保守?’的立场。
- 基本的问题是: 在引进 VPP 之前, 我们教会一直以来对圣经被保守的立场是什么?
- 答案: 神眷顾保守祂的话于众多的抄本中。没有任何的抄本能与原稿的权威相同。只要专心比较不同的抄本我们就能确定经文的真正意思。
  - “那些主张说神保守了圣经以至我们无需研读多本可疑的经文的人, 其实是把经文的量看于过大, 却低估了经文的质。因此他们就错在过度地限制可研读的经文” (Richard Baxter, ‘a Christian Directory’ p725)<sup>76</sup>
  - 鉴别不同的经文一向来都是让我们更明白圣经的一个重要途径<sup>77</sup>。

<sup>74</sup> 例如 Khoo, J., ‘Inspiration, Preservation and Translation’, The Burning Bush (Jan 2007), p11

<sup>75</sup> 郭全佑牧师于 2007 年 10 月 7 日刊载在班丹加略堂主日周刊, ‘All that matters is to preach the Gospel?’

<sup>76</sup> The seed for this Directory was sown by Bishop James Ussher in 1654 when he first approached the author, a reformed pastor, to write a pastoral volume that could be useful for the Christian’s spiritual growth. Bishop Ussher was on the Westminster Assembly that gave us the Confession of Faith.

<sup>77</sup> Williamson, G. I., The Westminster Confession of Faith: Study Guide (2<sup>nd</sup> edition), pp19-23.

**Q3. VPP proponents have said that those who do not agree with VPP do not believe in the preservation of the bible; ‘VPI without VPP is useless’<sup>78</sup> and ‘without the doctrine of VPP there is no gospel to preach’<sup>79</sup> ...**

**Answer:**

- Our church has historically stood fast on the inspiration and preservation of scriptures as spelt out in WCF 1.8 and our Church Constitution 4.1. Non-VPP Christians hold on to these two key doctrines too. The gospel had been preached since the Lord Jesus’ resurrection; the preservation of the Bible has never been an issue which hindered the preaching of the Gospel, till VPP came about.
- The issue is not over whether God preserved his Word, but ‘where’ and ‘how’ as has been historically believed and testified in this church.
- The basic question is: what is our historical position on Bible preservation all along, before the VPP teaching was conceived.
- Answer: God has preserved His Word providentially which can be found in extant manuscripts. None of the manuscripts are individually equal in authority with the Autographs. Careful comparison of the manuscripts enables us to ascertain the true meaning of scriptures.
  - “Those that say God hath so preserved the Scripture, as that there are no various readings and doubtful texts” are “those that give too much (in bulk, but too little in virtue) to the scripture” and thus have ‘erred in over-doing’ (Richard Baxter, ‘a Christian Directory’, p725)<sup>80</sup>
  - Comparison across manuscripts has been and will remain an important avenue of understanding the meaning of the Scriptures<sup>81</sup>

<sup>78</sup> E.g. Khoo, J., ‘Inspiration, Preservation and Translation’, The Burning Bush (Jan 2007), p11

<sup>79</sup> Rev Quek S.Y. ‘All that matters is to preach the gospel?’, Calvary Pandan Bulletin, 7 Oct 2007

<sup>80</sup> The seed for this Directory was sown by Bishop James Ussher in 1654 when he first approached the author, a reformed pastor, to write a pastoral volume that could be useful for the Christian’s spiritual growth. Bishop Ussher was on the Westminster Assembly that gave us the Confession of Faith.

<sup>81</sup> Williamson, G. I., The Westminster Confession of Faith: Study Guide (2<sup>nd</sup> edition), pp19-23.

**Q4. 据说 VPP 的教导和教会章程是一致的，因此不需要修改章程？**

**答：**

- 我们教会的章程清楚表明我们相信新旧约全部圣经乃上帝口述所启示而写作者，在原文上并无错误（章程 4.2.1），并且历经世代蒙神保守。这是根据笃信圣经长老会所采用之韦斯敏斯德信条（章程 4.1），也是我们一贯的信仰立场。
- VPP 的教导认为神只有保守祂的话语在某些手抄本中，因此他们宣称只有某些圣经译本才是神的话，这样的说法已经逾越了章程。事实上，本教会的章程并未指明只有钦定本(KJV)或和合本才是神的话。
- 其他教会的 VPP 支持者已经承认现有的章程并未涵盖 VPP 的教导。因此，你会发现远东神学院(FEBC)，真生命堂和真理堂都已经修改了他们的章程，而他们的新篇章也都逾越了原有章程 4.2.1 的教导。
- 在我们班丹加略堂，许多会友应该还记得 VPP 支持者曾经在 2005 年提出要修改章程 4.2.1，然而因着华文部的反对而终告失败。这件事反应出班丹加略堂的 VPP 支持者清楚知道现有章程不包含 VPP 教导，因此需要修改。现在他们又宣称 VPP 教导早已包含在现有章程中，这岂不是自相矛盾？
- 或许我们也该注意：刻意将 VPP “读入”章程中（即蓄意解读章程内含 VPP），还是章程原本就隐含了 VPP 教导？这两者之间有很大的不同。前者牵涉道德问题，而诚实承认后者的事实（即章程从来都不曾涵盖 VPP）是恢复教会和平及回归“一次交付圣徒的真道”之途径。

**Q4. I was told that VPP is consistent with our church constitution, and no amendments to the Constitution are needed.**

**Answer:**

- Our Church Constitution, which represents our historical faith, clearly reflects our belief in God's inspiration of His Word in the autograph (Constitution 4.2.1) and His preservation of His Word through all ages, in accordance with Westminster Confession of Faith (Constitution 4.1).
- VPP, which believes that God has only preserved his Word in particular manuscripts, and therefore proclaims only certain translations of the Bible as God's Word, goes beyond the Constitution. Indeed, our church Constitution does not state that the KJV or the CUV is the exclusive Word of God for the congregation.
- VPP proponents in several other churches have acknowledged that the existing Constitution does not adequately reflect VPP. Thus, you find that the FEBC, True Life and Truth BPC have all amended their Constitutions, and in doing so, they have gone beyond Constitution 4.2.1.
- In Calvary Pandan BPC, many members would recall that VPP proponents had made an abortive effort to amend the Constitution 4.2.1 in 2005. That proposal was subsequently dropped after the Chinese Session objected to it. This goes to show that the VPP proponents in Calvary Pandan BPC have been fully aware of the fact that VPP was never reflected in our existing Constitution, notwithstanding their present assertion of the contrary.
- Perhaps it should also be noted that there is a great difference between whether VPP could be read into the Constitution and whether it had been originally reflected there at all. The former raises ethical questions while the honest acknowledgement of the latter i.e. that VPP had never been reflected in the Constitution could pave the way to restoring peace in the church and for returning to “the faith which was once delivered unto the saints”.

**Q5. 这不是英文部的问题吗？为何华文部也要参与辩论？**

答：

- 华文部与英文部和睦同工超过二十年，我们非常珍惜这样的同工关系，也渴望如此继续下去，但却不能以妥协真理为代价来维持关系。
- 况且 VPP 教导也已经影响到华文部的会友，因为许多华文部会友通晓双语，也同时使用钦定本及和合本圣经。
  - 我们不想争论关于维护钦定本圣经的必要性，然而 VPP 将 MT/TR 被视为神迹性的保守，不禁使人对中文和合本圣经是否是神无谬误的话语产生怀疑。
  - 我们要羊群得安宁。
- 原先 VPP 只是局限在个人的信念，保留在长老理事会的讨论，杜牧师也曾在 2005 年和 2006 年清楚表明“VPP 不应成为绊脚石，不论有无 VPP，我们都可以一起同工<sup>82</sup>。”为此，我们存保留和维持和谐的态度。
- 从 2005 年以来，我们已经三次写信给长老理事会解释我们非 VPP 的立场，却未得到任何正式的回复。
- 然而，在 2007 年 8 月我们却突然接到长老理事会的通知，说本教会已经接纳 VPP 为教义<sup>83</sup>。这样的情况使得我们不得不为了真理和良心的缘故站出来维护我们教会向来所坚持的信仰立场。

<sup>82</sup> 参见杜牧师于 2005 年 9 月 25 日的周刊信息，及 2006 年 4 月 29 日的“爱心的呼吁”一文。

<sup>83</sup> 例如：郭全佑牧师于 2007 年 9 月 2 日的周刊信息‘No VPP, No KJV! No CUV!’中宣称 VPP 是教义。

**Q5. Isn't this an issue within the English congregation? Why did the Mandarin congregation get into this debate?**

Answer:

- The Chinese session has co-laboured in peace with English session for more than 20 years. We cherish it and would certainly want to maintain the harmony, if it is not at the expense of the truth.
- However, VPP has affected the Mandarin congregation too, since many of our members are effectively bilingual, and use both KJV and CUV.
  - We have no issue with the need to uphold the KJV. But VPP's endorsement of the MT/TR in absolute terms (miraculous preservation) has actually cast doubts on the authority of CUV as God's inerrant and infallible Word.
  - We also want rest for our flock.
- VPP was initially restricted to the level of personal conviction, and discussed within the BOE. Dr Tow had also stated clearly in 2005 and 2006 that 'VPP should not be a stumbling block', and that with or without VPP, we can co-labour together<sup>84</sup>. As such, we held our reservations but attempted to maintain a harmonious approach.
- We have written to BOE three times since 2005 to explain our objection to VPP, but had received no formal reply.
- But then we were suddenly informed in Aug 07 that the church has now adopted VPP as its doctrine and it has since been promoted as such<sup>85</sup>. This had left the Mandarin session with no option but to come forward to defend our position that we have kept with all honesty and conscience in line with our traditional position in this church.

<sup>84</sup> See Dr Tow S.H., Calvary Pandan BPC Bulletin, 25 Sep 2005, and Dr Tow S.H., 'Appeal to Charity', 29 Apr 06

<sup>85</sup> e.g. see Rev Quek S.Y., 'No VPP, No KJV! No CUV!', Calvary Pandan BPC Bulletin, 2 Sep 2007, which claims VPP to be a doctrine.

#### Q6. 何处可以得到更多有关 VPP 教导的资料?

答:

- 有关神的默示与保守的传统教导:
  - 韦斯敏斯德信条(例如 <http://www.ccnl.net/ft-book/ldxt/sxyd11-09.htm> 有华文版信条, [http://www.pcanet.org/general/cof\\_chapi-v.htm](http://www.pcanet.org/general/cof_chapi-v.htm) 有英文版信条)
  - G. I. Williamson, The Westminster of Confession: Study Guide (2<sup>nd</sup> edition), esp. pp19-23
  - J. Oliver Buswell, A Systematic Theology of the Christian Religion (first published in 1962, reprinted by Christian Life Publishers Pte Ltd, 1994), Volume 1, p. 207
- 有关 TR 的来源, 和 Erasmus 采用了拉丁文武加大 (Latin Vulgate) 来写 TR:
  - W. Combs, 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, [http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF)
- 有关 KJV 的翻译者如何看待 1611 年版的钦定本圣经, 请看他们的前言:
  - A.V. Bible Tracts and Books (copyright 1999-2002), 'The Original Preface to the King James (Authorised) Version', in <http://www.jesus-is-lord.com/pref1611.htm>. 你会发现他们也引用其它的翻译版本, 并支持七十士译本作为神话语的权威性, 但这却是 VPP 支持者所不接受的。
- 有关神如何保守祂的话语:
  - W. Combs, 'The Preservation of Scripture', Detroit Baptist Seminary Journal, Fall 2000, in <http://www.dbts.edu/journals/2000/Combs.pdf>

#### Q6. Where can I obtain more information?

Answer:

- On the historical teaching on inspiration and preservation:
  - Westminster Confession of Faith (see for example the Presbyterian Church of America website: [http://www.pcanet.org/general/cof\\_chapi-v.htm](http://www.pcanet.org/general/cof_chapi-v.htm))
  - G. I. Williamson, The Westminster of Confession: Study Guide (2<sup>nd</sup> edition), esp. pp19-23
  - J. Oliver Buswell, A Systematic Theology of the Christian Religion (first published in 1962, reprinted by Christian Life Publishers Pte Ltd, 1994), Volume 1, p. 207
- On how the TR was produced, including Erasmus use of the Latin Vulgate in producing the TR:
  - W. Combs, 'Erasmus and the Textus Receptus', Detroit Baptist Seminary Journal, Spring 1996, [http://www.dbts.edu/journals/1996\\_1/ERASMUS.PDF](http://www.dbts.edu/journals/1996_1/ERASMUS.PDF)
- On how the KJV translators themselves view the 1611 KJV, please read their preface:
  - A.V. Bible Tracts and Books (copyright 1999-2002), 'The Original Preface to the King James (Authorised) Version', in <http://www.jesus-is-lord.com/pref1611.htm>. You will find that they readily referred to other translations, and upheld the authority of the Septuagint as the Word of God, among other positions that would not be accepted by VPP proponents.
- For a thorough examination of preservation
  - W. Combs, 'The Preservation of Scripture', Detroit Baptist Seminary Journal, Fall 2000, in <http://www.dbts.edu/journals/2000/Combs.pdf>

- 指出 VPP 错误的主要参考书籍：
  - J. R. White, The King James Only Controversy
  - J. Price, King James Onlyism - A New Sect
  - See also the testimony of a Christian who left KJV-onlyism, Fred Butler, 'Confessions of a King James Only Advocate', <http://www.fredsibletalk.com/fb019.html>
- 有关 Westcott 和 Hort 是否为同性恋者和亲罗马天主教：
  - James Richard May (copyright 2005), <http://westcotthort.com/jmay/homosexual.html>
  - The Westcott and Hort Resource Centre, [http://www.westcotthort.com/quotes\\_mary.html](http://www.westcotthort.com/quotes_mary.html)

**声明启事：**

以上所引用的资料并不代表我们全然同意该作者或者他们的全部著作，只是我们认为以上参考文献在其个别主题中是严谨且有圣经依据的。所有读者都应效法使徒行传 17 章的庇哩亚信徒—考查圣经，验证每个教导的是与不是。愿神赐福您！

- On key references explaining the problems of VPP:
  - J. R. White, The King James Only Controversy
  - J. Price, King James Onlyism - A New Sect
  - See also the testimony of a Christian who left KJV-onlyism, Fred Butler, 'Confessions of a King James Only Advocate', <http://www.fredsibletalk.com/fb019.html>
- On whether Westcott and Hort were engaged in homosexuality and were sympathetic towards Roman Catholicism, see
  - James Richard May (copyright 2005), <http://westcotthort.com/jmay/homosexual.html>
  - The Westcott and Hort Resource Centre, [http://www.westcotthort.com/quotes\\_mary.html](http://www.westcotthort.com/quotes_mary.html)

**DISCLAIMER:**

*The reference to these authors or their writings does not necessarily signify our full endorsement of them. These are articles that would, in our opinion, generally present a prudent and biblical assessment of their respective subjects. All readers should emulate the Bereans in Acts 17 to put every teaching under the searchlight of God's Word. God bless.*