



# the Dean Burgon News

## IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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VOL. I, NO. 9

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

SEPTEMBER, 1979

## The First Annual Meeting Of The Dean Burgon Society Oct. 2-4 • Watertown, Wis.

### SCHEDULE OF SERVICES

#### I. TUESDAY, October 2, 1979

- A. Executive Committee Meeting (2:00—5:30 p.m.)
- B. Supper For All Those Attending (5:30—7:00 p.m.)
- C. Public Bible Teaching And Preaching Service (7:30—9:30 p.m.)
  1. First Speaker (7:30—8:20 p.m.) D. A. Waite
  2. Final Speaker (8:40—9:30 p.m.) E. L. Bynum

#### II. WEDNESDAY, October 3, 1979

- A. Morning Sessions—Public Bible Teaching & Preaching (9:00—12:00 noon)
  1. Breakfast (7:00—8:30 a.m.)
  2. First Speaker (9:00—9:50 a.m.) Thomas Strouse
  3. Second Speaker (10:00—10:50 a.m.) David Otis Fuller
  4. Third Speaker (11:00—11:50 a.m.) M. James Hollowood
  5. Lunch (12:00 noon—1:30 p.m.)
- B. Afternoon Sessions—Public Bible Teaching & Preaching (2:00—5:00 p.m.)
  1. First Speaker (2:00—2:50 p.m.) David Otis Fuller
  2. Second Speaker — Workshop (3:00—3:50 p.m.) D. A. Waite
  3. Third Speaker (4:00—4:50 p.m.) Everett Fowler
  4. Supper (5:00—6:30 p.m.)
- C. Evening Session—Public Bible Teaching & Preaching (7:00—9:00 p.m.)
  1. First Speaker (7:00—7:50 p.m.) Pastor Proffitt
  2. Second Speaker (8:00—8:50 p.m.) E. L. Bynum
  3. Informal Fellowship & Visiting (9:00—10:00 p.m.)

#### III. THURSDAY, October 3, 1979

- A. Morning Session—Public Bible Teaching & Preaching (9:00—12:00 noon)
  1. Breakfast (7:00—8:30 a.m.)
  2. First Speaker (9:00—9:50 a.m.) David Otis Fuller
  3. Second Speaker — Workshop (10:00—10:50 a.m.) Thomas Strouse
  4. Final Speaker (11:00—11:50 a.m.) D. A. Waite
  5. Lunch (12:00—1:00 p.m.)
- B. Leave For Home (12:00 noon and onward)

If you are able to come for only a portion of these meetings, please try to plan on it, even for only one session, if that is all you can attend. Of course, we would urge you to be present from beginning to end if at all possible. Please pray for these meetings, even if you are not able to attend.

We would like to invite you and your friends to attend with us the first Annual Meeting of the DEAN BURGON SOCIETY, to be held Tuesday, Wednesday, and Thursday, October 2-4, 1979, at CALVARY BAPTIST CHURCH, Watertown, Wisconsin. We expect to have a very profitable series of meetings and a great crowd of people on this occasion, and want YOU to be a part if you can possible make it.

If you are coming by air, you can come either to Madison, Wisconsin, or to Milwaukee, Wisconsin, whichever is the best connection. The last time I went to Watertown, I made connections through Milwaukee. In any event, please TELEPHONE MARANATHA BAPTIST BIBLE COLLEGE, c/o Dr. M. J. Hollowood, at 414-261-7979, and leave word with him as to when your plane will arrive in Milwaukee. Those who leave word will be able to be picked up by transportation from the College, provided you let them know in advance. This is a very good service and we hope you will cooperate by PHONING in advance so they can plan accordingly. If you are unable to reach Dr. Hollowood at his residence, 414-261-7979, you may try to reach him at the college administration building switchboard, 414-261-9300. If this is unavailable, you can phone CALVARY BAPTIST CHURCH, the host church for the meetings, at 414-261-7237, and leave word in the office for Dr. William Lincoln, the Pastor of that church, and the Vice-Chairman of the local arrangements committee for the meeting.

### MOTEL LIST

Welcome Inn Motel, 700 E. Main Street, Phone 414-261-9010 (DBS guests, tax Exempt if booked through Calvary Baptist Church). 38 units. AC, TV, Restaurant. 1 person \$18.00, 2 people \$25.00.

Nite Cap Motel, 760 N. Church St., Phone 414-261-2452. AC, TV. 1 person \$14.00, 2 people \$18.00, 3 or 4 people \$25.00.

(CONTINUED ON PAGE 2)

*THE DEAN BURGON SOCIETY, INC. proudly takes its name in honor of Rev. John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek New Testament Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible, we believe, have all been unsurpassed either before or since his time!*

# The Dean Burgon Society

By Dr. M. James Hollowood  
Vice President, The Dean Burgon Society

The Dean Burgon Society, founded at Philadelphia in November of 1978, is America's newest Bible Society. "Well, why was it called 'Burgon', and why does the title not state that it is a Bible Society?" is asked. The DBS people are glad for that question. In fact, they hoped for it. Most people think they know what a Bible Society is, and what its goals and purposes are, when actually they do not. Such people will not ask, and may never learn what this new Bible Society was launched to accomplish.

Similarly, vast numbers of American churchgoers do not know who Dean John Burgon was, but now some of them will be prodded to inquire. Then they can be told that Dean Burgon was an astute nineteenth century scholar who vigorously opposed translating the Revised Version of the Holy Bible from a new text he considered to be exceedingly inferior. Further, they can be told that the Dean Burgon Society was organized in defense of traditional Bible texts.

It was in the 1870's that the committee formed to correct and update the language of the text of the King James Version of the English Bible fell under the persuasion of two members of the committee, and instead undertook to develop a new and different Greek text of the Bible from which they then translated a very different English Bible. Dean John Burgon was opposed to that and developed thorough and elaborate scholarship to argue against it.

The Dean Burgon Society, founded in his honor, is addressed to a re-emphasis of the Massoretic Hebrew text of the Old Testament and the Greek "Textus Receptus" text of the New Testament which together underlie the King James Bible or Authorized Version of 1611 A.D. The masthead of **The Dean Burgon News** clearly outlines the position of the Society as "In defense of traditional Bible texts."

## MOTEL LIST

(CONTINUED FROM PAGE 1)

**Candle-Glo Motel**, 1200 N. 4th St., Phone 414-261-2281. AC, TV, Restaurant. 1 person, \$14.56, 2 people \$17.68, 2 people-2 beds \$22.88, 3 people \$22.00, 4 people \$26.00.

**Flags Inn Motel**, Hwy. 26 North, Phone 414-261-9400. AC, TV. 1 person \$13.00, 2 people \$17.00, each additional person \$2.00, Extra bed \$2.00.

**Gobbler Motel**, I-94 and Hwy. 26 South, Phone 414-699-3451. 8 miles out of town.

**Colonial Inn**, Phone 414-699-3518. Over 8 miles out of town.

This is the answer to a question of many, "Does the Dean Burgon Society promote the King James Bible as the inspired text?" In agreement with the above stated emphasis, the Society accepts and promotes the Authorized Version as the best extant English rendering of the inspired autographs, and reveres it as the Word of God in English, but stops short of claiming it as the full product in every detail of the very breath of God. Some there are who make such a claim, but this is not the official position of the Society.

Another question addressed to the new Society centers around Erasmus. Was he not a humanist? Was he not a Roman Catholic? Was his scholarship trustworthy? Such inquiries can be seen as both important and serious in that Erasmus is claimed as the man who produced the *Textus Receptus*. Vigorous attack has been made upon the Burgon Society and upon John Burgon's position on the ground that the Greek New Testament called the *Textus Receptus* was produced by Erasmus very hastily, and perhaps carelessly, from a very few source manuscripts, and is not worthy of the honored place given it. Such a claim is oversimplification at least, the product of ignorance at best, and perhaps at the worst, but thinly veiled intent to deceive.

The actual facts are very interesting. Erasmus was, indeed, a Roman Catholic. But, of course, in his day, so was the larger portion of all Europe, until Luther came along. Erasmus was a humanist, too, but let it be noted that while on the one hand his humanism was not the same thing as the "secular humanism" against which there is much well advised complaint in our time, on the other hand it served to modify and constrain his Roman Catholicism sufficiently to persuade Luther to want him as a Lutheran. But Erasmus was a scholar, also, and after seeing the much discussed hurry-up first edition of his Greek New Testament printed in 1516, he worked on it over another three years, adding sources and making corrections for the printing of 1519. It is of important note that notwithstanding humanism and Roman Catholicism, Luther the Reformer used the Greek New Testament of Erasmus, printed in 1519, for his Protestant Bible. Either that constitutes a tremendous recommendation both for Erasmus and his text, or it must be included on the so-called list of the errors of Luther. History shows that the Luther Bible was "Heilige Schrift" to the German people for several hundreds of years.

Notwithstanding being so highly commended, the text of Erasmus did not so easily become the "*Textus Receptus*". He did further work and published three more editions in 1522, 1527, and 1535. Even then he had not arrived upon what has been called the "TR".

In 1514 the New Testament part of what came to be known as the Complutensian Polyglot was published in Spain. Erasmus, it is known, compared this with his work and adopted certain ideas. More was taken by

## An Answer To "What Is The 'Inspired' Word Of God?"

By Rev. D. A. Waite, Th.D., Ph.D.  
President, The Dean Burgon Society

(Written by Dr. Edward M. Panosian, Chairman of the Division of History at BOB JONES UNIVERSITY as printed in FAITH FOR THE FAMILY February, 1979, pp. 1, 3-4)

(Continued from August, 1979 issue)

### II. THE ANSWER ITSELF—#7 (Cont'd.)

#### 13. ITEM #13.

**A. FAITH FOR THE FAMILY'S Statement.** "The majority of the Greek manuscripts known and available in the early 16th century were of what was called the Byzantine text." [From February, 1979, FAITH FOR THE FAMILY, Bob Jones University, lines ##90-93 of the magazine.]

**B. The Issue.** (1) Was only a "MAJORITY OF THE GREEK MANUSCRIPTS KNOWN AND AVAILABLE IN THE EARLY 16th CENTURY" a certain class of text? (2) Is it really possible to classify the New Testament manuscripts into so-called "TEXT" TYPES like "BYZANTINE" and others?

**C. My Answer.** Dr. Panosian raises some interesting questions in this sentence. Let us consider them in two parts:

1. Were ONLY A "MAJORITY OF THE GREEK MANUSCRIPTS KNOWN AND AVAILABLE IN THE EARLY 16th CENTURY" Of A Certain Class of Text? While it is certainly true that a "MAJORITY

Colinaeus for a blending of Erasmus' text ideas with concepts from the Complutensian and published in 1534. Next we hear of Robert Stephens, stepson of Colinaeus, who published editions in 1546, 1549, 1550, and 1551. After this there came the brothers Abraham and Bonaventure Elzevir, who started with a Stephens text which had been edited by Theodore Beza and printed at Geneva. They used the multiplying number of texts at their disposal, and finally in 1633 published what they called the "Received Text" or "*Textus Receptus*". In the main it was identical to the texts of Stephens and Beza, and therefore was the general underlying text to the King James Bible of 1611.

That underlying text, dressed by many workers and published in various editions has come to be called "the Majority Text" in distinction from the Westcott and Hort "Minority Text" and is the text the validity and popularity of which the Dean Burgon Society has chosen to defend.

Persons who want to know more about the DBS, to join the Society, to subscribe to the paper in order to learn about the work, or to contribute financially may write: **The Dean Burgon Society**, Box 359, Collingswood, New Jersey 08108. □

OF THE GREEK MANUSCRIPTS KNOWN AND AVAILABLE IN THE EARLY 16th CENTURY" were of a certain type—that is, they were in large measure similar to and/or identical to the New Testament Greek text which underlies the Authorized (King James) Version. It is also true that a "MAJORITY OF THE GREEK MANUSCRIPTS KNOWN AND AVAILABLE" in ANY century, from the first right on through to the 10th Century, are also of a certain type—that is, they were and are in large measure similar to and/or identical to the New Testament Greek text which underlies the Authorized (King James) Version. In fact, the so-called "MAJORITY TEXT" which Burgon also refers to as the "TRADITIONAL TEXT" [which in large measure is similar to and/or identical to the *Textus*

*Receptus* or *Received Text* which underlies the KJV, and which THE DEAN BURGON SOCIETY believes is the closest text to the original languages ever yet published and in print anywhere in the world!] is, we firmly believe, in large measure similar to and/or identical to the New Testament Greek original autographs as they came from the mind of God the Holy Spirit and from the fingers of the human authors whom God used to give us His inerrant, infallible, and plenary and verbally inspired Bible! This so-called "MAJORITY TEXT" or "TRADITIONAL TEXT" which has been used in the church from apostolic times to the present day forms anywhere from 80% to 95% [from various estimates made by different Greek students who have looked into this matter in detail] of the some 5,255 manuscripts or so which we presently have in existence for inspection, examination, and research in the New Testament field of study. This is FAR MORE than a mere "MAJORITY"! It is a huge, huge "PLURALITY" indeed!

2. Should We Continue To Classify New Testament Manuscripts Into So-Called "TEXT TYPES" Such As "BYZANTINE," "WESTERN," "NEUTRAL," And

So Forth? The simple answer to this question is "No, we should NOT continue to classify New Testament Manuscripts into so-called 'TEXT TYPES.'" Now, I do not blame Dr. Panosian for thus referring to a "BYZANTINE TEXT." Not at all! In fact, I referred to similar "TEXT TYPES" in my own brief study written in June, 1971, entitled, "THE CASE FOR THE RECEIVED TEXT OF HEBREW AND GREEK UNDERLYING THE KING JAMES VERSION—A SUMMARY OF THE EVIDENCE AND ARGUMENT" [46 pages, available for a GIFT to DBS of \$2.50] on pages 14-36. This has been, for many years, and no doubt when both Dr. Panosian and I went to college and seminary, the usual and normal way of referring to the various manuscripts of the Greek New Testament—that is, in FAMILIES or TEXT-TYPES.

I was prompted to change my mind on this, however, by the reading of Wilbur Pickering's excellent book entitled *THE IDENTITY OF THE NEW TESTAMENT TEXT* (191 pages, available for a GIFT TO DBS of \$9.00). Pickering, in quoting others, wrote:

We have reconstructed TEXT-TYPES and FAMILIES and SUB-FAMILIES and in so doing have created things that never before existed on earth or in heaven. [Pickering, *op. cit.*, p. 48, quoting Parvis]

Again, he wrote:

The major mistake is made in thinking of the "old TEXT-TYPES" as frozen blocks, even after admitting that no one manuscript is a perfect witness to any TEXT-TYPE. If no one MS is a perfect witness to any type, then all witnesses are MIXED IN ANCESTRY (or individually corrupted, and thus parents of MIXTURE). [Pickering, *op. cit.*, p. 48, quoting Colwell].

Again, he stated:

Kliin doubts "whether any grouping of manuscripts gives satisfactory results,"\* and goes on to say:

It is still customary to divide manuscripts into the four well known FAMILIES: the ALEXANDRIAN, the CAESAREAN, the WESTERN and the BYZANTINE. THIS CLASSICAL DIVISION CAN NO LONGER BE MAINTAINED. . .

If any progress is to be expected in textual criticism WE HAVE TO GET RID OF THE DIVISION INTO LOCAL TEXTS. [Pickering, *op. cit.*, p. 49, quoting Kliin].

Once again, he contended:

There are COGNATE GROUPS—FAMILIES OF DISTANT COUSINS—but the MANUSCRIPTS WHICH WE HAVE ARE ALMOST ALL ORPHAN CHILDREN WITHOUT BROTHERS OR SISTERS. [Pickering, *op. cit.*, p. 52, quoting Kirsopp Lake, et al.]

In fact, even in the days of Dean John William Burgon himself, he was most clear in disavowing his belief in so-called "TEXT-TYPES" or "FAMILIES." Hear the master textualist himself as he wrote:

. . . at p. 108 Dr. HORT announced that for convenience he should henceforth speak of certain "GROUPS OF DOCUMENTS," by the conventional names "WESTERN"—"PRE-SYRIAN"—"ALEXANDRIAN"—and so forth. Accordingly, ever since,

## GIFTS NEEDED FOR THE REPRINTING OF BOOK

GIFTS REQUESTED FOR OUR FIRST D.B.S. PUBLICATION NOW BEING PRINTED

As we announced a few months ago, the DEAN BURGON SOCIETY has decided to reprint as its first in a series of re-prints (as the Lord provides the funds, the personnel, and the time to do so), Edward Miller's excellent little compendium, *A GUIDE TO THE TEXTUAL CRITICISM OF THE GREEK NEW TESTAMENT*, which was originally published in 1886. It is 162 pages in all, and gives an excellent basis by which to understand Dean John William Burgon's principles of textual criticism of the Greek New Testament in his search for the Traditional Greek Text. At the same time it gives a refutation—however brief—to the Westcott and Hort false school of textual criticism which has captured the minds, the imaginations, and the centers of theological education—even among the fundamentalists—of the vast majority of individuals and institutions today. The DEAN BURGON SOCIETY feels very strongly that Burgon's understudy, Edward Miller, in this brief book, contributes decidedly to the type of sound background and understanding which is necessary if the sound views of John Burgon will again prevail in the area of Greek New Testament study.

You who are subscribers to the DEAN BURGON NEWS and/or you who are MEMBERS of the DEAN BURGON SOCIETY, might want to help the DBS in this endeavor. You can do so in two ways: (1) You can order your PRE-PUBLICATION copy or copies of Miller's *GUIDE* for a GIFT to DBS of \$5.00 per copy desired [the post-publication cost will be a GIFT to DBS of \$7.00 per copy]. (2) You can give a tax deductible GIFT to the DEAN BURGON SOCIETY, INCORPORATED, over and beyond your order for a copy or copies. We can use gifts of \$2,000; \$1,000; \$500; \$250; \$150; \$100; \$50; \$25; \$15; \$10; \$5, and any other amounts as well for this very costly undertaking! Can you help us?

### "BURGON'S THOROUGHNESS"

Dean Burgon Said It—"I know but too well how laborious is the scientific method which I advocate. A long summer day disappears, while the student—with all his appliances about him—is resolutely threshing out some minute textual problem. Another, and yet another bright day vanishes. Comes Saturday evening at last, and a page of illegible manuscript is all that he has to show for a week's heavy toil. *Quousque tandem?* And yet, it is the indispensable condition of progress in an unexplored region, that a few should thus labour, until a path has been cut through the forest,—a road laid down,—huts built,—a *modus vivendi* established. In this department of sacred Science, men have been going on too long inventing their facts, and delivering themselves of oracular decrees, on the sole responsibility of their own inner consciousness. There is great convenience in such a method certainly,—a charming simplicity which is in a high degree attractive to flesh and blood. It dispenses with proof. It furnishes no evidence. It asserts when it ought to argue. It reiterates when it is called upon to explain. "I am sir Oracle." . . . This,—which I venture to style the *unscientific* method,—reached its culminating point when Professors Westcott and Hort recently put for their Recension of the Greek Text. . . . It is the very *Reductio ad absurdum* of the uncritical method of the last fifty years. And it is especially in opposition to this new method of theirs that I so strenuously insist that the *consentient voice of Catholic* [meaning "universal"] *Antiquity* is to be diligently inquired after and submissively listened to; for that this, in the end, will prove our *only safe guide*." [Revision Revised, pp. xxv—xxvi]

(sometimes eight or ten times in the course of a single page,\*) we have encountered this **ARBITRARY TERMINOLOGY**: have been required to accept it as the expression of **ASCERTAINED FACTS** in Textual Science. Not till we find ourselves floundering in the deep mire, do we become fully aware of the **ABSURDITY OF OUR POSITION**. [Burgon, *Revision Revised*, p. 268; (available for a GIFT of \$12.00 to DBS)]

Without laboring this point, suffice it to say that we would be a lot better off if we were to completely reject, at this point in our discussion, any concept at all of "DOCUMENTARY HYPOTHESIS" in the New

Testament Greek field, just like we of the fundamentalist school of Bible belief and persuasion have long since rejected any such "DOCUMENTARY HYPOTHESIS" for the Old Testament Hebrew field such as advanced by the higher critic apostates Graf and Wellhausen!

[to be continued]

**OUR READERS RESPOND**

**CALIFORNIA:** I cannot say how thrilled I am at this opportunity to support (and receive the news) of *The Dean Burgon Society!*...Yes, *The Dean Burgon Society* is an important force for the man who wants a Bible-Believer's approach to textual criticism!

**FLORIDA:** Please find a check enclosed and enroll me as a

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**THE DEAN BURGON SOCIETY**

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**MEMBERSHIP FORM**

I have a copy of the "Articles of Faith, Operation, and Organization" of *The Dean Burgon Society, Incorporated*. After reading these "Articles," I wish to state, by my signature below, that I believe in and accept such "Articles." I understand that my "Membership" is for one year and that I must renew my "Membership" at that time in order to remain a "Member" in good standing of the Society.

( ) I wish to become a member of *The Dean Burgon Society* for the first time.

( ) I wish to **renew** my membership subscription which has expired as of:.....

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DATE: .....

I enclose: (Attention: *The Dean Burgon Society* Box 359, Collingswood, NJ 08108

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Although I am not a member of *The Dean Burgon Society*, I do wish to subscribe to the *Newsletter*, by making a gift of **\$2.50** to the Society.

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\*I understand that, included in my first **\$2.50** gift accompanying any donation or order—regardless of the amount of the order or donation—is my year's subscription to *The Dean Burgon Society NEWSLETTER*.

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**THE DEAN BURGON NEWS**

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(Address Correction Requested)

**WHY NOT SUBSCRIBE TODAY?**

member of *The Dean Burgon Society*. I wish to unite with others in the fight against Liberal and Fundamentalist attacks on the Authority of the Authorized Version and its underlying manuscripts. Also, would you send me more information about the Society. I just read the news about the Society in "The Flaming Torch".

**MARYLAND:** I have just received a copy of the Burgon Society Newsletter. I am very happy to hear of the founding of the Burgon Society. I am enclosing five dollars for my membership and the newsletter.

**PENNSYLVANIA:** Today "The Dean Burgon News" also arrived and we are thoroughly impressed with the "new" Bible Society. Thank the Lord for men of your ability and courage. Can that address please be corrected too? Thank you.

**THE DEAN BURGON NEWS**

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**The Dean Burgon Society**  
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Collingswood, NJ 08108

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