



the Dean Burgon News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

MARCH, 1980

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"KING JAMES FANS" (?)

By E. L. Bynum

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[Installment # 5]

The Philadelphia Confession of Faith was adopted in 1742 at Philadelphia, Pennsylvania. This Confession was printed for the Baptists by none other than the famous Benjamin Franklin. It states, "The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. . . ." It further says, "Under the name of holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these. . . ." They then list the 66 books of our English Bible, and end that paragraph by saying, "All which are given by the inspiration of God, to be the rule of faith and life." It is clear that they were talking about an English Bible, and we do not have to guess as to which one they were talking about. Further on in this article they state that the Hebrew Old Testament and the Greek New Testament were "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." It is clear that they are talking about something they had at that time, and could appeal unto.

They did not appeal to the "pure Word of God" preserved in heaven. No doubt God's Word is pure in heaven. However, we cannot appeal to something that we cannot see. No doubt but what the "originals" were pure and uncorrupted, but we cannot appeal to the "originals," because they are not available. We dare anyone to prove that any mortal man

An Answer To "Textus Receptus: Is It Fundamental To Our Faith?"

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

[Installment # 4]

[Written by Dr. Thurman Wisdom, Dean of the School of Religion at Bob Jones University, as printed in FAITH FOR THE FAMILY, October, 1979, pp. 3-4]

3. ITEM #3.

A. Faith For The Family's Statement.

ever saw all of the originals on this earth. We know it cannot be done. If we do not have the pure Word of God today, it is extremely doubtful that anyone on this earth ever had all 66 books of the pure Word of God!! What kind of a God do we serve? Would He leave us in such a mess?

Other Baptist Confessions Of Faith

In 1888, the Baptist Union of Great Britain adopted a doctrinal statement which contained the following: "The following facts and doctrines are commonly believed by the churches of the Union:—(1), The Divine Inspiration and Authority of the Holy Scripture as the supreme and sufficient rule of our faith and practice; and the right and duty of individual judgment in the interpretation of it." This is their entire statement so far as the inspiration of the Bible is concerned. They mention nothing about the "originals" or any particular version of the Bible. However, there can be no doubt as to what version ranked supreme with them at this time.

(Continued on page 2)

"Verbal inspiration is useless without verbal preservation." [From October, 1979, issue of Faith For The Family, pp. 3-4, lines ##19-20.]

B. The Issue. What is the importance of "verbal preservation" of the Greek New Testament?

C. My Comments. I agree with Dr. Wisdom when he stresses the need for "verbal preservation" to go along with "verbal inspiration." I could conceive, however, of God using "verbal inspiration" of His Word as He originally gave it to man without connecting it necessarily with "verbal preservation." These two fields of theological and linguistic study are separate, and can be treated separately, though each is interrelated with the other. I don't know that I would say that "verbal inspiration" is "useless" without "verbal preservation," though I do agree that they go closely together. For example, there are those in our 20th Century who are students and writers in the field of Textual Criticism who do not believe that God preserved His Word verbally. They throw up their hands in unbelief and disbelief at the hope of ever finding anywhere God's original words as found in the original writings! These men are "most miserable" indeed! In fact, Westcott and Hort were two such men! Many of those who followed Westcott and Hort were also in deep despair of ever arriving at the original words of the New Testament. For more details on this, get a copy of The Identity Of The New Testament Text by Wilbur N. Pickering, 191 pp. [available from the DBS for a gift of \$9.00]. The movement among the

(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!

KING JAMES FANS

(Continued from page 1)

In 1816, the Sandy Creek Association adopted their Principles of Faith. This group started or sprang from the mother church established at Sandy Creek, N.C. In 17 years the mother church planted 42 Separate Baptist churches and sent out 175 ministers. The Association was established in 1758, and in 1816 under the influence of Luther Rice (a famous Baptist missionary), they adopted their principles of faith. W. L. Lumpkin in "Baptist Confessions of Faith" says, "The following Articles adopted on Oct. 28, 1816, reflect the outlook of the most influential Baptist association in the South during the eighteenth century." We doubt if anyone with a knowledge of Baptist history would rate this group of Baptists as being insignificant or unimportant. In their Principles of Faith they said, "We believe... that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice." That is their entire statement on the Scriptures. They do not mention the "originals" nor any version, but there can be no doubt but that they had in mind the KJV, for only something that they had in their hand could be "the only rule of faith and practice."

In 1801, the Regular Baptists and the Separate Baptists in Kentucky united. They drew up what was known as the "Terms of Union Between The Elkhorn and South Kentucky, or Separate, Associations." Those terms state, "1st. That the Scriptures of the Old and New Testament are the infallible word of God, and the only rule of faith and practice." This is their entire statement on the subject. We solemnly ask, which version were these people talking about? We venture that they would have been shocked beyond words if they had been told that such a statement could only be made about the originals, or the many bits and pieces of the original readings that some think can be found and separated from the many errors in the many manuscripts now available!! There can be little doubt among honest students, that these people used and believed in the KJV.

[TO BE CONTINUED]

Circulate These Books

- A Guide To The TEXTUAL CRITICISM OF The New Testament, by Edward Miller, for a gift of\$7.00
- THE REVISION REVISED, by Dean John William Burgon, for a gift of\$12.00
- HERESIES OF WESTCOTT & HORT, by Dr. D. A. Waite, for a gift of\$2.50
- GREEK NEW TESTAMENT—RECEIVED TEXT, for a gift of\$9.00
- WHICH BIBLE?, edited by Dr. David Otis Fuller, for a gift of\$5.00
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- COUNTERFEIT OR GENUINE?, edited by Dr. David Otis Fuller, for a gift of\$5.00

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

[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]

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

[Installment #11]

18. ITEM # 18.

A. Faith For The Family's Statement. "These words are still in the *Textus Receptus*, this so-called 'text received by all' (*Textus Receptus Omnibus*—although the 'by all' has long since been dropped, never having been true...) [February, 1979, *Faith For The Family*, lines ##120-125].

B. The Issue. What is the "Textus Receptus"? To what extent was and even now is this "Textus Receptus" received "by all"?

C. My Comments. Though Dr. Panosian did not at this point (or at any other point in his article, for that matter) define in detail the

AN ANSWER TO "TEXTUS RECEPTUS": IS IT FUNDAMENTAL TO OUR FAITH?"

(Continued from page 1)

Neo-evangelicals (as well as among the Fundamentalists such as those of us in the Dean Burgon Society and other Fundamentalist groups) toward the strict inerrancy of the original writings of the Bible is evidence of the fact that theologians and Christian men consider it of the utmost importance to decide the doctrine of verbal inspiration and inerrancy, regardless of whether or not they agree on the exact details of "verbal preservation."

It is our firm conviction that God has both divinely as well as humanly preserved His Word verbally. That preserved Word—to the very words themselves—we believe is to be found in the extant manuscripts of the Hebrew (or Aramaic) Old Testament [most accurately and exactly preserved in the Traditional Masoretic Text] and in the extant manuscripts of the Greek New Testament [most accurately and exactly preserved in the Traditional Received Text.] We also, on the contrary, believe that God has not preserved His Word most accurately and exactly in the so-called Westcott and Hort form of the Greek Text of the New Testament. In fact, this form of the Greek New Testament Text is the most corrupt, and the farthest from the Divine Original than any text ever to have seen the light of day! The evidence in support of this statement is overwhelming, as seen in the more than 5,000 pages, for example, of the writings of Dean John William Burgon and Edward Miller, his understudy, [all of which, for the most part, are available, either in re-print form, or in copy form from DBS for those who want to get them. Write us for details!]

[TO BE CONTINUED]

term, "Textus Receptus," other than to translate the phrase from Latin to English as "text received," our readers should know fully the derivation and significance of this important term in this entire TEXTUAL discussion. First, let's look at what the Trinitarian Bible Society said about it in their "New Testament—The Greek Text Underlying The English Authorised Version Of 1611" [Available from the DBS by a gift of \$9.00 (due to recent price rise) as #471]. In their Preface, they wrote:

The Elzevir brothers, Bonaventure and Abraham, published editions of the Greek text at Leyden in 1624, 1633 and 1641, following Beza's 1565 edition, with a few changes from his later revisions. The preface to the 1633 Elzevir edition gave a NAME to this form of the text, which underlies the English Authorized Version, the Dutch Statenvertaling of 1637, and all of the Protestant versions of the period of the Reformation—"Textum ergo habes, nunc ab omnibus receptum..." The Elzevir text became known throughout Europe as the *Textus Receptus* or *Received Text*, and in course of time these titles came to be associated in England with the Stephens text of 1550.

The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the *Textus Receptus* underlying the English Authorized Version of 1611 follows the text of Beza's 1598 edition as the primary authority, and corresponds with 'The New Testament in the Original Greek according to the text followed in the Authorised Version,' edited by F. H. A. Scrivener, M.A., D.C.L., LL.D., and published by Cambridge University Press in 1894 and 1902.

This is a succinct definition of the *Textus Receptus* which we should keep in mind.

Second, let's examine the term, "Textus Receptus" as it is used briefly in our Dean Burgon Society's first reprint book, the *Guide To The Textual Criticism Of The New Testament* by Edward Miller [available from the DBS for a gift of \$7.00 as #743]. Miller wrote:

The Elzevirs—Bonaventure and Abraham—brought out two editions at their celebrated press, one in 1624, and the other in 1633. Their text was made up from those of Stephen and Beza. The latter edition was remarkable from the expression 'Received Text' occurring for the first time. Addressing the reader they said, 'So you have now a text UNIVERSALLY RECEIVED, in which we give no alteration or corruption.'²

[*Guide To Textual Criticism Of The N.T.* by Edward Miller, op. cit., p. 11, #743 from DBS and available for a gift of \$7.00].

The entire Latin quotation occurs in Footnote # 2 as follows: "Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus," referring to the edition of 1624 (Pref.)" [Miller, op. cit., p. 11]. Miller went on to explain in more detail this *Received Text* as it was exhibited through different variations:

The text of Stephen, which was afterwards carefully reproduced by Mill, has been generally taken in England as the standard or 'Received' text, and that of the Elzevirs has been thus regarded on the continent.

Why The Publishers Love The New Versions

By E. L. Bynum

There are millions to be made in the Bible publishing business. The rash of new versions in the last 25 years has been a terrific boon to these people. When the King James Version was the only version that most people used, they did not need a new Bible, until the old Bible was worn out. Some publishers went to

great lengths to find extra helps to be inserted into the KJV, in order to sell more Bibles. However, the large number of new versions has added a new dimension to the Bible publishing business. Of course it goes without saying that the Book Stores have also cashed in on the new Bible versions. The following news from **The Wall Street Journal** of Nov. 16, 1978, underscores what we have just said:

ZONDERVAN, BLESSED WITH BIBLE CONTRACT, LIFTS PROFIT FORECAST
* * *

Church Leaders' Endorsement Aids Sale Of New Version Initial Press Run Sold Out

By a **Wall Street Journal** Staff Reporter

"GRAND RAPIDS, Mich. —Zondervan Corp. believes it has struck a new vein of gold in an ancient and well-mined lode: the Bible. Accordingly, it told analysts here, it raised its already-gleaming sales and earnings forecasts.

"Zondervan, a publisher of religious books and music, has been blessed with a 30-year exclusive contract to publish the New International Version of the Bible translated and edited by the New York International Bible Society. After the version was endorsed by a number of church leaders, the initial press run of 1.2 million copies sold out before the book went on sale Oct. 27, the company said.

"Thus, Zondervan raised its earnings prediction 10 cents a share, to \$1.85, and its sales prediction \$3 million, to \$41 million, for the year. In 1977, the concern earned \$1.5 million, or \$1.41 a share, on sales of \$32.7 million.

"Bibles are always a much wanted item at Christmas," commented Peter Kladder Jr., president. Noting that a second printing will bring the total of New International Version Bibles in print at year-end to 1.6 million, he said he isn't sure stores will be able to meet customer demand.

"The executive prophesied that sales of the bible will rise in 1979 and 1980, then remain on a 'high plateau' because 'the sales pattern for a well-accepted version of the Bible tends to continue years longer than other best-selling books.'"

The above article from the **Wall Street Journal** may well explain why some of the big publishers are desperately trying to produce a new version that will be in big demand. When the modernistic Revised Standard Version was authorized by the National Council of Churches in 1952, Thomas Nelson & Sons had the exclusive contract to publish it. Now Thomas Nelson Publishers are working on the New King James Version, no doubt praying that it will be a big hit, so they can make additional millions off of the Bible publishing racket.

Depraved men now dare to change the Bible at will, in order to make money. It is time that this ungodly practice be brought to a screeching halt. □

- The most valuable antiques are old friends.
- The best tranquilizer is a clear conscience.

"Help Keep The Warning Signal Flying!"

Did you know (of course you do) that almost everything one does costs money? So it is with our new **Dean Burgon Society**, organized just a little over one year ago, by believing men, selected to uphold the defense of the Scriptures in all truth and purity, regardless of cost.

The **Dean Burgon Society** is dedicated to inform all people regarding the truth about the many corrupt translations that have flooded the market these past few years, causing much confusion by changing words, leaving out words, and adding words that are not found in the original manuscripts from which the **King James Version** was translated.

We write these few remarks to remind everyone who is reading this **Dean Burgon News** to pray much for our Executive Committee as the Lord leads you. We also encourage you in your **WEEKLY GIVING** that you will give a certain amount over and above your tithe to be directed toward our **Dean Burgon Society** cause. It is a great one!

Brethren, we must reach more folks and warn others of the dangers of all these new corrupt translations. Paper, printing, and mailing costs money. I'm sure you must know of these needs. Every **GIFT** will **HELP KEEP THE WARNING SIGNAL FLYING! ALL GIFTS to the Dean Burgon Society** (Box 359, Collingswood, NJ 08108) are **tax deductible**, and we will send you a numbered receipt for your gifts.

Sincerely for the Word of God,

R. O. Sanborn
Member, DBS Executive Committee
St. Petersburg, Florida

"TWO PLACES FOR A 'TRIAL OF STRENGTH'"

DEAN BURGON SAID IT—"But it is absolutely necessary to begin by clearing the ground. **We may not go on doubting for ever.** The 'Angelic Hymn,' [Luke 2:14], and 'the last twelve verses' of S. Mark's Gospel, are **convenient places for a trial of strength.** It has now been proved that the commonly received text of S. Luke 2:14 is the **true text**,—the Revisionists' emendation of the place, a palpable mistake." [Revision Revised, p. 47].

Dean Burgon Said It—"BURGON ON THE INFERIORITY OF THE WESTCOTT-HORT TEXT"

"The last to enter the field are **DRS. WESTCOTT AND HORT**, whose beautifully-printed edition of 'the New Testament in the original Greek'* was published within five days of the 'Revised Authorized Version' itself;...With regret we record our conviction that these accomplished scholars **HAVE SUCCEEDED IN PRODUCING A TEXT VASTLY MORE REMOTE FROM THE INSPIRED AUTOGRAPHS OF THE EVANGELISTS THAN ANY WHICH HAS APPEARED SINCE THE INVENTION OF PRINTING.**" [Revision Revised, pp. 24-26]

The translators, however, of our Authorized Version did not adhere exclusively to any one of the chief editions.¹ When their authorities were at variance, they sometimes in their interpretation of the 'Received Text' followed Beza, sometimes Stephen, sometimes the Complutensians, Erasmus, or the Latin Vulgate. [Miller, *op. cit.*, pp. 11-12.]

Miller's footnote # 1 contains some interesting material also. He stated in that footnote:

Dr. Scrivener has collected 252 passages, out of which the translators follow Beza against Stephen in 113, Stephen against Beza in 80,—"The Authorised Edition of the English Bible," &c., by F. H. A. Scrivener, M.A., D.C.L., LL.D., Cambridge, 1884, Appendix E. [Miller, *op. cit.*, p. 12].

To what extent was and even now is this "**Textus Receptus**" received "**BY ALL**"? In Miller's book, he stated: "The **Received Text** of the sixteenth and seventeenth centuries represented with general, but far from invariable accuracy, **THE TRADITIONAL TEXT** of the **PREVIOUS AGES OF THE CHURCH.**" [Miller, *op. cit.*, pp. 12-13]. If, indeed, this text in "general" represented "**THE TRADITIONAL TEXT of the PREVIOUS AGES OF THE CHURCH,**" then there is to some extent a "**UNIVERSAL**" appeal which this Received or Traditional text had among the churchmen of that day. Sad to say, however, this is not true in our own day, nor was it true from the time of the so-called "**SCHOOL OF EXTREME TEXTUALISM**" [Miller, *op. cit.*, p. 20] to the present day. This included such "**EXTREMISTS**" in textual matters as **Lachmann** (1842 and 1850 editions); **Samuel Prideaux Tregelles** (after 1875); **Constantine Tischendorf** (before 1874); and **Westcott and Hort** (about 1881). [Cf. Miller, **Guide To Textual Criticism**, *op. cit.*, pp. 20-27]. But we do praise God, however, that there is a **growing number** of people even in our own decade who are learning more and more to respect and to hold fast to this **RECEIVED TEXT** until and unless there is a thorough-going, sound, Biblical basis for rejecting any part of that text. Dean John Burgon has made specific suggestions as the **WHEN** to revise either the Greek Text or the English translation of such a Greek Text, and these suggestions have **never been fulfilled from his day to our own!!** We're still waiting! I hope some day soon, to outline exactly what Dean Burgon's **requirements** were for revision either of the Greek or the English.

[TO BE CONTINUED]

OUR READERS RESPOND

TENNESSEE: I am entering Seminary this fall at Temple and have noticed already that the King James Version Debate—a plea for reason, by Carson is required reading in the NT introduction courses. And of course the NASB and NIV are peddled in the book store, truly deplorable in a fundamental Bible believing Baptist school.

ALBERTA, CANADA: I am happy to see that finally something is happening for the defense of the Word of God.

NORTH CAROLINA: I am so glad that some are today, without apology, standing firmly for the King James A.V. of the Bible. I am no scholar but in my opinion it is not only the most beautiful Bible in the English language, but the most accurate. It is a pity that many who call themselves Evangelical and even Fundamentalists are praising and promoting these myriads of versions, from the so-called Living Bible to the New International Version.

THE DEAN BURGON NEWS
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(Address Correction Requested)

ONTARIO, CANADA: We thank God for all who stand for and teach submission, real and practical, to the Word of God and who uphold the undiluted Gospel of the Glory of the Blessed God.

OHIO: I notice in last weeks copy of BJU'S "Faith for the Family" that their Dean of Religious Studies has an article which defends the new versions and that at the suggestion that backers of the KJV are ignorant. I praise God for the Dean Burgon Society and I am pleased to take my stand with you. I'm happy to be a member of a group of ministers who believe in the Textus Receptus. I pray for you daily. May God bless you richly.

AUSTRALIA: I enclose Commonwealth Trading Bank Draught for \$10 U.S. being \$5 for subscription to the DBS News and \$5 for a copy of Miller's 'Guide to the Textual Criticism of the Greek New Testament.' I am thoroughly in sympathy with the objects of the Dean Burgon Society. However, I have not applied for membership as I do not understand what is required by article "K. Separation" and should be grateful if you would clarify this for me.

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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.

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"6,000 DEPARTURES FROM TRADITIONAL TEXT BY WESTCOTT-HORT"

DEAN BURGON SAID IT—"...We have thoroughly convinced ourselves that the 'New Greek Text' put forth by the Revisionists of our Authorized Version is utterly inadmissible. The Traditional Text has been departed from by them nearly 6000 times,—almost invariably for the worse." [Revision Revised, p. 107].

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