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NO. 23

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

May, June, July, 1981

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Attention all of our CANADIAN DONORS and MEMBERS and SUBSCRIBERS to our DEAN BURGON NEWS: Our Executive Committee Member, Rev. G. D. Mellish of Western, Ontario, Canada, in his letter to our DBS headquarters dated May 27, 1981, informs us of the GOOD NEWS that, at long last, our CANADIAN DBS COMMITTEE has received by phone notification of their long-awaited registration of the DEAN BURGON SOCIETY (CANADA). The full papers, rules and so forth, will be reaching our Canadian branch by mail soon. Appearing on each numbered receipt issued by our CANADIAN BRANCH OFFICE OF DBS will be the words: "DEPARTMENT OF NATIONAL REVENUE REGISTRATION AS CHARITABLE ORGANIZATION No. 0596684-49-13."

We are praising the Lord for this victory, and we urge all of our CANADIAN readers to send their GIFTS and CONTRIBUTIONS and any orders for materials to our offices in Canada as follows: DEAN BURGON SOCIETY (CANADA), c/o Mr. E. P. Carriger, Canadian Treasurer, R.R. #1, Bluffton, Alberta, CANADA TOC OMO. He'll be sending you a RECEIPT for your DONATION and GIFT as soon as we get them printed up, and he will then forward

DEAN BURGON'S "REVISION REVISED" RE-PRINT IS MOVING RAPIDLY-- GET YOUR ORDER IN NOW!!!

As we announced in our March-April, issue of DEAN BURGON NEWS, Dean John William Burgon's REVISION REVISED (591 pp.) has been re-printed by the BIBLE FOR TODAY, INCORPORATED, and the sales are going fine. Be sure to get your order in (\$12.00 each, postpaid if cash sent with order, either to DBS or to BFT) before they run out again and we have to re-print them once again!

COMBINED MAY-JUNE-JULY SUMMER ISSUE

Due to summer schedules and vacations and our need for a DBS Secretary to take over and help us in this ministry, we have combined the MAY-JUNE-JULY issues of DEAN BURGON SOCIETY under #23 issue, and trust you will continue to PRAY and GIVE to this cause, so that all our needs might be met. There is some very encouraging mail that comes in each week.

any ORDERS you might have to our U.S.A. headquarters at Box 359, Collingswood, New Jersey 08108, so that we might send it out from here.

(continued on last page)

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!

Scriptural Answers To Some Common Criticisms of the Received Text

E.W. Fowler

(continued from January, 1981)

Let us start with Luke 2.14 which in the King James Version and in the Received Text reads, "Glory to God in the highest, and on earth, peace, good will toward men". In the other Greek texts the wording found reads, "peace among men of good will", and in all of the following English texts in the reading is similar in relating "peace" to certain good men only. The nine texts are the American Standard Version, Beck's American Translation, Moffatt's New Translation, The New American Standard Bible, the New Berkeley Version, the New English Bible, the New International Version, the Revised Standard Version, Weymouth's Modern Speech New Testament.

The difference between the Greek texts consists in nothing more than one letter on the end of a word in the other texts which does not appear in the Received Text. This one letter difference in the spelling of one word makes a decided difference in the meaning. In the Received Text the wording speaks of a heavenly message announcing peace and blessing from God to men, meaning all men, not just certain good men, as a result of the Saviour, Christ the Lord having been born in Bethlehem (verse 11). That this is the correct meaning is clearly stated in verse 10 where the same heavenly message to the shepherds speaks of the good news being announced as "to all people". This theme is found in many parts of the Bible. The words of God are given in Isaiah 55.1,3 where we read, "Ho every one that thirsteth, come....Incline your ear....hear, and your soul shall live". Then verse 4 speaks of the coming Messiah with whom this offer is specifically identified. In I Timothy 2.4 we read, "Who will have all men to be saved, and to come unto the knowledge of the truth". Many other verses could be cited.

The Received Text wording is not speaking about peace among men, but "peace with God through our Lord Jesus Christ", Romans 5.1, and an inward Spiritual benefit, "peace from God our Father and the Lord Jesus Christ", I Thes. 1.1. At the second coming of Christ to set up His kingdom on earth we will have a universal peace among men, but not at His first coming, for He said as recorded in Matthew 10.34, "think not that I am come to send peace on earth: I came not to send peace, but a sword."

I Cor. 11.24 in the King James Version, following the Received Text, records words that the Lord spoke in the night in which He was betrayed, "And when He had given thanks, He brake it and said,

Take eat, this is My body, which is broken for you." The word, "broken" is omitted from the other Greek texts and from six of the nine English versions previously listed. It is found in Moffatt's New Translation, the New Berkeley Version, and Weymouth's Modern Speech New Testament.

In Scriptural support of the word, broken, first note that in the first part of the verse, it says the Lord "broke" the bread. Matthew 26.26 reads, "Jesus took bread....and brake it". Mark 14.22 and Luke 22.19 read similarly. All three record that the Lord broke the bread, the symbol of His body.

The absence of the word, broken, in I Cor. 11.24 in the American Standard Version has led good, Bible believing Pastors to criticize the King James Version, and thus the Received Text, for having the word, broken, in this verse, and say the word should be, given for you, a word which is found only in the account in Luke. In support of their criticism they have referred to the prophecy that a bone of Him would not be broken.

The prediction in Psalm 34.20, "He keepeth all His bones, not one of them is broken", does not refer to the breaking of His body. The verse is quoted in John 19.36 in reference to the absence of any breaking of the Lord's bones when the soldiers broke the legs of the two thieves crucified with Jesus. Exodus 12.46 records the Lord's instructions to Moses that not a bone of the Passover lamb was to be broken, as it was a type of Christ on the cross as the lamb of God. But the Passover lamb's body was broken. It was roasted with fire and was broken as it was eaten by the family gathering. Ex. 12.8,9.

The Lord's body was broken by thorns and by nails, and after He departed from the body, it was broken by a soldier's spear. No Scripture in any wise contradicts this concept of His body being broken, and four times it is recorded that the Lord broke the bread which He said was a type or symbol of His body.

Another verse to consider is II Peter 1.21 the second clause of which reads in the Received Text, "but holy men of God spoke as they were moved by the Holy Spirit." The word, holy, is omitted from the other Greek texts and from seven of the nine English versions previously listed. It is not omitted in Beck's American Translation, nor in Moffatt's New Translation.

I recall that one critic of the King James Version and the Received Text stated that the word, holy, in this verse is out of place as it implies that the men referred to were especially holy and they were not. But what saith the Scriptures?

In Peter's epistles we have the word, hold, applied to men five times in addition to the one in question. In I Peter 1.15 he gives the exhortation "Be ye holy", and in verse 10 he quotes the words of God Himself as given in Lev. 11.44, "Be ye holy, for I am holy". In I Peter 2.9 he

speaks of the believers addressed as an "holy nation". In I Peter 3.5 he speaks of "holy women who in old time trusted in God". In II Peter 3.2 we have a reference to "holy prophets" in a context that relates to Old Testament Scripture as in II Peter 1.21. We find the word, holy, applied to prophets in Luke 1.70, Acts 3.21, and Ephesians 3.5. Paul calls the believers holy in Colossians 3.12.

In the light of all these references how can anyone say the word, holy, does not belong in II Peter 1.21? In all these other places the word, holy, appears in the other Greek texts as it does in the Received Text.

In Revelation 19.17 we read in the King James Version as taken from the Received Text the clause, "Come and gather yourselves together unto the supper of the great God". In the other Greek texts it reads, "the great supper of God". This substitute downgrades our Lord God, yet is found in all nine of the English versions previously listed. That great Bible teacher, Dr. Harry Ironside in his excellent book on the Revelation says on page 329, "the great supper of God-for it is not exactly the supper of the Great God."

If we look at other references to our great God in the Bible we find no less than 25 places where the adjective, great, is applied to God. They run from Deuteronomy 10.17 where we read, "The Lord your God is....a great God", with nine references in the Psalms, to Malachi 1.14 which reads, "I am a great King, saith the Lord". Also that glorious verse in Titus 2.13 which reads, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ".

The New Scofield Bible in the Introduction to the 1967 edition states, "Whereas the English text is definitely the King James Version, word changes have been made where clarification is needed." There is no suggestion that any of these changes was made as a result of following a different Greek Text, yet by checking this Bible against my latest list of differences between the Received Text and the other Greek texts, which have a significant effect upon the translation from Greek into English, I found 33 places in the New Scofield where the reading does not follow the Received Text. Thirty of them make a significant difference in the meaning: six of them have a marked effect on the meaning.

These differences together with some of the marginal notes about the Greek text make it clear that the editors of the New Scofield did not hold the Received Text and the King James Version in as high regard as they indicated in their Introduction. In those 33 places the New Schofield not only departs from the Received Text as published by the Trinitarian Bible Society in 1976, which the Dean Burgon Society has accepted as the standard text, but in all these places it (continued on last page)

The Supernatural Approach to Textual Criticism

by T. M. Strouse, Ph.D.

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Chapter Two

The Materials of Textual Criticism The Paleography of the NT

Writing Helps

(continued from March-April 1981)

2. *Colophons*--Often the scribe copying a MS would attach a personal note at the end of his book. This information, called a colophon (crown or top), usually included the scribe's name and perhaps the date and locale of the writing. Furthermore, scribes would occasionally terminate their writings with a benediction or even a malediction. Obviously, Rev. 22:18-19 is a Biblical example of this kind of colophon. Codices Alexandrinus and Euthalianus are chief examples of MSS which are terminated with colophons. Eusebius preserves a classical example of a colophon employed by Irenaeus at the end of his treatise *On the Osgoad*:

If, dear reader, you should transcribe this little book, I adjure you by the Lord Jesus Christ and by His glorious advent, when He comes to judge the living and the dead, to compare your transcript and correct it carefully by this copy, from which you have made your transcript. This adjuration likewise you must transcribe and include in your copy.¹⁰

3. *Capitulum*--The head (*kephale*) of a section of Scripture in many codices is thusly designated *capitulum*, comparable to our modern chapter divisions. The first chapter in many ancient MSS however, did not commence at the beginning of the book, but followed the prologue. So the first chapter of the Gospel of Matthew starts with 2:1, probably following Tatian's Harmony. Likewise in Mark the first chapter begins with 1:23, in Luke at 2:1, and John at 2:1.¹¹ The chapter divisions normally occurred at definite breaks in the thought of the narrative. The oldest examples of chapter divisions are found in Codices Vaticanus and Alexandrinus.

4. *Titloi*--The chapter divisions of ancient MSS often had titles (*titloi*) prefixed to them in red ink. These *titloi* (also called *kephalaia*, *majora* or *breves*) usually start with "concerning" to describe the contents of the chapter, as in the case of Codex Alexandrinus in Mt. 2:1, "concerning the great one." Often the *titloi* of a Gospel were listed before the book as a table of contents, allowing the reader to know the contents of the book, as

in the case of Codices Alexandrinus, Ephraemi and Nitriensis.

5. *Ammonian Sections*--This help is named after Ammonius of Alexandria, who, during the third century, listed sections of the Gospels in parallel form, vastly improving Tatian's Harmony of the Gospels. Using Matthew as his standard, Ammonius presented the corresponding synoptic passages in one view. Evidently Eusebius of Caesarea developed his ten canons on this concept of numerical divisions which Ammonius employed.¹² After numbering consecutively large and small sections of the Gospels, Eusebius developed ten tables or canons which listed parallel passages found in the different combinations of the other three Gospels. Hence, his first canon contained numbers in which all four Gospels correspond, and the last canon listed the unique teachings of each Gospel. The Ammonian sections are found in Greek and Latin MSS and also other translations, and they are even employed in the current Nestle's Greek NT.

6. *Subscriptions*--Many ancient MSS have short statements of authorship appended to them, e.e., "according to Matthew," or "according to Mark." In the process of time, these subscriptions became longer ("the Gospel according to Mathew")¹³ culminating in those retained in the AV, some of which are inaccurate (I Corinthians). In Codex W, however, it is interesting to note the subscription "the Gospel according to Mark" after 16:20. This subscription and codex bear witness to the authenticity of the last 12 verses in Mark's Gospel as an early testimony (5th century).¹⁴

7. *Catenae*--This word means literally

¹⁰Scrivener, pp. 58-59.

¹¹Metzger gives an interesting subscription to the Book of Revelation (Hoskier's 236), "The Revelation of the all-glorious Evangelist, bosom friend, virgin, beloved to Christ, John the theologian, son of Salome and Zebedee, but adopted son of Mary the Mother of God, and Son of Thunder," p. 205.

¹²Preceding the subscription in Mark's Gospel of the Codex Sinaiticus is some telltale ornamentation. This ornamentation fills up the last half of the last line which ends with "for they were afraid." Furthermore, this is the only place in Codex Sinaiticus, OT or NT, which has this phenomenon, betraying the scribe's cognizance of the longer ending of Mark's Gospel, and attesting to an even earlier date for the longer ending.

"chains," and refers to the piecing together of comments made concerning particular Scripture verses. Hence, *catena patrum* ("chain of the Fathers") refers to the short extracts of the ecclesiastical writers on Scripture. Often, the *catenae* were inserted in the margin of the text in smaller handwriting with an identification mark to the corresponding verse. Codex Zacynthius is an early example of *catenae* in an uncial MS, whereas minuscule MSS reflect greater usage in the process of time of this help. Later, *catenae* were used to establish the traditional interpretation of Scripture passages for dogmatic reasons. C.F.G. Heinrici cites the Quinisext Council for utilizing *catenae* for this purpose.¹⁵

9. *Scholia*--These are interpretive notes written in the margin of a text to elucidate a specific passage. Often these are written in a different script than that of the text, i.e., minuscule *scholia* in Uncials. Running *scholia* which comment on an entire passage are more technically called "commentaries." An example of a *scholion* is found in Codex Tischendorfianus III. The first interpretive note or *scholion* corresponds to Matthew 4:5, whereas the next *scholion* is not found until Matthew 16:17. Some *scholia* are found in the bottom margin of a text, as in Codex Mosquensis. The well known interpreter of Scripture, Origen, left his *scholia* in Codex Marchallianus.¹⁶

9. *Stichoi*--The word originally meant a row of threes and when applied to poetry, stichometry became the measurement of lines (cf. Latin *versus*). The length of a *stichos* was perhaps as much as could be read aloud in one breath, or about sixteen syllables.¹⁷ However, Codex Coislin has sixteen lines arranged stichometrically, averaging 16 letters (with a few omissions)¹⁸ for each *stichos*. Stichometry served not only as a check for

(continued on last page)

¹⁵"Catenae," *The New Schaff-Herzog Religious Encyclopedia*, ed. S.M. Jackson (N.Y. Funk and Wagnalls Co., 1908), II, 451.

¹⁶G. Heinrici, "Scholia," *The New Schaff-Herzog Religious Encyclopedia*, X, 269-270.

¹⁷Finegan, p. 39.

¹⁸Scrivener, p. 52.

"IMPORTANCE OF 'ONE SINGLE CONTROVERTED WORD OF SCRIPTURE'"

DEAN BURGON SAID IT: "But then we make it our FUNDAMENTAL RULE to reason always from grounds of EXTERNAL EVIDENCE, --never from postulates of the IMAGINATION. Moreover, in the application of our rule, WE BEGRUDGE NO AMOUNT OF LABOUR: RECKONING A LONG SUMMER'S DAY WELL SPENT IF IT HAS ENABLED US TO ASCERTAIN THE TRUTH CONCERNING ONE SINGLE CONTROVERTED WORD OF SCRIPTURE." (*revision Revised*, p. 96)

Circulate These Books

A Guide To The TEXTUAL CRITICISM Of The New Testament, by Edward Miller, for a gift of	\$7.00
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¹¹*The History of the Church*, trans. G. A. Williamson (Minneapolis: Augsburg Publishing House, 1965), p. 227.

¹²F.H.A. - Scrivener, *A Plain Introduction to the Criticism of the NT* (Cambridge: Deighton Bell and Co., 1893), p. 55.

D.B.S. Canada (continued from first page)

Please SPREAD THE WORD all you CANADIANS who receive this issue of our DEAN BURGON NEWS!! We have been having some very difficult times of fund-transfer charges from Canada to the USA and this new Canadian registration will greatly help us in this!

Criticism (continued from first page)

accuracy, but also a means to calculate the market price for an ancient book. Scrivener demonstrates the comparison of stichoi with modern verses in the Four Gospels as being 8940 stichoi as against 3780 modern verses. 19 The ratio in this particular is 2.37 stichoi to each verse.

19Scrivener, p. 66.

(To Be Continued)

THE DEAN BURGON NEWS
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(Address Correction Requested)

Answers (continued from front page)

likewise departs from the 1550 Greek text of Stephens, which is one of the earlier printed Greek texts that has been recognized widely as the Received Text over the last 300 years.

(to be continued)

Our Readers Respond

TEXAS: Thank you so very much. I appreciate and wholeheartedly support your defense of the Authorised Version and its underlying text. I already possess a number of books defending the KJV and its text and look forward to keeping up with the contemporary issue by subscribing to the newsletter.

ARKANSAS: The TDBN is good! I am enclosing a donation for two years, retroactive September 1980. May God bless you and the staff in your ministry.

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NEBRASKA: Praise The Lord for your stand on the King James Version!!! Satan is certainly working to get the "Perverted Versions" for the Weak and Gullible Christians to read (not study) II Timothy 2:15.

NEW JERSEY: Thank you very much. I appreciate the good solid approach to the defense of the KJV and the Majority Greek Text and the Masoretic: Greatly needed today. This, I believe, is where the real battle is presently.

CALIFORNIA: I have read several of your paperbound treatises, the most recent being "Majority Greek Text Defended". This is a subject I'm very interested in. I'm a layman and I agree with you completely in the matter of the Majority Text vs the corrupted one. I like the name you've chosen for the name of your society. Dean Burgon was truly a man of God. I would appreciate a listing of books and materials that are available or will be available in the future.

MICHIGAN: May I thank you and encourage you in your defense of the Traditional Bible texts! You are doing a very scholarly and masterful job of handling the W&H boys and their followers. I especially appreciate your comments in the Dean Burgon News.

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