

the Dean Burgon News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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NO. 29

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

September—November, 1985

Executive Committee

The EXECUTIVE COMMITTEE of the DEAN BURGON SOCIETY was once again very warmly entertained and welcomed by our DBS Secretary's church, FAITH BAPTIST CHURCH, Fairless Hills, Pennsylvania. We met Wednesday—Thursday, July 17-18, 1985, from Noon to Noon. Pastor Paul C. Fedena and his church are to be thanked for their Christian hospitality and excellent offering for the work of our DBS programs. The ladies served us lunch on both days. It was a great experience.

Michigan Next July

Next summer, the DEAN BURGON SOCIETY has been invited to the state of MICHIGAN for their ANNUAL MEETING and their EXECUTIVE COMMITTEE MEETING. It will be held on Wednesday—Thursday, JULY 16-17, 1986 from noon to noon (unless we extend it longer) at the church where Executive Committee member, Pastor Bob Steward, is the Pastor, that is, at FIRST BAPTIST CHURCH, Harrison, Michigan. This is located on 3088 Mostetler Road. If you want to write him and tell him you're coming, the mail address is Box 470, FIRST BAPTIST CHURCH, Harrison, Michigan 48625. His phones are: 517-539-7301 and 517-539-7292. Make plans to be with us next summer in Michigan! The nearest AIRPORT is in Freland, Michigan, be-

tween Saginaw and Midland. Pastor Steward has told us that he will arrange a PICK-UP from the Freland Airport if you let him know the time and date of your arrival. We will be giving more details in the future.

Good Response

We have been very well pleased with the response received from those receiving our DEAN BURGON NEWS in the orders for the various materials mentioned on the subjects of the Bible texts and versions. We will be listing a few more such items in this issue and we hope that you will avail yourselves of these materials if you do not already have them. A man's convictions and beliefs are greatly strengthened by TRUTH presented in a convincing and factual manner. In some instances, these materials will CHANGE THE MINDS of those who presently are opposed to our DEFENSE OF TRADITIONAL BIBLE TEXTS. Be a MISSIONARY! Distribute these materials to others!

Can You Help?

We received this letter (in part) in August, and wonder if some of you could be of help:

"Greetings in the Name of our Lord and Savior Jesus Christ! My name is . . . and I am currently an inmate at the . . . More important

than that though, I am a born again, Bible-believing, heaven bound Christian.

"Just recently a friend of mine gave me some information on your organization and I have a tremendous favor to ask you. Is it in any way possible that you could send me THE ENGLISHMAN'S GREEK NEW TESTAMENT? I stand for the KJV and am now in the process of learning as much about manuscript evidence, etc. as possible. The main reason I'm doing this is so that I will be better prepared when I get into the ministry. I feel that the Lord is calling me into the ministry of an evangelist when I get out of here.

"Please believe me, I am not a crank or someone who is trying to sponge whatever he can from someone with good intentions. I make \$18.00 a month here and I am almost in total reliance upon those that can afford to donate books to help further my education. . . ." This is #186 and if you could send us a GIFT to DBS of \$17.00, we could send this book on to him. Let us hear from you on this.

Bible Materials

Here are a few more of our materials available on the BIBLE and the BIBLE TEXTS which might be of interest to you. We're continuing the numbering system we have used the last few months. We ended up with #87, so the first item will

W.A. Ste (DBS) (11/9/85) (10/26/85) (2/1/86)

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!

be numbered #88:

88. "BIBLE VERSIONS--THE BASICS FOR A LOCAL CHURCH" (#1324/1-4) (4 CASSETTES) By Rev. Richard Anderson of New Hampshire, for a GIFT to DBS of \$12.00. An excellent series of sermons preached by a Fundamentalist Baptist Pastor on the issues of Bible Texts and Translations. Strong stand for the KJV and the Textus Receptus. It is down to earth in layman's language and should be in the homes of everyone!

89. "ONE GOD--ONE BIBLE--THE KJV'S SUPERIORITY OVER THE NEW INTERNATIONAL VERSION (N.I.V.)" (#1332) (6pp) by Life Tract and Which Bible Society, 3 copies for a GIFT to DBS of \$1.50.

90. "DEBATE ON WESTCOTT-HORT VS. TEXTUS RECEPTUS GREEK TEXTS" By Drs. Waite & Quorllo vs. Custer and Price (#1175) (CASSETTE) for a GIFT to DBS of \$4.00.

91. "DEBATE ON WESTCOTT-HORT VS. TEXTUS RECEPTUS GREEK TEXTS" By Drs. Waite & Quorllo vs. Custer and Price (#1175/VCR) (VIDEO CASSETTE RECORDING) for a GIFT to DBS of \$20.00. The actual Video Cassette Recording of this historic "GREAT DEBATE." You'll want to SEE IT as well as HEAR IT!

92. "THE FUTURE OF THE BIBLE--THE DIABOLICAL CURSE OF 'DYNAMIC EQUIVALENCY' IN BIBLE TRANSLATION" by Dr. D. A. Waite (#1337/1-3) (3 CASSETTES) for a GIFT to DBS of \$9.00. 4.5 hours of exposure of the "DYNAMIC EQUIVALENCY" method used in the N.I.V., I.E.B., N.E.B., and many, many others! This is the most VITAL theme in the Bible area today! You MUST know it THOROUGHLY!

93. "THE FUTURE OF THE BIBLE--THE DIABOLICAL CURSE OF 'DYNAMIC EQUIVALENCY' IN BIBLE TRANSLATION" by Dr. D. A. Waite (#1337/VCR) (VIDEO CASSETTE RECORDING) for a GIFT to DBS of \$20.00. Here you can SEE as well as HEAR DAW explaining this VITAL theme! Get it and see it on your own TV V.C.R. machine.

94. "HOSEA THROUGH MALACHI--THE MINOR PROPHETS" by Dr. D. A.

Waite (#1339/1-6) (6 CASSETTES) for a GIFT of DBS of \$17.00. A synthetic review of these 12 books with lively discussion of some of the points. Now in progress. To be completed by the end of November.

D.B.S. For Korea

Around the middle of October, I received a pleasant call from one of our Korean friends in California, Brother Sang Lee. He is the Associate Pastor of the Central Baptist Church in Pomona, California, and is presently a student in the Pacific Coast Baptist Bible College. He is a graduate of the Baptist Bible College in Springfield, Missouri. He is presently working on his Ph.D. Dissertation which has the title: "ERRORS IN THE KOREAN BIBLE AS COMPARED WITH THE TEXTUS RECEPTUS." He wants to avail himself of the various materials available from the DEAN BURGON SOCIETY that deal with the DEFENSE OF TRADITIONAL BIBLE TEXTS as he continues writing his dissertation. He has requested information as to how to become a member of the DBS and wants to carry on the work of the DEAN BURGON SOCIETY in his country of Korea when he returns. He was a former airplane pilot in Korea, flying for the Korean Airlines the large "747" planes. He is a graduate of the Presbyterian High school and college in Korea which he says are loaded with modernism and apostasy. He plans to begin a group he will call "THE LOGOS PRESERVATION SOCIETY" in Korea for preserving the Textus Receptus as the basis for the New Testament. He is presently translating the New Testament from the Textus Receptus Greek into the Korean language, and has now reached the book of Hebrews. When he completes his translation, he hopes to have it published. I suggested that perhaps the TRINITARIAN BIBLE SOCIETY might be able to help him in the publication of his translation of the Korean New Testament, and that I would help him get in touch with them at the proper time.

I was simply thrilled to talk with this Christian gentleman over the phone. My friends, IS THERE NOT A CAUSE?!

Answer To Erasmus & His Greek N.T.

By Rev. D. A. Waite, Th.D., Ph.D.

In the October 1, 1965, issue of THE BIBLICAL EVANGELIST, edited by Dr. Robert Sumner, there appeared an article by Doug Kutilek, Assistant to the Editor, entitled, "ERASMUS AND HIS GREEK NEW TESTAMENT." It is found on pages 3-4 of that issue. Since this article is a frontal attack upon "TRADITIONAL BIBLE TEXTS," it ought to be of concern to our DEAN BURGON SOCIETY members and friends since we are "IN DEFENSE OF TRADITIONAL BIBLE TEXTS."

I'll try to keep this answer as brief as possible, but, knowing my own propensities for length, I won't promise. I'll number the subjects for ready reference.

1. The Column Is Titled "BIBLE STUDY CORNER." The article appears in a regular column in the BIBLICAL EVANGELIST called "BIBLE STUDY CORNER." This particular article does not appear to me to be "BIBLE STUDY" as usually understood. It is, rather, a frontal attack upon various "TRADITIONAL BIBLE TEXTS."

2. Kutilek Is Not "NEUTRAL" On The Textual Question, But Is An Avid Advocate Of The Text Of The Apostates WESTCOTT & HORT. Let no one think that Kutilek is "neutral" when it comes to the textual issue. He is sold out lock, stock, and barrel to the New Testament Greek text constructed by the APOSTATES WESTCOTT & HORT. [Should anyone doubt their theological apostasy, send for #595 and send a GIFT to the DBS of \$2.50 and request "THE THEOLOGICAL HERESIES OF WESTCOTT & HORT."] He makes this very clear as the article develops.

3. Kutilek Complained About Erasmus' Few Manuscripts. He

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wrote:

"In constructing and editing the text, Erasmus had the feeblest of manuscript resources." [BIBLICAL EVANGEL-
ISI, 10/1/85, p. 3].

Though Kutilek listed only five manuscripts used by Erasmus, Scrivener listed six ["Codd. Evan. 2, Act. Paul 2 and Paul 7, with occasional references to Evan. Act. Paul. 1 and Act. Paul 4 (all still at Basle) for the remainder of the New Testament to which add Apoc. 1, now happily recovered, alone for the Apocalypse." Scrivener, Plain Introduction To the Criticism of the New Testament, Vol. II, p. 183. To get your copy of this, send a GIFT to DBS of \$40.00, and ask for #1285 which is a copy-print of this 920-page work.] The point is that Erasmus selected representative manuscripts which reflected the Traditional Text found in the vast majority of Greek manuscripts. The actual NUMBER of manuscripts he used is not important therefore.

4. Erasmus Consulted Hundreds Of Manuscripts But Used Only A Few. Benjamin Wilkinson observed:

"There were HUNDREDS of manuscripts for Erasmus to examine, AND HE DID; but he used only a few. What matters? The vast bulk of manuscripts in Greek are practically all the Received Text. If the few Erasmus used were typical, that is, after he had thoroughly balanced the evidence of many and used a few which displayed that balance, did he not, with all the problems before him, arrive at practically the same result which only could be arrived at to-day by a fair and comprehensive investigation?" [Benjamin Wilkinson, Our Authorized Bible Vindicated, p. 54. For re-print copies of this, send for #1123 for a GIFT to DBS of \$7.50].

This makes a great deal of sense to

me. Consider it carefully.

5. Erasmus Even Had Access To The Readings Of The Vatican Manuscript "B." Wilkinson wrote:

"We are informed by another author that, if Erasmus had desired, he could have secured a transcript of this manuscript.¹⁷ [The quote, referring to "B," is from Bissell, Historic Origins of Bible, p. 84] There was no necessity, however, for Erasmus to obtain a transcript because he was in correspondence with Professor Paulus Bombasius at Rome, who sent him such variant readings as he wished.¹⁸

[The quote is from S. P. Tregelles, On the Printed Text Of The Greek Text, p. 22, quoted in Wilkinson, op. cit., p. 81].

Wilkinson continued:

"A correspondent of Erasmus in 1533 sent that scholar a number of selected readings from it (Codex B) as proof of its superiority to the Received Greek Text."²⁰ [A quote from Kenyon, Our Bible, p. 133, quoted in Wilkinson, op. cit., p. 81].

Wilkinson replied to that quote by saying:

"Erasmus, however, REJECTED these varying readings of the Vatican MS. because he considered from the massive evidence of his day that the Received Text was correct." [Wilkinson, loc. cit.].

So you see when Kutilek tries to downgrade and downplay the excellency of the Greek textual work of Erasmus by referring to the paucity of his documents, he simply did NOT give a fair and balanced picture of all of the evidence Erasmus had at his disposal.

6. Some Kind Words For Erasmus. Though there are many harsh words against Erasmus by Kitilek, here are a few kind words for the man which gives a more balanced picture:

"Endowed by nature with a

mind that could do TEN HOURS WORK IN ONE, Erasmus, during his mature years in the earlier part of the sixteenth century, was the INTELLECTUAL DICTATOR OF EUROPE. He was ever at work, VISITING LIBRARIES, searching in every nook and corner for the profitable. He was ever collecting, comparing, writing and publishing. Europe was rocked from end to end by his books which exposed the ignorance of the monks, the superstitions of the priesthood, the bigotry, and the childish and coarse religion of the day. He classified the Greek MSS and read the Fathers.

It is customary even today with those who are BITTER AGAINST THE PURE TEACHING OF THE RECEIVED TEXT, TO SNEER AT ERASMUS. NO PERVERSION OF FACTS IS TOO GREAT TO BELITTLE HIS WORK. Yet while he lived, Europe was at his feet. Several times the King of England offered him any position in the kingdom, at his own price; the Emperor of Germany did the same. The Pope offered to make him a cardinal. This he steadfastly refused, as he would not compromise his conscience. In fact, had he been so minded, he perhaps could have made himself Pope. France and Spain sought to him to become a dweller in their realm; while Holland prepared to claim her most distinguished citizen." [Wilkinson, op. cit., pp. 53-54].

Here's what Philip Schaff in his History of the Christian Church (8 vols.) had to say about Erasmus:

"He there expressed the hope that the Scriptures might be translated into every tongue and put into the hands of every reader, to give strength and comfort to the

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husbandman at his plough, to the weaver at his shuttle, to the traveller on his journey and to the woman at her distaff. [Schaff, op. cit., Vol. VII, p. 403, as quoted on p. 78 of "AN ANSWER TO STEWART CUSTER'S BOOKLET, 'THE TRUTH ABOUT THE KJV CONTROVERSY'" By yours truly. It is available (200 lg. pp.) as #1251 for a GIFT to DBS of \$10.00] . . . He revered the Bible as divine revelation, and zealously promoted its study. He anticipated Luther in the supreme estimate of the word of God as the true source of theology and piety . . . He wished to lead theology back from the unfruitful speculations and frivolous subtleties of scholasticism to Scriptural simplicity, and to promote an inward, spiritual piety. [Schaff, op. cit., Vol. VII, p. 412, as quoted on p. 78 of #1251 "AN ANSWER TO CUSTER'S BOOKLET" by yours truly.]

Though Erasmus was a Roman Catholic who remained in his church, he was a giant of a Greek scholar who made an important contribution to the Reformation of Martin Luther who

was able to use Erasmus' Greek New Testament to translate the New Testament into German to give the people the Bible in their own tongue. It is cruel to have Erasmus castigated mercilessly without giving a balance to the information and background of the man.

7. Dean John William Burgon's Description Of Erasmus' Text As A Representative Of The Traditional Text. Dean John William Burgon, in answer to Bishop Ellicott's attack against the Textus Receptus and the Traditional Text by castigating Erasmus, wrote as follows:

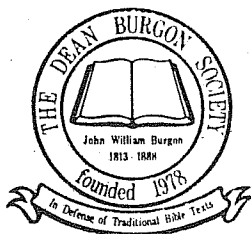
"First then, for your strenuous endeavor (pp. 7-10) to prejudice the question by pouring contempt on the humblest ancestor of the Textus Receptus--namely, the first edition of Erasmus. You know very well that the 'Textus Receptus' is not the first edition of Erasmus. Why then do you so describe its origin as to imply that it is? You ridicule the circumstances under which a certain ancestor of the family first saw the light." [Burgon, The Revision Revised, pp. 388-389, available as #611 (591 pp.) for a GIFT to DBS of \$15.00].

This is the very thing that Kutilek has done in his article. He is whipping the Textus Receptus by seeking to demean and belittle Erasmus' first edition! Burgon then quotes Ellicott himself favorably to show the true relation of Erasmus and the Textus Receptus:

"The manuscripts which Erasmus used differ, for the most part, only in small and insignificant details from the bulk of the cursive manuscripts. The general character of their text is the same. By this observation the pedigree of the Received Text is carried up beyond the individual manuscripts used by Erasmus. . . . That pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was at least contemporary with the oldest of our extant manuscripts, if not older than any one of them."--pp. 11, 12

By your own admission therefore, the Textus Receptus is, 'at least,' 1550 years old." [Burgon, op. cit., p. 390]

This opening reply has sought to put in perspective and in balance some of the background about Erasmus and the Textus Receptus.



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