



The Dean Burgon Society News

In Defense Of Traditional Bible Texts
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*"The Words of the Lord are pure Words: as silver tried in a furnace of earth, purified seven times.
Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." (Psalm 12:6-7)*

HERITAGE BAPTIST UNIVERSITY, GREENWOOD, IN for DBS--July 14-15, 2004 The Dean Burgon Society's 26th Anniversary

Meeting Place

Place on your calendars July 14 and 15, 2004 for the 26th annual DBS meeting at **Heritage Baptist University** in Greenwood, Indiana. Our host is HBU President, Rev. Russell Dennis, Jr.

Stay at Lees Inn

The DBS has made arrangements for a block of rooms at The **Lees Inn** in Greenwood at a special rate of **\$59** a night from **July 13th through the 15th**. A continental breakfast will be available. The block of rooms will be set aside until one month before the meeting or until June 14, 2004. Suites are available at a different rate for families needing additional space. Cancellations may be made up to 6 PM of the day of arrival. Please make your arrangements with the **Lees Inn** by calling **317-865-0100** as soon as possible. For a map and other information visit their Website--www.leesinn.com/greenwood.htm. There are many restaurants in the area. A large shopping mall is 2 miles from the school.

Dorm Rooms

Heritage Baptist University has dorm rooms available for men traveling alone who might like to stay in the dorm at no charge. Please make your arrangements with their secretary by calling **317-882-2345**. The

cafeteria will be available for meals for all attendees. A link to a map for HBU's location and other information is www.hbuonline.edu/map1.htm

The speakers and their topics will appear in future editions of the *DBS News* and will be located on our Website: www.DeanBurgonSociety.org/ Other accommodations and restaurants are also listed on the DBS Website already.

DBS 2003 Meeting

The 25th annual meeting of the DBS at Emmanuel Baptist Church and Seminary last year was an excellent time of sharing and presenting thoughts and papers prepared by members of the society since the last DBS meeting. Be certain to obtain the *Message Book* prepared and edited by Dr. D. A. Waite at Bible For Today, **B.F.T. # 3147-P**. The book is excellent. We are certain that this year's meeting will be as successful. So please schedule your time and make arrangements for this year's meeting at Heritage Baptist University.

DBS New Plans

This year the *DBS News* will be changing. The *DBS News* committee has decided to be more aggressive in several areas and to add additional sections to the *News*. The areas affected are the following: 1. Informa-

tion disseminated to members of the society. 2. Editor's comments. 3. A pastor's section. 4. A Bible college and/or seminary professor's column. 5. A question and answer section. 6. Book reviews. 7. A student section. 8. Materials available through the DBS with a thumbnail description, and 9. Readers comments on articles appearing in the *News*.

Need Your Help

We will need your help in several ways. One way is to help us build up the membership of the DBS. Another way to help is to respond positively to requests to write articles for the *News*. You will be given a certain *number* of words to write because of space. Another way is to suggest topics for articles that you would like to see in the *News*. Yet another way is for you to tell us how we can help you as a pastor, teacher, or church member to defend the traditional texts of the Bible. Let us know what areas or topics you are having difficulties with defending the preserved Words of God. We will do our best to get the expert in that area to present an apologetic answer.

We hope you might be able to lend a hand in this vital ministry of truth regarding the Words of our God. Call **856-854-4452** if you can help us. We have increased the size of our *DBS News* in order to fit in all of these columns. It is hoped that these needed

THE DEAN BURGON SOCIETY, INC., proudly takes its name in honor of 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

truths will be well received.

Editor's Corner

Founder & President of DBS,
Pastor D. A. Waite, Th.D. Ph.D.

Our New Look

As you can see, if you read this *DBS News* clear through to the end, we have a **NEW LOOK**. There are a few reasons for this **NEW LOOK**.

1. Reason #1: The Vision of Pastor J. Paul Reno. Some time ago, Pastor and Mrs. J. Paul Reno came for a visit to Collingswood at the headquarters of our Dean Burgon Society. Pastor Reno outlined a number of suggestions for our *DBS News* which made sense. I implemented these.

2. Reason #2: Funds Were Released from our Book Fund If Needed. With the increased cost of printing and mailing, there has been a reluctance to spend the necessary funds for larger and more frequent issues of our *DBS News*. But, when Pastor Reno saw no problem with using book funds (as needed) to make this **NEW LOOK** possible, this made it possible.

3. Reason #3: Dr. H. D. Williams Agreed to be our Assistant Editor. Dr. Williams is one of our newer members of our DBS Advisory Council. He was asked to help in this venture, and after prayer, decided to undertake it. He secured the articles from the various men which are found in this first **NEW LOOK** issue and put them in a first draft state. I put this issue in final form and sent it to our printer. Daniel Waite, our DBS assistant, put the labels on, sorted it, and took it to the post office.

My thanks to all who helped in this project for God's Words. DAW

Pastors' Corner

The following comments are by
Pastor J. Paul Reno
DBS Executive Committee

Missionary Martyr

Rev. 1:9b "For the Word of God and for the testimony of Jesus Christ." This double-pronged passion is why the Apostle John

was exiled on the Isle of Patmos. Even in old age he would not compromise for comfort.

The Dean Burgon Society likewise refuses to compromise on the issue of the Word of God. While we are a single-issue society we believe that this issue is foundational, essential and worthy of sacrifice and suffering. For this, Stephen was stoned, James was beheaded, Paul was stoned, beaten and imprisoned, and martyrs slain (Rev. 6:9b).

Death in Kenya

On December 30, 2003, one of our church members, Paul A. Ritchey, was martyred in Malaba, Kenya. His death was a result of his strong preaching as well as his Scripture and tract distribution. He stood firmly with the DBS in our convictions and practice. He had a full confidence in his Bible. He defended verbal plenary inspiration, divine preservation, accurate translation and literal interpretation. He regularly instructed both young and old to read their Bibles and then to obey what they read. His attackers had heard him preach the Word and decided he must be killed.

No Compromise!

Bro. Paul Ritchey was not an ordained minister nor was he an intellectual. He worked in a factory making truck engines, had a high school education and had raised six children. He had been converted in Turkey as a private in the U.S. Army, while reading a Bible. His zeal for souls came from reading his Bible. His understanding of the issues of the DBS came from reading his Bible. His leaving a church over their distribution of the N.I.V. was the result of reading his Bible. His love for the K.J.V. and its foundation of the Masoretic and Received Texts came from his study of the Bible itself. His 12+ mission trips were the result of reading his Bible. His statement, just days before he was martyred, "*I would rather die than compromise!*" was a result of reading his Bible. He lived and died for his convictions. May we also live and be willing to die for the precious Word of God.

The following comments are by
Pastor Doug Sherrill,
A Member of the DBS
"The Pillar and Ground of the Truth"

Our Predecessors

We read much of the Waldensians, the Albigensians, the Lollards, the Paulicians, and many others in past history who were

used of God to providentially preserve the very Words of God. Concerning the providential preservation of the Text Received among believers, Dr. Gary La More wrote on the subject of our Bible's Preservation as follows:

Bible Preservation

*"The Holy Spirit providentially guided churches to preserve His Words during the manuscript period. First, faithful scribes produced many trustworthy copies of the original New Testament manuscripts. Second, these trustworthy copies were read and recopied by true believers down through the centuries. Third, untrustworthy copies were not so generally read or so frequently recopied. Although they enjoyed some popularity for a time, yet in the long run they were laid aside and consigned to oblivion. Thus, as a result of this special providential guidance, the true text won out in the end, and today the believer may be sure that the text found in the vast majority of the Greek New Testament manuscripts, preserved by the God-guided usage of the Greek churches, is a trustworthy reproduction of the Divinely inspired original."*¹

Our Responsibility

Scripture gives clear direction for the responsibility placed upon the local churches to preserve the text handed down through the priesthood of believers (1 Timothy 3:15; Rev. 3:8, 10; 1 Cor. 4:1-2). As we seek to understand the transmission of the preserved Words of God, may we find direction and exhortation concerning our duty. As those before us gave their lives for the Scriptures, may we commit our lives for this same cause.

The Goliath Critics

The critic of our day promotes himself as a Goliath of Gath. He is arrogant and proud. He finds his strength in numbers. His pride teaches him to flaunt his Philistine education. He defies those who stand with the small fundamental remnant. What must we do? "*Is there not a cause?*" (1 Samuel 17:29) We will not bow nor fall before the Giant. Those

¹ La More, Gary. *Thou Shalt Keep Them*. El Sobrante, California: Pillar & Ground Publishing, Kent Brandenburg, Editor, 2003.

who deny the inspiration and the preservation of God's Words must know, "that the LORD saveth not with sword and spear: for the battle is the LORD'S." (1 Samuel 17:47)

Contend for the Faith

As we "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3), may we apply the principles of Biblical preservation within our homes and our churches. What will it be like for our children should the rapture happen 20 years from now? Will they be able to purchase copies of the Word of God? Will they be able to take a stand for the Received Text? Paul told the Romans, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4). We, too, must learn from our predecessors and their faithfulness to the Scriptures. We have the Word of God today because faithful Christians obeyed the Lord and were used to preserve His Words. May we not fail the Lord and our children suffer the dreadful consequences.

The Apologetic Section

"The Issue"

History of the Issue

The modern issue concerning the preservation of Scripture is *not* so modern. The issue has been present since the Garden of Eden when the serpent questioned the Words of God. (Genesis 3:1, 4). The in-depth study of the theological issues concerning preservation, inerrancy, inspiration, and infallibility of Scripture begins to reveal several interesting findings. The issue is not really those topics. The problem boils down to some other *very* fundamental questions that are not unique because they are addressed in the Scriptures over and over again. The fundamental questions become obvious as an individual reads dozens of books concerning the theological matters listed above.¹

Ad Hominem Ideas

Not surprisingly, the most important

book is not those listed at the end of this article and other books on your list, but it turns out to be *The Bible*. Some authors have recognized this important fact, but many others have not. If someone reads many of the books listed below (not all of them), an important discovery stands out. Most authors begin with *their* argument, *their* position, *their* tradition, *their* textual criticism, *their* "scientific" method, *their* favorite manuscript(s), *their* favorite higher or lower textual critic, *their* thoughts, *their* way, *their* deductive reasoning, *their* university, *their* church, *their* denomination, *their* definitions, *their* argumentum ad hominem, *their* prima facie evidence, *their* favorite language, etc. and etc.

Bible vs. Opinion

The Bible calls "*their*" favorites "*iniquity*" when their opinion does not agree with the Scriptures. Anyone can understand the clear definition of iniquity given to us by our Lord in chapter 7 of Matthew.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; **but he that doeth the will of my Father which is in heaven.**

²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.** [Matthew 7:21-23]

This is one of the most frightening passages in all of the Scriptures. Therefore, it is imperative that we notice the definition of iniquity the Lord gave in this passage. Iniquity is defined in this passage as the opposite of those who "*doeth the will of my Father*" or, in other words, iniquity is self-will. We need to get the "*their*" or "*our*" will out of the way when dealing with issues pertaining to the Scriptures.

Position Examined

Therefore, the basic issue for all of us concerning the question of preservation of the Scripture becomes, "*Have we or are we committing iniquity?*" We must examine our position. If we say that we believe the Words of Scripture have been preserved, we must examine God's will, *not* our opinion, concerning the matter or we are committing iniquity. If we say that we do *not* believe all

the Words of Scripture have been preserved, we must examine God's will, *not* our opinion concerning the matter or we are committing iniquity. We must get our "*self*" out of the way and let the Scripture speak. It truly is that simple.

Whether someone uses the Greek critical text of Westcott and Hort or the Greek received (Traditional) text, both texts address the question of *preservation* in so many places that an individual would be hard pressed on either side of the question to deny the meaning of the words. [However, there are many passages that are significantly affected by the change in words between the texts.]

For example, Matthew 4:4 is the same in both texts except the critical Greek text adds an article, "*the*," before "*man*."

Matthew 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.**

Jesus' Bibliology

This passage is a critical passage that needs to be clearly understood, because this is Jesus' Bibliology. Dr. Thomas Strouse, Dean of Emmanuel Baptist Seminary has explained this verse in a recently released work, *Thou Shalt Keep Them*ⁱⁱⁱ on pages 35-39. He states that the verse,

"summarizes the Lord's Bibliology.

1) He affirmed the doctrine of the verbal, plenary inspiration of the autographa by stating the source of Scripture—"proceedeth out of the mouth of God."

2) He affirmed the authority of the written Scripture, and consequently its infallibility and inerrancy, by upholding it as a standard by which "*man shall ...live.*"

3) He affirmed the availability of Scripture since He declared His personal access and implied mankind's general access to God's Words — "*by every word.*"

4) He affirmed the doctrine of the verbal plenary preservation of Scripture by the expression "*It is written.*" The perfect tense...."

Another passage from dozens that express God's will, not man's will, is found in chapter 24 of Matthew. The critical text and the received (traditional) text are exactly the same.

"My Words"

Matthew 24:35

Heaven and earth shall pass away, but **my words shall not pass away.**

There is no exegesis of this verse needed. It plainly states "*words shall not pass away.*" Therefore, if a particular route or path a Greek text took, which showed thousands of *differences* in words between a very few manuscripts, compared with a route or path, which showed few differences except for primarily spelling errors between thousands of *manuscripts*, which path do you believe demonstrates God's will?^{iv}

Finally, we must ask again, "*Are you in God's will?*" If you are not and are proclaiming *their* argument, *their* position, *their* tradition, *their* textual criticism, *their* "scientific" method, *their* favorite manuscript(s), *their* favorite higher or lower textual critic, *their* thoughts, *their* way, *their* deductive reasoning, *their* university, *their* church, *their* denomination, *their* definitions, *their* argumentum ad hominem, *their* prima facie evidence, *their* favorite language, etc. and etc. instead of God's will, you have a problem based on:

Matthew 7:23

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

We love all because Christ did. We love you who read this presentation. We want you to love Christ and His Words and the Words of His Father and the Holy Spirit. We pray always for you to love the will of God recorded in His precious preserved, inerrant, infallible, inspired Words.

Abiding Forever

1 Peter 1:22-25

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: ²³Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ²⁴For all flesh is as grass,

and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: ²⁵But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

By H. D. Williams, M.D.

Assistant Editor,
DBS News

Endnotes:

Books Considered

i. Consider Dean John William Burgon's books such as *The Causes of Corruption Of The Traditional Text, The Traditional Text Of The Holy Scriptures, The Revised Revision, Inspiration and Interpretation, and The Last Twelve Verses Of Mark*; Dr. D. A. Waite's books *Defending The King James Bible*, and *Heresies Of Westcott and Hort*; F. F. Bruce's books *The Canon Of Scripture*, and *Tradition Old And New*; D. A. Carson's book *The King James Version Debate*; David W. Cloud's book *For Love Of The Bible, The Battle For The King James Version And The Received Text From 1800 To Present*; David Otis Fuller's books *True or False?*, and *Which Bible?*; Edward W. Glenny's book *The Bible Version Debate*; Bruce M. Metzger's book *The Text Of The New Testament, Its Transmission, Corruption, and Restoration*; Jack A. Moorman's books *Forever Settled*; *Early Manuscripts and the Authorized Version, A Closer Look!*; and *When The KJV Departs From The "Majority" Text, A New Twist In The Continuing Attack On The Authorized Version*; Wilbur Pickering's books *The Identity Of The New Testament Text*; James Sightler's book *Tabernacle Essays On Bible Translation*; Kent Brandenburg et al's *Thou Shalt Keep Them*; and dozens of others and; The Father, Jesus Christ and The Holy Spirit's book, *THE BIBLE*.

ii. D. A. Waite, Jr., M.A., M.L.A. *The Doctored New Testament*; Bible For Today, Collingswood, N.J.; 2003 (\$25); Dr. Jack Moorman, *Modern Bibles--The Dark Secret*, new reprint, 60 pages, \$5.00

iii. *Thou Shalt Keep Them, A Biblical Theology Of The Perfect Preservation Of Scripture*; Kent Brandenburg, Editor, Pillar and Ground Publishing, El Sobrante, CA

iv. For confirmation of these facts see *Revision Revised* by Dean John Burgon

available from the Dean Burgon Society and the Bible For Today. (\$25.00)

The Professor's Corner

Book Review

By Dr. Thomas M. Strouse, Dean
Emmanuel Baptist Theological Seminary
296 New Britain Ave.
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From the Mind of God to the Mind of Man. By James B. Williams, Editor. Greenville, SC: Ambassador-Emerald International, 1999. 231 pp. \$14.99.

Dangerous Book

This recent volume entitled *From the Mind of God to the Mind of Man* is the product of James B. Williams and his eleven authors. These writers and their book appear to represent Bob Jones University (BJU) and the Fundamental Baptist Fellowship (FBF). This inference is established by the connection of the authors to BJU and the endorsements by the leadership of the FBF. Williams states that his purpose is "to provide accurate, understandable information that will serve as a guide for laymen when selecting a translation" (p. 10). Although this may be a commendable goal and many may therefore read the book, it should be received with extreme caution for two reasons: (1) first, it falls short of its stated goal; and (2) second, it points toward a dangerous trend.

Falls Short of Goal

1. *From the Mind of God to the Mind of Man* should be received with extreme caution in the first place because **the book falls short of the editor's stated task.** It does so due to the following eight factors.

Eight

Shortcomings

1. **It is of questionable literary quality.** There are glaring spelling, grammatical, and format gaffes. For instance, Westcott is regularly misspelled (e.g., pp. 172-178). Typos and misquotes (e.g., p. 3) and noun-verb disagreement (e.g., p. 170, footnote 2) appear, and font sizes vary (e.g., pp. 2-3). It appears that the rush

to publish jeopardized the literary quality of the book. While some may excuse literary errors as inconsequential, they do reflect on the arguments raised by the writers. Careless literary preparation may suggest careless scholarship as well. More significant, though, are the seven additional factors that cause the book to fail in the editor's purpose.

2. It has a curious approval of apostasy. This is a substantial reason for the book's failure. The cover of the book pictures a copy of the Revised Standard Version. Since its publication in 1952, this version has been identified with apostate liberalism (p. 198) through the National Council of Churches because of its anti-supernatural renderings of Isaiah 7:14 and II Timothy 3:16. Why would those purporting to advance fundamentalism use the liberal's version of the Bible on their cover? Furthermore, Williams accurately outlines the theological battles fundamentalists have had with liberals, neo-evangelicals and charismatics, yet the editor and authors, in toto, commend the textual works of liberals, neo-evangelicals and charismatics. They give absolutely no warning or condemnation about the men or their heresies (cf. footnote 5, p. 71). Is the uniting of fundamentalists with liberals in the text/translation issue a new way to glorify the Lord Jesus Christ?

3. It has misstatement of facts. Several authors declare that the variants between the modern texts or translations and the Textus Receptus (TR) and the Authorized Version are so small ("*less than one page of my entire Testament*" p. 86) that no concern should be taken (pp. 97, 183). The fact of the matter is that the Critical Text of Westcott-Hort differs from the TR, mostly by deletions, in 9,970 words out of 140,521, giving a total of 7% difference. In the 480-page edition of the Trinitarian Bible Society Textus Receptus this would amount to almost 34 pages, the equivalent of the final two books of the New Testament, Jude and Revelation. This certainly does not sound like "*no cause for concern.*" Furthermore, no fundamentalist would deny that the 93% common text is the very inspired and preserved wording of the autographa. What one does with the remaining 7% is the crux of the issue. Does one receive the preserved Words of God as found in the Received Bible, or does one attempt to restore or reconstruct what God

allegedly has not preserved?

Another misstatement of fact is that Textual Criticism is a pure, objective, and untainted discipline. Shaylor states, "*textual criticism, not to be confused with other types of criticism, is not a negative attitude toward the inspiration of the Bible. It is in reality an effort to assure us that we have the inspired Word of God*" (p. 24, cf. p. 61). This statement is insensitive to historical fact and oblivious to Biblical teaching. Historically, Biblical Criticism as a movement (17-19th Century) and all its spawned criticisms (higher, lower [textual], form, literary, historical, etc.) are permeated with anti-supernatural, evolutionary rationalism. The tenets of Textual Criticism, such as the oldest is best and the shorter is probable, bespeak the evolutionary principle of simple to complex. The Received Text is not the product of evolution and conflation, whereas the Critical Text not only is the product of rationalism but also manifests textual "*deflation.*" Man cannot restore what God allegedly has not chosen to preserve. Biblically, the Lord Jesus Christ promised to preserve all of His Words (logoi, Mt. 24:35) for every generation (Jn. 12:48). Assurance in God's having inspired and preserved His Words does not come through Textual Criticism but through "*faith [which] cometh by hearing, and hearing by the word of God*" (Rom. 10:17). This is the historical faith of those of whom Jesus declared, "*My sheep hear my voice*" (Jn. 10:27).

4. It has extreme defense of fallible mortals such as Westcott and Hort. Williams assures the readers that "*these men are now with the Lord*" (p. 4). This is a gratuitous assumption that cannot possibly be proved and shows the "hero-worship" mentality of the Critical Text proponents (pp. 6, 212). The proponents of the Received Text position do not, on their part, magnify the men involved. The originator of the Received Text is not Erasmus, Stephens, Beza, Burgon, Wilkinson, Hills, or Fuller, but the Lord Jesus Christ Himself. He it was Who promised to preserve all of His words perfectly and requires believers to receive them (Jn. 17:8, 20). He is the sovereign One alone worthy of exaltation, Who both promised verbal plenary preservation and used fallible men to achieve it.

5. It has an unbiblical major premise of the

Westcott-Hort position. The very title of the book suggests that God gave His concepts to man so man could translate His concepts into translations. Fundamentalists have rejected the liberal Conceptual Inspiration View of Scripture and presently defend Verbal Plenary Inspiration. It is very difficult to understand why fundamentalists resist the Biblical and theological teaching of the Verbal Plenary Preservation View and yet default to the dangerous Conceptual Preservation View. Westcott and Hort wanted to restore the 4th Century text, based on Catholic (B) and Egyptian (papyri) MSS, arguing that there was no textual tampering and utilizing inapplicable Genealogies, assumed Text-types, and the supposed Lucianic Recension to dispose of the Textus Receptus. The goal of modern Textual Criticism is to restore or reconstruct the Biblical text (p. 106) that God apparently chose not to preserve. The liberals' humanistic approach seems obvious, but why do some fundamentalists fail to see that the Lord does not need man's help? It is strange indeed for fundamentalists to countenance liberal views, either deliberately or by default.

6. It has an acrimonious spirit towards other fundamentalists. This bitterness was not towards liberals, modernists, neo-evangelicals, or charismatics, but towards other fundamentalists. The very attitude Pickering denounces in his Preface runs rampant throughout the essays. He bemoans that some KJV proponents have practiced "*vilification of character, personal attacks, and a generally unchristian spirit.*" He assures the reader that "*the authors of this work have presented their information objectively and without attacks on the character of their opponents*" (p. ix). But such is not the case. The author who betrays the most glaring example of an acrimonious spirit is Williams, the editor. He deliberately lumps all that use the KJV into one of the five categories of King James Version Onlyism concocted by James White (who is no expert in the field of bibliology). Williams labels all of these who are lumped together (where do fundamentalists of his stripe fit in?) as extreme (pp. 2-3). Without any evident distinction, Williams attacks representatives from the various categories of the whole spectrum as "*misguided*" "*misinformers,*" whose heresies are a "*cancerous sore*" (p. 7). The book thus gives evidence of a double standard.

7. It has hypocrisy. Both Minnick and Gephart argue that the text/translation issue may be a "rabbit trail." They argue that no one should be beating their drums for or against the KJV but rather be preaching Christ. Gephart questions the worth of the issue, asking, "can we afford to spend so much time on this issue?" (p. 218; cf. 97-98). Is not their hypocrisy apparent that they can spend time and money writing this 231-page book, using twelve authors and the input of eight academicians, and yet the defenders of the KJV have no right to do the same? They evidently feel that the time spent to produce their book is well spent, but time spent by their opponents is ill spent. Such an attitude is partisan hypocrisy. It shows a Catholic-like lordliness of silencing the opposition and has no place among fundamental Baptists.

8. It has an unscriptural call for unity at the expense of doctrine (pp. xii, 2, 98). Since verbal plenary preservation is a teaching of Scripture (Psalm. 12:6,7; 119:111, 160; Lk. 21:33, *et al.*), it is a doctrine. Those who hold to differing doctrinal views concerning preservation or any other doctrine cannot and should not unite. Paul taught the Thessalonians to separate from those who held to a different eschatological doctrine and its resultant practice (II Thess. 3:6, 14). Should not fundamentalists follow this Pauline principle with regard to all biblical doctrines? Theological compromise is far worse than the lack of unity.

Compromise

Dangers

2. This dangerous call to compromise for the sake of unity is the second reason that *From the Mind of God to the Mind of Man* should be received with extreme caution. Historically, Bible-believing people have not hesitated to part from those taking a differing view of biblical doctrine. Now, however, the reader is being told that this issue, doctrinally significant though it may be, is nothing to separate over. Unity is more important. This is certainly an alarming trend among those who would call themselves fundamentalists.

Perfect

Preservation

In contrast to the opinion of the book's contributors, God has revealed both His intention to preserve perfectly all of His words for every generation and His means of doing so through the local churches (Mt. 4:4; 5:17 and Mt. 28:20; 1 Tim. 3:15, respectively). Liberals hold to Dynamic Inspiration. This leads to Dynamic Preservation, as manifested in the Critical Text, translated with Dynamic Equivalence to produce the Modern Versions. Historic fundamentalists hold to Verbal Plenary Inspiration which demands Verbal Plenary Preservation, manifested in the Textus Receptus, and translated with Formal Equivalence to produce the KJV. Strangely and dangerously, neo-fundamentalists hold mixed views regarding Verbal Plenary Inspiration, Dynamic Preservation, the Critical Text, Dynamic Equivalence, and Modern Versions. This mixed and fluid position moves in only one direction: away from fundamentalism and into liberalism. For one to take the initial step into this moving stream, either deliberately or by default, may lead to drowning in the ocean of apostasy.

Receive God's Words

The Lord Jesus Christ has required believers of all ages to receive His preserved words (Jn. 17:8, 20; Acts 2:41; 8:14; 11:1; 17:11; I Thess. 1:6; 2:13). Since man cannot restore what God allegedly has not preserved, it is folly for fundamentalists to embrace any of the modern translations. Fundamentalists must return to the centuries-old confidence of God's people in the Traditional Text. They must not be swept away with the relatively recent, rationalistic theories of Westcott, Hort, and others. Fundamentalists must realize that we have the Lord's preserved words in the received texts of the Bible (Masoretic Text and Textus Receptus). May Christians believe that the WORDS OF GOD have been given to the HEART OF MAN.

Student's Corner

[Daniel C. Herr is a student at *Emmanuel Baptist Theological Seminary*]

Thank you for the opportunity to write about what I have learned regarding the preservation of God's Words as a student of *Emmanuel Baptist Theological Seminary*, Newington, CT.

Taught in the Bible

The doctrine of the preservation of God's Words is clearly taught in Scripture. Under inspiration, the Psalmist David said, "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever*" (Ps. 12:6-7). The Lord Jesus Christ stated, "*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (Mt. 4:4). Through the process of inspiration, God recorded His Divine Revelation (2 Tim. 3:16; 2 Peter 1:20-21), and intended man to receive "*the things that are freely given to us of God*" (1 Cor. 2:12). Apart from the doctrine of preservation, the doctrine of inspiration fails to retain its effectiveness. That God has inspired *all Scripture* and preserved *every word* to this very day is evident based upon the Bible's own declarations.

Receive God's Words

It is the responsibility of believers, specifically local church believers, to receive and observe God's Words. Christ said, "*For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me*" (Jn. 17:8). Christ commanded His local church to observe (keep, guard) God's words in the Great Commission, "*Teaching them to observe all things whatsoever I have commanded you*" (Mt. 28:20a). Thus, Christ commissioned His local church, *the pillar and ground of the truth* (1 Tim. 3:15), to be the guardians of Scripture. Furthermore, the book of *Revelation*, written to local churches (Rev. 1:4; 22:16) promises blessing to those who keep the sayings (words) of the prophecy of Scripture (Rev. 22:7, 9), and cursing to those who *add to/take away from* the words of Scripture (Rev. 22:18-19). The Lord's true churches have received and guarded the very words of Scripture, and have passed them down to us in the Received Texts (Hebrew—*Masoretic Text*; Greek—*Textus Receptus*), from which our English Bible, the *King James Version (KJV)*, has been

accurately translated. The KJV has been and continues to be the preserved Word of God in the English language.

Under Attack

The doctrine of the preservation of God's Words is currently under attack. The attack originated with Satan in the Garden of Eden (Gen. 3), continued into the New Testament (Mt. 4), and is manifested today through Biblical scholars who try to do justice by restoring God's Words rather than receiving His Words. God's Words do not need to be restored; they have been preserved, and will not pass away. Speaking of His own Words, Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Lk. 21:33). He demonstrated this message in an even greater way when He said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mt. 5:18).

No Confusion

The Bible believing Christian does not need to be confused about Biblical preservation. Based upon the authority of Scripture, the promise of God, and the testimony of Jesus Christ, every inspired Word of God has been preserved to this very day – to the glory of God!

Message Summary

From the 2003 DBS Meeting

Future Concern

Dr. Robert J. Barnett presented "Keep The Faith?" He spoke of his burden for the future generations of DBS members who "hold the same firm stand on the inspiration of the Bible." His concern was for those "facing a 'coming Antichrist Christianity.'" He gave examples of secular humanists and their belief that Jesus presented to man how to be "humanists."

Dr. Barnett stumbled across several books whose theses he presented to the DBS. The books were Adam Nicolson's *God's Secretaries: The Making of the King James Bible*, Alister McGrath's *The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*, and I. Benson Bobrick's *Wide as the Waters The*

Story of the English Bible and the Revolution It Inspired. He was encouraged that they proposed many of the same points Fundamentalists have used to defend the KJB.

Secular Approach

However, he concluded their approach was "a more secular, historical, or humanistic rather than a Bible-believing perspective." After presenting facts and influences of or about the King James Bible, Dr. Barnett concluded his presentation with the application of the information presented. He stated unabashedly his acceptance of the providential oversight of the KJB by God.

God's Oversight

He states, "I personally believe that we can possess and know the real thing or body of truth which God inspired. I believe it was extended undiminished, not by inspiration, but by divine providential preservation into our King James Bible." [Editor's emphasis] He concludes by stating that "liberals reading this paper will brand us with bibliolatry. Yet, they will honor those who use the same terms to praise the 'noblest monument of English prose' or 'the greatest English Bible ever produced' exalting it [the KJB] as a utopian form of English literature." [The editor would add to those crying, "bibliolatry," that they need to read the recently released book by Pillar & Ground Publishing, *Thou Shalt Keep Them*; particularly Dr. Thomas Strouse's chapter, *Every Word*, which presents Jesus' bibliology.]

Books Available From the DBS

Books may be ordered from the DBS or the Bible For Today, 856-854-4452, from the DBS Website www.DeanBurgonSociety.org/click on the DBS Press "button"

1. Inspiration and Interpretation by Dean John Burgon. There is an excellent summary of this book by Pastor D. A. Waite, Th.D., Ph. D. at www.deanburgonsociety.org/dbs2925d.htm. This is a "must have" book for anyone interested in the preservation of the Scriptures. Dean Burgon remarks on "Essays and Reviews" concerning inspiration and interpretation of Scripture. The book includes sermons on "The Study Of The Bible Recommended;

And A Method Of Studying It Described," "Natural Science and Theological Science," "Inspiration of Scripture.--Gospel Difficulties--The Word Of God Infallible.--Other Sciences Subordinate To Theological Science," "The Plenary Inspiration of Every Part of the Bible, Vindicated and Explained--Nature Of Inspiration--The Text Of Scripture," and much much more. Order now for a gift of \$25, (DBS #1220) plus \$4 shipping and handling. Hardback book, over 300 pages.

2. A Guide to the Textual Criticism of the New Testament.

This book is by Edward Miller who was a close friend and fellow worker with Dean John W. Burgon. In this volume, Miller condenses and sums up Dean Burgon's methodology for textual criticism. In it, he refutes the false system used by Bishop Westcott and Professor Hort (#DB743). This is for a gift of \$11.00 + \$4 shipping and handling. It is a hardback book of 168 pages.

3. The Last Twelve Verses of Mark

by Dean John William Burgon. Dean Burgon vindicates and establishes Mark 16:9-20 as genuine. In his day the only manuscripts (with few exceptions) that omitted these verses were the false Vatican & Sinai manuscripts. (#DB1139) Gift of \$15 + \$4 S&H. Hardback book, over 300 pages.

4. Revision Revised by Dean John William Burgon. In this volume Burgon does the following four things: (1) He attacks the false Greek text of Westcott and Hort; (2) He demolishes the theory behind the text; (3) He refutes the English Revised Version of 1881 and (4) He defends the King James Bible! (#DB611) gift of \$25 + \$4 S&H, Hardback book, over 500 pages

5. Traditional Text Of The Holy Gospels

by Dean John William Burgon. A careful survey of the historical supremacy of the New Testament Greek Text that has been preserved from the first century until the present. Dean Burgon shows the superiority of this text and the inferiority of *B* and *Aleph* and others (#DB1159). A gift of \$16 + \$4 S&H. Hardback book, over 300 pages

6. The Cause of Corruption Of The Traditional Text

by Dean John William Burgon. Dean Burgon gives detailed illustrations of five accidental causes and ten intentional causes of the corruption of the original traditional text. The book is replete with condemnation of the *B* & *Aleph*, Vatican

& Sinai, and the Westcott and Hort New Testament Greek Text. (#DB1160) A gift of \$15 +\$4 S&H. Hardback book, almost 300 pages.

7. Forever Settled by Jack Moorman. A survey of the documents and history of the Bible, illustrated with pictures of various Hebrew and Greek texts. An excellent text book for those interested in the background of the current textual battle (#DB1428). A gift of \$20 + \$4 S&H. Hardback book, over 300 pages.

Why not get ALL of these excellent books!

If you wish to become a member of the Dean Burgon Society, please print out and complete this form and mail it to the Society.

DBS Beliefs

To find out what the Dean Burgon Society believes, you can go to our Website at www.DeanBurgonSociety.org and then click on **Official Positions** and then click on **Articles of Faith**. There are twelve headings in our doctrines listed from "A" through "L." The main area is under section "A" which is entitled "**The Bible**."

In Summary

In summary, the DBS believes in (1) infallible, inerrant, inspired, God-breathed original Hebrew and Greek Words. (2) preservation of those inspired Hebrew and Greek Words in the Hebrew and Greek Words underlying our King James Bible. (3) the King James Bible is the only accurate English translation of those inspired preserved Hebrew and Greek Words. (4) the King James Bible is not God-breathed (inspired)--only the preserved Hebrew and Greek Words that underlie it.

A Plea For Help

The Dean Burgon Society is a nonprofit organization without any paid employees. We need your help with donations, and with enrolling members who support and defend the preservation of the traditional language texts of the Scripture. Please pray about this matter and if you are led to help in this very serious matter of defending the traditional texts of Scripture, please join and/or send a gift to:

THE DEAN BURGON SOCIETY
Box 354
Collingswood, New Jersey 08108
Phone: 856-854-4452

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Membership Form

I have a copy of the "Articles of Faith, Operation, and Organization" of The Dean Burgon Society, Incorporated, or I have read these "Articles" on the DBS Website, <http://www.deanburgonsociety.org/statement.htm>

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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What do YOU think of this NEW LOOK in or Dean Burgon Society News? 1. Have you read it from cover to cover?

2. Did you learn some new things in your reading?
3. Do you agree with our emphasis and positions?
4. Are you going to order some of the books and other literature mentioned here?
5. Will you PRAY for our DBS on a regular basis?

The Book You Can Trust--The King James Bible!

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