

# DBS eNEWS

"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



**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 the verbal inspiration and inerrancy of the Bible; we believe, have all been unsurpassed either before or since his time.

Dr. D. A. Waite, Th.D., Ph.D., Editor

Dr. H. D. Williams, M.D., Ph.D., Managing Editor

THE OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

**Special  
Points of  
Interest In  
This Issue**

**New  
Information  
about the  
Annual  
Meeting  
(page 4)**

**BOOK SALE  
(SEE PAGE 2)**

**A Page from  
the past  
(page 3)**

**Section III  
of a  
continued  
article by  
Dr. Ferguson  
(page 4)**

**New  
Featured  
Books  
(page 17  
and  
following)**



Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position for 32 years. Under his leadership, the Dean Burgon Society has defended the preserved Words of God and provided many publications to pastors, missionaries, and students for study.

## New Book & Our 32<sup>nd</sup> Annual DBS Meeting

Before taking up information about our up-coming DBS Annual Meeting, I wanted to say a few words concerning my book exposing Gail Riplinger's errors.

- **The Riplinger Book Progress.** As of April 13<sup>th</sup>, I completed my 134-page book entitled: *A WARNING!! On Gail Riplinger's KJB & Multiple Inspiration HERESY*. I have it in PDF format and have sent it to several thousands of people. I'll send the PDF to anyone requesting it.
- **The Book Itself Will Be Ready to Purchase In Another Week or So.** Through the skill of Dr. Williams and his Print On Demand (POD) printing company, the entire book will be ready for purchase soon. It is **\$13.00 plus \$7.00 S&H**. From the PDF format, I have heard from both sides. Those who are Gail Riplinger's followers are upset at me. Others of those who read the document are glad for this exposure of some of her hidden life and strange beliefs.
- **We Are Preparing For the DBS 32<sup>nd</sup> Annual Meeting.** Though the meeting at GRACE BAPTIST CHURCH, Franklin, MA is not until July 14-15, I am working on the program. I am trying to fit in all of the speakers who want to speak at the meeting. We will have DBS leaders from England, Australia, and Brazil who will be sending DVD's to us to play during the conference. This will give a special international flavor to our meeting this year.
- **The Meetings Will Be Streamed On The Internet.** As in years past, our DBS Treasurer, Daniel Waite, will bring his equipment to stream the meetings LIVE worldwide. Dr. DiVietro, the host pastor, has all of the fittings for streaming since he streams his services also. The specific LINK will be given later. For details, look at <http://www.deanburgonsociety.org/> as July 14-15 nears.

Pastor D. A. Waite, Th.D., Ph.D.  
President of the Dean Burgon Society, Incorporated,  
Director of the **Bible For Today**, Incorporated, and  
Pastor of the **Bible For Today Baptist Church**

## BOOK SALE

At the Annual Meeting of the DBS, the Executive Committee voted to place the remaining hardcover books in storage on sale. This is in response to several changes the DBS is making in publishing their books. In the future, DBS will publish books by print-on-demand (POD). This will eliminate many administrative problems such as storage. The POD books will be perfect bound (paperback). So, if you would like case bound (hardcover) books, now is the time to purchase them at a discount before they are gone. When they are gone, the DBS does not plan to print hardcover books at present in the future. Below is a chart with the sale price for single copies of the remaining hardcover books COMPARED to the price of POD books. **Contact: 1-800-JOHN 10:9, or go to [www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org).**

<u>TITLE</u>	<u>SALE PRICE (1/2 OFF CURRENT DBS PRICE) CASEBOUND (HARDCOVER)</u>	<u>POD PRICE</u> <u>This will be the regular future price</u>
The Last Twelve Verses of Mark	\$7.50	\$22.00
The Revision Revised	\$12.50	\$29.00
The Traditional Text of the Holy Gospels	\$7.50	\$20.00
Inspiration and Interpretation	\$12.50	\$29.00
The Causes of Corruption of the Traditional Text	\$8.00	\$20.00
Forever Settled	SOLD OUT	\$20.00
A Guide to the Textual Criticism of the New Testament	\$5.50	\$15.00
8000 Differences Between the N.T. Greek Words of the KJB and Modern Versions	\$10.00	\$27.00
Verbal Plenary Preservation of the Bible	No hardcover books available	\$15.00
The Oxford Debate	No hardcover books available	\$10.00
Scrivener's Annotated Greek NT	\$17.50	This may be printed in leather in the future
Why The DBS Deserves Its Name	\$2.50 ( <u>paperback</u> )	\$10.00

### DBS REGIONAL MEETINGS

The DBS is willing to hold Regional Meetings around the US and in other nations. However, the host church will need to pay all of the expenses of the speakers, which may include travel expenses, lodging, and meals. For regional meetings, three to four speakers is normal. A regional meeting is scheduled normally on Monday and Tuesday afternoons and evenings.

In addition, the DBS live-streams meetings around the world. It will require the host church to provide the internet connection plus the expenses of our excellent computer specialist and technician, Dan Waite. He will need to rent a van to bring the necessary equipment for the live-streaming. If you are interested, email us at: [pastor@biblefortoday.org](mailto:pastor@biblefortoday.org).


Do Not Miss This Book Sale:  
GREAT GIFTS FOR PASTORS AND STUDENTS

Do Not Miss The Book Sale On The Previous Page  
When They Are Gone, You Will Not See These Prices Again

# A PAGE FROM THE PAST

## THE DBS NEWS

June, 1979



*the*  
**Dean Burgon News**

**IN DEFENSE OF TRADITIONAL BIBLE TEXTS**

\$ .30 a Copy - \$2.50 a Year

VOL. I, NO. 10      OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY      OCTOBER, 1979

### 1st ANNUAL DEAN BURGON SOCIETY MEETING



TOP ROW (left to right): (1) Mrs. Waite & the DBS Book Table; (2) DBS Editor E. L. Bynum; (3) Welcome Sign; (4) Mr. Tony Ross, DBS Member; (5) Dr. M. J. Hollowood, DBS Vice Pres.; (6) Dr. T. M. Strouse, DBS Exec. Com. Member; CENTER ROW (left to

right): (1) Host Church; (2) Dr. D. O. Fuller, DBS Vice Pres; (3) Mr. E. W. Fowler, DBS Exec. Com. Member; (4) Dr. W. M. Lincoln, Host Pastor & DBS Member; BOTTOM ROW: Wednesday Night Meeting, 10/3/79 at Calvary Baptist Church, Watertown, Wis.

*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!*



Dr. Kirk DiVietro, Pastor

## The 32<sup>nd</sup> Annual DBS Conference

The DBS 32nd Annual Conference in 2010 will be hosted by Pastor Kirk DiVietro at Grace Baptist Church, 69 Beaver Street, Franklin, MA, July, 14-15, 2010. **Please mark your calendars.**

The church phone number is 506-528-8550. The two airports located near Franklin, MA are Logan and Providence. The Providence airport is the easiest airport for the church and Southwest airlines is the best airline into Providence and the Franklin area.

## NEW INFORMATION

The **COMFORT INN** in Foxboro, MA is where most of us will stay. Only 10 rooms will be reserved. The cancellation date is June 13th, **one month** before the meeting. The motel is 12 miles from the church. It takes about 16 minutes to drive it.

**Phone** is 508-528-8100. The address is 4 Fisher Street, Foxboro, MA 02035. There is a free continental breakfast of hot waffles, assorted pastries, cereal, yogurt, fresh fruit, juice and coffee.

**Website:** [www.comfortinn.com/hotel-foxboro-massachusetts-MA036?sid=zb8qg](http://www.comfortinn.com/hotel-foxboro-massachusetts-MA036?sid=zb8qg) .

**Cost:** \$79.00 + tax.

**Only** 10 rooms are reserved.



[Editor's note: The article to follow is by Dr. P. S. Ferguson. By necessity, the article will be divided into four SECTIONS because of its length (see the "Contents" below). The FIRST section was in DBS eNEWS #92 and SECOND in DBS eNEWS #93. The FOURTH section will be in the next issue of the DBS eNEWS #95]

## **THE HISTORIC VIEWS OF THE CHURCH CONCERNING PRESERVATION**

### **SECTION III**

**BY**

**Dr. P. S. FERGUSON**

### **CONTENTS:**

INTRODUCTION

- I. Reformers and Preservation
- II. Warfield Overturns Historic Position
- III. Preservation Views Today

CONCLUSION

### **LIST OF ABBREVIATIONS:**

*DBSJ*                 *Detroit Baptist Seminary Journal*  
*KJV*                 King James Version

CT	Critical Text
MT	Majority Text
TR	<i>Textus Receptus</i>
WCF	Westminster Confession of Faith

## PART II

### WARFIELD OVERTURNS HISTORIC POSITION

The first and longest chapter in the Westminster Confession is *On the Holy Scriptures*, as the Divines deliberately placed the Church under the authority of the Bible alone. As one writer admitted, “If any chapter in the Confession was more carefully framed than another, it was this, ‘of the Holy Scripture.’ It formed the subject of repeated and earnest debate in the House of Commons as well as in the Assembly.”[104] Liberals sought a revision of the Westminster Confession and were ultimately successful in the twentieth century when capitulation *inter alia* to textual criticism gave rise to creedal revision. Unitarians, such as George Ellis, in 1857 now claimed, “that the best works in Biblical criticism and exposition....indicate opinions and a spirit more or less inconsistent with the formulas” and “their object is to redeem Christian truth from metaphysical perplexity; to shape the dogmas of the creed into assertions of faith which will bear to be uttered in this modern age of time.”[105]

The battle for the Bible was especially linked in Presbyterian circles with a battle for the authority of the Westminster Confession. The shift against the Authorised Version and a new position of inerrancy in the autographs only came about during the defense against Liberalism by men like B.B. Warfield (1851 - 1921). Warfield sought to overturn the views of men like the liberal, Charles Briggs who argued at his 1873 heresy trial that the Confession refers to copies in Chapter 1:8 as being inspired and preserved so as they were so many variants in the extant manuscripts so it must follow that there were errors in the originals. Rather than concede there was a perfectly preserved text by providential preservation available, Warfield posited the inerrancy of the original autographs doctrine, which he believed was as an unassailable shield insulating the Bible from all assault. D. G. Hart and John R. Muether explain the historical context,

For a variety of historical reasons American Presbyterians throughout the nineteenth century were fully committed to the Enlightenment and scientific methods as the surest means for arriving at truth. Though still believing in the authority of Scripture, the best—or at least the most widely accepted—way of demonstrating the truth of the Bible was by appealing to reason and Scripture’s harmony with nature and the self-evident truths of human experience. Even though the Presbyterian theologians who taught at Princeton Seminary, such as Charles Hodge and Benjamin B. Warfield, believed in and defended the sinfulness of man, including human reason, their fundamental acceptance of the Enlightenment also produced apologetics that in many cases deemed the mind to be a reliable and authoritative guide to truth, including the truths of the Bible.[106]

Warfield’s position was derived from the support of the textual work of men like F. J. A. Hort who in his *The Way The Truth and the Life* lectures who reversed orthodox Protestantism by arguing that, “human search precedes Divine revelation.” [107]In an article on inspiration, Warfield makes this clear,

Inspiration is not the most fundamental of Christian doctrines, nor even the first thing we prove about the Scriptures. It is the last and crowning fact as to the Scriptures. These we first prove authentic, historically credible, generally trustworthy, before we prove them inspired....The test of the truth of the claims of the Bible to be inspired of God through comparison with its contents, characteristics and phenomena, the Bible cannot expect to escape; and the lovers of the Bible will be the last to deny the validity of it. By all means let the doctrine of the Bible be tested by the facts and let the test be made all the more, not the less, stringent and penetrating because of the great issues that hang upon it.[108]

The American Presbyterian Church comments,

Here Warfield unmistakably displays his rationalistic approach to the Scriptures and their defense. The Bible is to be treated in a neutral fashion and treated as skeptically as any other book. It is only to be received as trustworthy and accepted as the inspired word of God if it can pass a number of rationalistic tests of human devising that can demonstrate that it is worthy of being believed. Here we come to the real crux of the issue. Here is

the Achille's heel of Warfield's position. Here he answers the age old question, the question of Pilate when he addressed Christ, "What is truth." In other words the question of how we ascertain what is truth. The eternal question of by what standard we determine what is truth and what is falsehood. The orthodox and Biblical answer to this question is that the Bible, God's word, is the standard. We measure all other statements and all other claims by the standard of the Bible. As the Scriptures themselves declare, "Let God be true and every man a liar." Warfield reverses this doctrine. We measure the claims of the Bible by some other standard, some merely human standard. Any only after God's word has been approved and found acceptable by some other, and therefore logically higher standard, is it to be received as the word of God. Warfield places God in the dock and his word is put on trial. This is nothing less than the rationalistic techniques of higher criticism being applied to the question of Biblical infallibility. Warfield may come up with the right answer, but the manner that he arrives at it is nothing less than disastrous and is subversive of the very Scriptures that he is pretending to defend.[109]

After being given a letter of introduction by Philip Schaff, Warfield entered the University of Leipzig in 1876 for a year's study, where he embraced German Textual criticism. The sophisticated and erudite Germans were regarded, albeit with some reservations, by American theologians as intellectually rigorous and exactingly precise to the free inquiry of textual truth. In Germany, Warfield was exposed to the modernism of Schleiermacher, Hume, and Kant, who openly denied any miraculous intervention by God. Princeton by the 1830s had embraced German Critical methods as legitimate and useful tools of study, whilst confidently believing they would be immune to the more radical conclusions of it.[110] Warfield returned to America determined to weave German Critical pre-suppositions with the historic view of verbal inspiration.

The Westminster Assembly had declared that the texts of the Bible, "being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic" (I:8). As Warfield now disagreed with the Confession's historic understanding, he attempted to modify the document to suit the new fluid textual tradition. Textual criticism precipitated this new nineteenth century, autographic inerrancy theory of Warfield. In doing so he hoped to straddle the Confessional fence with one foot on either side by re-establishing the redefinition of *Sola Scriptura* as the hypothetical "inerrant original autograph." By this biblical paradigm shift, he was able to shift the locus of inspiration from the Holy Bible to the lost originals.

Warfield needed to relegate the Westminster Confession's unambiguous position on inspiration to the "inscrutable autographs" instead of the received text. In effect, he sought to "demythologize" the Confession to fit in with modern views of higher criticism. This would result in a text today that was in reality merely partially and occasionally inspired and established reason as the judge of revelation. Now God would be viewed as being contingent on mankind than the Sovereign Ruler who preserved His Word by His direct intervention. Warfield utilized the Common Sense Realism presuppositions that flourished in Scotland in the late 18th and early 19th centuries to show that the understanding of Scripture was simply a matter of observation and inductive reasoning from the facts. Both liberals and conservatives now tragically embraced the *fideistic* premise in the power of empirical science as a means to truth and a commitment to the inductive method rather than the pre-suppositional. Warfield also argued that we should be thankful that, "such has been the providence of God in preserving for His Church in each and every age a competently exact text of the Scriptures, with only "comparatively infrequent blemishes...its wonderful approximation to its autograph." [111]

Certainly, Warfield needs to explain if the pure originals are not preserved purely, then how can they be preserved at all? If we have "essentially" preserved Words are they essentially inerrant and infallible? Such a statement has no precise meaning. It is like a medicine that is known to be corrupted, but adulterated to an unknown degree. This redefining of "pure in all ages" as to mean "essentially pure" was a novel and dangerous approach as Presbyterian historian, Gary North explained,

How pure is pure? If there are errors in the existing texts, then this statement by the Confession regarding their preservation in history is called into question. At the very least, defining "pure" becomes mandatory. But if the historical texts were copied faithfully, and errors have nevertheless been found, this calls into question the meaning of "immediately inspired." Inspiration no longer means absolutely accurate, and without absolute accuracy, the judicial authority of the Bible is undermined. This moves the source of law away from the Bible as

God's authoritative word to man and his authoritative word. This is where higher critics of the Bible want to move it.[112]

Warfield also failed to grasp that Protestantism is predicated on the presupposition that the authority of Scripture stands prior to that of tradition and church. By his rational logic, Warfield inverted this by embracing the enlightenment presupposition of segregating theology from the text critical issues and was willing to redefine providence to keep staggering in his faith. Instead of *Sola Scriptura* we now have *Solo Scriptura*, where Scripture becomes increasingly relative. Now, the Warfieldian Confession could be expressed better that, "God has kept His Word 'hidden' in all ages." Lutheran writer, Preus, however, rightly argues that "it is as needless and foolish to suppose that we must have the autographa today as to think that we need the cup from which Christ drank before the Eucharist can be rightly celebrated." [113] Gary La More comments,

Having been encouraged by A.A. Hodge to defend the Princeton view of verbal inspiration against an attack by the critical theories of Charles A. Briggs, Warfield found himself on the horns of a dilemma... Warfield's solution was to shift his doctrine of inerrancy to include only the original autographa; no longer holding to the belief in the inerrancy of the Bible of the Reformers, the Traditional Text. Thus he moved that if the locus of providence were now centered in restoration via "Enlightenment" textual criticism, rather than preservation of the traditional texts, then we need not concern ourselves with the criticisms lodged at the text of Scripture presently (and historically!) used in the Church.[114]

Warfield now argued that textual criticism is the methodology to determine the true text, as he said, "*So far from the Bible being less subject to criticism than other books, we are bound to submit its unique claims to a criticism of unique rigor. Criticism is the mode of procedure by which we assure ourselves that it is what it claims to be.*" [115] He also seeks to comfort his readers by citing the Unitarian Scholar, Ezra Abbott's assurance,

Dr. Ezra Abbot was accustomed to say that about nineteen-twentieths of them have so little support that, although they are various readings, no one would think of them as rival readings; and nineteen-twentieths of the remainder are of so little importance that their adoption or rejection would cause no appreciable difference in the sense of the passages where they occur.[116]

Warfield admits that he was arguing a prevailing view of the Reformed Church,

Reverence for the Word of God, perversely but not unnaturally exercised, erected the standard or received text into the norm of a true text; and although preparations for critical editions began very early, and were seriously undertaken by the editors of Walton's "Polyglot" (1657), yet many years passed away before the hardening bondage to the received text could be shaken, and it was not until 1831 that it was entirely broken by the issue of Lachmann's first edition.[117]

Incredibly, Warfield also accepts that the Revised Version was more in line with the Romanist Douay Bible,

I have been surprised, in comparing the Revised Testament with other versions, to find how many of the changes, which are important and valuable, have been anticipated by the Rhemish (Roman Catholic) translation, which now forms a part of what is known as the Douay Bible. ... And yet a careful comparison of these new translations with the Rhemish Testament, shows them, in many instances to be simply a return to this old version, and leads us to think that possibly there were as finished scholars three hundred years ago as now, and nearly as good apparatus for the proper rendering of the original text.[118]

Theodore P. Letis, contends that Warfield's importation of critical methodology to Princeton ultimately backfired, leading to an increasing historical scepticism,

It is my conviction that Warfield himself represents a paradigm shift at Princeton, away from the tradition of Archibald Alexander and Charles Hodge... Warfield's wholly new paradigm, which relegated final authority to the *autographa*, rather than to the *apographa*, left Princeton vulnerable to the fragmenting efforts of the early twentieth century Biblical criticism. Warfield probably never foresaw that his quest for the historical *text* (for it is here where he would find *inerrancy*) would evolve into the quest for the historical *Jesus* at Princeton, just as it did in Britain in the eighteenth century and in Germany in the nineteenth century.[119]

Warfield gave himself to studying textual criticism in his graduate studies and felt that these tools were "neutral." Letis accuses him of being influenced by "the Enlightenment," because this approach "demanded that

Scripture be approached 'as any other literature,' and it legitimized the use of the radical technique of conjectural emendation - the very foundation of the higher critical method." [120]

Warfield concedes in his book on Textual Criticism that "the current New Testament text must be adjudged, in comparison with a well-printed modern book, extremely corrupt" but he argues this can be overcome for "if we compare the present state of the New Testament text with that of any other ancient writing, we must render the opposite verdict and declare it to be marvelously correct." [121] After warmly welcoming Westcott and Hort's Theory in *The New Testament in the Original Greek*, Warfield soon began to assert that textual critical methodology clearly demonstrates the inspiration of one of the resurrection accounts (Mark 16:9-20) as "no part of the word of God. Warfield now states, "we are not then to ascribe to these verses the authority due to God's word." [122]

As Letis says, "Hence, once committed to the "scientific method" Warfield could not pull out of the bargain even if he wanted to. He had to abide by what science said. Hence, in order to have his inerrant autographs he was quite willing to give up even portions of the hitherto sanctioned canon of the New Testament, even when it touched on such important theology as the resurrection!" [123] Warfield implicitly accepted that we would never now know the exact Words of the original text as he said, "The autographic text of the New Testament is distinctly within the reach of criticism *in so immensely the greater part of the volume*, that we cannot despair of restoring ... His Book, word for word, as He gave it by inspiration to men." [124] Now, on the basis of rationalist textual criticism, Warfield declared un-canonical what the true Church has declared canonical for centuries. By this action, Warfield unwittingly opened the door to destructive higher criticism, as the history of Princeton delineates. He was essentially defending upon Confessional dogma which itself was derived from and defended a certain textual tradition as authentic. However, Warfield was in accord with liberal critics who expunged orthodox readings based upon evidential witnesses of manuscripts outside of the scope of that tradition. If conservatives such as Warfield asserted *Sola Scriptura*, yet undermined the sacred status of the textual foundation for the WCF, then it was impossible to defend the doctrine of the WCF as the truth.

A secular historian, Harriet A. Harris writing on Fundamentalism correctly observed the historic shift by Princeton,

A few groups still insist on the Authorized Version, but the official doctrine of most fundamentalists and evangelicals has been influenced by the Princeton doctrine of inerrancy, according to which only the original autographs are fully inspired and inerrant. [125]

Another Neo-Evangelical writer, Dewey Beagle affirms this new development,

When it became clear to lovers of Scripture that copies of the Hebrew Old Testament and the Greek New Testament contained some errors, it was quite natural to transfer the quality of accuracy or inerrancy to the original writings. Obviously one reason for this new emphasis was to protect the honor and perfection of God. [126]

The liberal American historian, Preserved Smith (1847-1927) also observed,

Warfield in an article in the *Presbyterian Review* stated the doctrine [inerrancy] is not concerned with the accuracy of our present Bible, but interests itself in affirming a perfection of the original autographs which has in some cases at least been lost in transmission...None the less does the new theory depart widely from the confessional doctrine? That the Word of God as we now have it in Scripture is infallible...this is the affirmation of the Confession. [127]

Neo-Evangelical historian, Mark Noll writes in his book, *Faith and Criticism*, concerning the approach of Hodge and Warfield,

Hodge and Warfield, on the other hand, profess more willingness to let "induction" take its course and (perhaps) to doubt what merely appears to be "the plain implication" of biblical passages. For them, the recovery of the texts "in all their real affirmations" is the key. They stress that the books of the Bible "were not designed to teach philosophy, science, or human history as such," and that the writers depended on "sources and methods themselves fallible"..... it would seem that even the words of Jesus need to be studied inductively concerning "their natural and intended sense" about the composition of the Old Testament....It left open a limited flexibility toward criticism which reappears from time to time in the later development of these evangelical positions. [128]

Mark Noll concludes,

Yet their work as a whole pushed further into the background the older view of the Bible as a divine gift from heaven.[129]

Indeed, this position was new even to the Princeton faculty, as Kim Riddlebarger admits,

Warfield's championing of the Westcott-Hort methodology *does* represent a very significant movement beyond previous boundaries at Princeton. Clearly, Warfield was much more amenable to textual criticism as practiced by the Germans (as seen through the grid of Westcott and Hort) than were his predecessors, specifically Charles Hodge, A. A. Hodge and C. W. Hodge.[130]

Professor Brevard Childs of Yale Divinity School observes that, "very few of those interested in Warfield have picked up his radical reinterpretation of N.T. text criticism. I continue to be amazed that he had such success, at least for a while, in convincing rather traditional Reformed groups of his position and even in making an explicit adjustment in the creedal formulations." [131] Professor John Vander Stelt of Dordt College also observes of Warfield, "The use of "autographs" in his view and those who came after him, especially at Westminster Theological Seminary, has always been baffling to me. It shows what compromise what Enlightenment (in terms of science about scientific criticism) may compel one to resort to in order to find an island of so-called safety/security." [132]

Warfield became bolder and soon claimed that opponents of Westcott and Hort such as Dean Burgeon, will now "pass quietly away and leave no successors." [133] By 1911, the sons of the 19th century N.T. scholar W.F. Moulton, who had himself worked on the revision committee of the *Revised Version* of 1881, boasted in their book *The History of the English Bible*,

Intelligent people are familiar with its rendering, and ignorant prejudice against its more startling changes of text in the New Testament seems to have died away. In the matter of text, indeed, an epoch was marked by the British and Foreign Bible Society's centenary publication of Nestle's edition of the Greek Testament which was almost an official registration of the decrease of the "Received Text." Dean Burgon's thunder rolls no more, and no scholar of any reputation remains to plead for his views. This fact alone, of course, disposes of the only serious attack upon the Revised New Testament.

Princeton's A. A. Hodge (1823 – 1886) also was caught up in revising the traditional interpretation of the Confession. He argued in his commentary in 1874 that "pure in all ages" now meant "a state of essential purity" where "the essential integrity of our text is established" as he says,

That the original sacred text has come down to us in a state of essential purity. That the Scriptures should be translated into the vernacular languages of all people, and copies put into the hands of all capable of reading them.

The true text of the ancient Scriptures is ascertained by means of a careful collation and comparison of the... Ancient manuscripts. The oldest existing Hebrew manuscripts date from the ninth or tenth century. The oldest Greek manuscripts date from the fourth to the sixth century. Many hundreds of these have been collated by eminent scholars in forming the text of modern Hebrew and Greek Testaments. The differences are found to be unimportant, and the essential integrity of our text is established.[134]

Hodge was even willing to concede that the original autographs were not inerrant as he said,

That it is even possible that some of the autographs, if we had them, might not be altogether free from errors as arise from the slip of a pen, as the apostles and ["had"] amanuensis who were not inspired.[135]

### **CONSEQUENCES OF THE WARFIELD SHIFT**

The fruits of importing evidence from outside the Bible into the exegesis of biblical texts to "compartmentalize" inspiration and preservation soon led Princeton to make at least two crucial compromises in other areas. Warfield, following his philosophical mentor, James McCosh, was now also open to the possibility of theistic evolution. Even the more reserved Princeton theologian, Charles Hodge sought to find a compromise with "science" and posited a day-age theory concerning the opening chapters of Genesis.[136] By Warfield's approach, Princeton uncritically capitulated to the prevailing nineteenth-century understanding of the

natural sciences. As Letis explained of Warfield, “it was precisely *because* he was so conservative in other respects that he was so able to succeed where others with the taint of liberalism might have failed.”[137] Soon, Princeton theologians would take this logic to its conclusion and declare that the “objective scientific evidence” made it irrational to believe in a universal Flood, miracles, the virgin birth, the resurrection, and the ascension. Within one generation, Princeton was infiltrated with liberalism and ultimately destroyed. David Norris observes, “Warfield’s book on biblical inspiration is still hailed as a ‘classic’, but his viewpoint has done more to undermine confidence in Scripture than almost any other in the last 150 years or so.”[138] Edward F Hills comments of Warfield’s influence,

Dr. Warfield’s treatment of the New Testament text illustrates this cleavage in his thinking. In the realm of dogmatics he agreed with the Westminster Confession that the New Testament text had been “kept pure in all ages” by God’s “singular care and providence,” but in the realm of New Testament textual criticism he agreed with Westcott and Hort in ignoring God’s providence and even went so far as to assert that the same methods were to be applied to the text of the New Testament that would be applied to the text of a morning newspaper. It was to bridge the gap between his dogmatics and his New Testament textual criticism that he suggested that God had worked providentially through Tischendorf, Tregelles, and Westcott and Hort to preserve the New Testament text. But this suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period orthodox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope’s library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God’s special providence and treats the text of the New Testament like the text of any other ancient book. But if the True New Testament Text was lost for 1500 years, how can we be sure that it has ever been found again?[139]

One liberal Neo-Evangelical historian, John J. Brogan candidly admits,

The results of textual criticism in the past two centuries have caused evangelicals to reformulate their doctrine of Scripture in several ways. First, the very existence of textual variants in the manuscript tradition forced most evangelicals to abandon their arguments for the inerrancy of any particular text (e.g. the TR) or translation (e.g. the KJV). Instead evangelicals were obliged to locate inerrancy in the autographs. But placing the weight of authority of Scripture on the autographs created questions concerning the authority of the Bibles currently used by the Church....How do we explain that except for a small handful of people who were permitted to read possibly one of the autographs, everyone has heard and responded to God through reading or hearing “errant” copies of the biblical text, including the translations based on the “scandalously corrupt” Greek text used by most evangelicals today?...When scholars talk only of the “inerrant autographs,” people are not told anything about the Bibles they actually use. Why should people have confidence in a Bible that was once – long ago and far away – inerrant, when all they have before them is an imperfect translation of an imperfect copy? At best, the theological construct of an inerrant autograph is only a semantic chimera that defends an indefensible position. At worst, it is an intellectually dishonest escape from critical thinking.[140]

Other conservative writers were as weak as Warfield at this time. A. T. Pierson commented in 1910,

Inspiration is affirmed, of course, only of the original documents, now no longer extant. Many mistakes may have been made by copyists, and some interpolations by officious scribes and translators are fallible. It is the part of reverent criticism to seek, by careful examination and comparison of all existing documents, to detect errors and restore as far as possible the Scriptures in their original purity.[141]

Even in the original *The Fundamentals; A Testimony to the Truth* (1917) Sir Robert Anderson says in his article “Christ and Criticism,”

If a personal word may be pardoned in conclusion, the writer would appeal to every book he has written in proof that he is no champion of a rigid, traditional “orthodoxy.” With a single limitation, he would advocate full and free criticism of Holy Scripture. And that one limitation is that the words of the Lord Jesus Christ shall be deemed a bar to criticism and “an end of controversy” on every subject expressly dealt with in His teaching. [142]

Some of the early fundamentalist leaders such as James Gray ironically saw the dangers of liberal attacks on the Bible's words but seemed blind to the dangers of Warfield's position,

Does not competent scholarship today affirm that as to the New Testament at least, we have in nine hundred and ninety-nine cases out of every thousand the very word of that original text?....Can even God Himself give a thought to man without the words that clothe it? Are not the two inseparable, as much so "as a sum and its figures, or a tune and its notes?" Has any case been known in human history where a healthy mind has been able to create ideas without expressing them to its own perception?[143]

### CHALLENGE TO WARFIELD'S SLIDE

The slide did not go unchecked completely. Counterpoised against this slide were some formidable champions of orthodoxy such as Robert L. Dabney (1820-1898) the noted American Presbyterian scholar. He boldly opposed the rationalistic background of modern textual criticism and warned that those who accepted the critical text were adopting it from "the mint of infidel rationalism." [144] Dabney went on to argue,

We call these the opinions now fashionable; for those who watch the course of this art are aware that there is a truly a fashion in it, infecting its votaries, as in ladies' bonnets, medicines or cravats [neck scarves]. ... The minds for which criticism retains its fascination are usually of that peculiar and 'crotchety' type found among antiquarians. The intelligent reader is, therefore, not surprised to find, along with much labor and learning, a 'plentiful lack' of sober and convincing common sense. ... We shall find them continually varying, each one obnoxious to grave objections, and the question still unsettled. ... Their common traits may be said to be an almost contemptuous dismissal of the received text, as unworthy not only of confidence, but almost of notice. [145]

It is also noteworthy that the true remnant Church of God reacted negatively to any attack on the Received Text. When the sceptic, Edward Gibbon, in his classic work, *The Decline and Fall of the Roman Empire*, noted that the *Comma Johanneum* of 1 John 5:7-8, was not authentic it caused uproar in British public opinion of the eighteenth century. As Bentley records, "Others had done [this] before him, but only in academic and learned circles. Gibbon did so before the general public, in language designed to offend." [146] The Revised Version of 1881 itself was a failure in supplanting the Authorized Version. N. M. Wheeler, a professor of Lawrence University, pertinently observed in the very next issue of the *Sunday School Times*, "we must ask the critics every morning what is the latest conclusion in order to know what is that Scripture inspired of God." [147] Alfred Martin the former President of Moody Bible Institute in his 1951 doctoral dissertation to the faculty of the Graduate School of Dallas Theological Seminary also warned,

At precisely the time when liberalism was carrying the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject – that is, in the present century – following mainly the Westcott – Hort principles and method, have been made largely by men who deny the inspiration of the Bible. [148]

Even some Neo-Evangelicals such as Zane C. Hodges could see the danger,

Modern textual criticism is psychologically 'addicted' to Westcott and Hort. Westcott and Hort, in turn, were rationalists in their approach to the textual problem in the New Testament and employed techniques within which rationalism and every other kind of bias are free to operate. The result of it all is a methodological quagmire where objective controls on the conclusions of critics are nearly nonexistent. It goes without saying that no Bible-believing Christian who is willing to extend the implications of his faith to textual matters can have the slightest grounds for confidence in contemporary critical texts. [149]

Louis F. DeBoer writing for The American Presbyterian Church explains,

Warfield studied in Germany and was exposed to the techniques of their rationalistic scholars. The idea was to be current in the latest scholarship. Unfortunately, God does not necessarily bless such rationalizations for sitting at the feet of heretics, and Warfield wound up adopting their methodology. Warfield's famed defense of the Scriptures was actually an exercise in higher criticism. He postulated that the Bible should be treated like any other book, such as the Koran or the Book of Mormon, or the writings of Aristotle or Shakespeare, and should be tested for veracity by the tools of reason. The only difference was that Warfield concluded that the Bible passed muster and was a credible book. Warfield then further concluded that since the Bible passed the

test of reason as a trustworthy book, and since it claimed to be inspired, therefore it must be inspired. Faith had nothing to do with it. The Bible was now propped up by the conclusions of science and reason. The foundations for our belief in the Scriptures were now settled in man's reason. A century later the doctrine of an inspired, inerrant Bible is in tatters even in evangelical circles. Many evangelical seminaries no longer even teach that position.[150]

### III

## PRESERVATION VIEWS TODAY

With the advent of Higher Criticism and Modernism we see the logical conclusion of the modern textual critics and the evangelicals and reformed who adopted their view of Scripture. Warfield embraced the ability of apostate editors of the New Testament text to restore the words of God. This tragic legacy of this Warfieldian creedal revision and the "lost Princeton Bible" can be seen in the fact that most of the leading Fundamentalist Movements and Colleges are now openly admitting they do not know where the Words of God are today. The truth is that there is not a single word from even one original manuscript available to anyone anywhere in the world and those who say we must compare the TR with the originals could not produce an original if their life depended on it.

One of the leading anti-KJV seminaries is Central Baptist Theological Seminary, whose faculty edited a book *One Bible Only?* in which they state, "the doctrine of preservation was not a doctrine of the ancient church," and "we might have lost a few words through negligence," and "not only is Scripture without a verse to explain how God will preserve His Word, but no statement in Scripture teaches that God did preserve perfectly the original text of Scripture." [151] Are we to understand that God has promised to preserve His pure originals impurely? These men who deny the preservation of all of God's Words for us today because of "history" or "textual science" and textual "uncertainties" need to be told, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" (Mark 12:24). A stark warning of the dangers of compromising on the doctrine of preservation is the fact that two of the authors of this book, Edward Glenny and Larry Pettegrew have subsequently both rejected Fundamentalism completely and now teach at openly Neo-Evangelical Seminaries.[152]

This denial of the historic and Biblical view of preservation is a new view in Fundamentalist circles and has been popularized by leading Neo-Evangelical Dallas Theological Seminary professor, Daniel B. Wallace whose textual heroes includes "Jerome and Origen for their handling of the textual variants in the pursuit of truth" and who says, "the practice of textual criticism neither needs nor deserves any theological presuppositions. For example, I am not convinced that the Bible speaks of its own preservation. That doctrine was first introduced in the Westminster Confession, but it is not something that can be found in scripture." Ironically, Wallace fails to discern that this denial is itself a theological presupposition of his textual criticism, and thus a wholly self-defeating claim. Wallace also argues,

My own views on inerrancy and inspiration have changed over the years. I still embrace those doctrines, but I don't define them the way I used to. . . . I would say that if inerrancy is elevated to the status of a prime doctrine, that's when one gets on a slippery slope. But if a student views doctrines as concentric circles, with the cardinal doctrines occupying the center, then if the more peripheral doctrines are challenged, this does not have an effect on the core. At bottom, theology and faith do have a place in biblical studies. They can function as sort of a quality control on our exegesis. But they cannot be used as a trump card that allows us to ignore the data.[153]

William Combs admits the novelty of this new position,

In an article entitled "Inspiration, Preservation, and New Testament Textual Criticism," by Daniel B. Wallace, we find what is apparently the first definitive, systematic denial of a doctrine of preservation of Scripture. He has been joined in his view by W. Edward Glenny. . . . The position of Wallace and Glenny appears to be a rather novel one. . . . They have eliminated any vestige of the preservation of Scripture as a doctrine.[154]

So, according to Wallace and Glenny, God Sovereignly and purposefully allowed His Words not to be preserved, but inspired Scripture that, on the face of it, seemed to fool most believers that He promised He would guarantee its own preservation. These two scholars "discovered" this view that Moses, David, Paul, and Peter all knew that the Words of God that they wrote had little or no guarantee of survival for the future usage of the saints despite urging future generations to study these soon to be lost Words.

The consequence of this falling away in the pulpit is that fewer and fewer professing Christians believe in the inerrancy of Scripture every day. This anti-perfect preservation presupposition also affected former pastor of the Princeton Baptist Church and famed textual critic, Bart Ehrman to the point that he now today confesses to being an agnostic. He pertinently observed how the problem of a Bible with errors in it affected him in a recent book *Misquoting Jesus*,

If one wants to insist that God inspired the very words of scripture, what would be the point if we don't have the very words of scripture? ... It's a bit hard to know what the words of the Bible mean if we don't even know what the words are!

This became a problem for my view of inspiration, for I came to realize that it would have been no more difficult for God to preserve the words of scripture than it would have been for him to inspire them in the first place. If he wanted his people to have his words, surely he would have given to them (and possibly even given them the words in a language they could understand, rather than Greek and Hebrew). The fact that we don't have the words surely must show, I reasoned, that he did not preserve them for us. And if he didn't perform that miracle, there seemed to be no reason to think that he performed the earlier miracle of inspiring those words.[155]

He also observed,

The only reason (I came to think) for God to inspire the Bible would be so that his people would have his actual words; but if he really wanted people to have his actual words, surely he would have miraculously preserved those words, just as he had miraculously inspired them in the first place. Given the circumstance that he didn't preserve the words, the conclusion seemed inescapable to me that he hadn't gone to the trouble of inspiring them.[156]

Another leading textual critic and Senior Lecturer in New Testament at the University of Birmingham, David Parker argues similarly,

The concept of the Gospel that is fixed in shape, authoritative, and final as a piece of literature has to be abandoned....The [free] text indicates that to at least some early Christians, it was more important to hand on the spirit of Jesus' teaching than to remember the letter.... The material about Jesus was preserved in an interpretive rather than an exact fashion.[157]

The most prominent Fundamentalist university, Bob Jones University (BJU) openly endorses the Alexandrian Texts as, "a whole, superior to the text based upon manuscripts of the Middle Ages." [158] BJU's Samuel Schnaiter even argues, "We have already seen that no manuscript has ever been promoted as perfect (though Sinaiticus and Vaticanus came as close as any)." [159] Indeed, BJU was one of the educational institutions to assist the Lockman Foundation's publication of the NASV in 1971. Fred Moritz, the Executive Director of Baptist World Missions in a BJU Publication states, "the debate whether to use the Textus Receptus, the Majority Text, or the Critical Text should not be a source of bitter contention. Neither should it be a test of fellowship among brethren. This is not to demean the textual variants. The issue is worthy of continual study, and scholars should pursue the accurate wording of the original writings in those areas where uncertainty exists." [160]

Samuel Schnaiter foolishly claims, "that we must be careful to distinguish between textual purity and the purity of the sense of any given message." [161] However, he does not explain how if we don't even know what the Words are, then how can we be expected to know the meaning? If the Bible we have today has a text corrupted by mistakes that we do not know where or how many and cannot ever hope to know, then it ceases to be unconditionally authoritative. This would leave us in a quandary as we can say that Scripture is authoritative, but we cannot say with any authority what Scripture is. Now Scripture must be validated and endorsed by our own human judgment before we can accept it as true. However, as the apostate textual critics who control the development of these texts today lack the necessary spiritual insight and personal inerrancy in judgment, they invariably come to a false and mistaken subjective judgment.

In 1999, a concerted attack was coordinated by BJU through the World Congress of Fundamentalists against the KJV. James B Williams (General Editor) and Randolph Shaylor (Managing Editor) published a book entitled, *God's Word in Our Hands: The Bible Preserved For Us*, [162] a sequel of the earlier publication, *From the Mind of God to the Mind of Man*. [163] These books are especially provocative and given to overstatement and *non sequitur*. In the Introduction to this book, Dr. J.B. Williams called those who defend the KJV as a

“cancerous sore” that has resulted in “a deplorable condition in Fundamentalism” and a “mass of misinformation.” Williams is so lacking in discernment that, despite the clear heretical and liberal beliefs of Westcott and Hort he claims, “these men are now with the Lord.”[164] These authors also argue against preservation in the Traditional Text but in all the extant manuscripts. John C. Mincy, in his chapter, “Preservation of the Copies,” writes,

To say that God has preserved His words in a particular manuscript or collation of several manuscripts is to go beyond what God has revealed in His Word, and beyond the results of history and biblical study. . . . It is better to conclude that God has not chosen to preserve His words in one particular place, text-type, or manuscript, but through the thousands of manuscripts that agree so closely. A comparison of all the manuscripts shows incredible agreement, and where differences do occur, we are usually left with two good choices and so must determine the best reading and maintain the other as a variant reading, knowing that God’s words are preserved in them. This enforces the fact that God has truly preserved His words for us today.[165]

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(This concludes Section III of Dr. Ferguson's article. Section IV will be in the next edition of the DBS eNEWS. Sections I and II may be found in DBS eNEWS numbers 92 and 93)

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**Psalms 12:6-7 "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."**

**Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.**

**Psalms 105:8 "He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations."**

**Psalms 117:1-2 "O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD."**

**Psalms 111:7-8 The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.**

**Psalms 119:89 For ever, O LORD, thy word is settled in heaven.**

**Psalms 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.**

**Psalms 119:160 Thy word is true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.**

**Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.**

**Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

**Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.**

**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.**

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- **The Goal of This Book.** The goal has been to give to the readers some explanation of what our Bible For Today ministry believes on a number of important topics. Many of our friends do not know what we believe and where we stand on a number of questions. This book will inform them fully about these matters.
- **The Name of This Book.** The title of the book, "*The First 200 Questions Answered by Dr. D. A. Waite*" implies that this might be just the beginning in a series of works. This might be true, depending on what happens in future days.
- **The Usefulness of This Book.** As you can see, unlike many books, this book has an elaborate seven page "*Index of Words and Phrases.*" Because of this, the reader can look up any subject they wish to look into and find it without difficulty. Some of the entries might seem trivial and unnecessary, but that depends on what is being searched. It is hoped that this index will make this book a more useful tool than without it. If there are topics not discussed that you would like to read about, perhaps they will be included in the next 200 questions.

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## CLEANING-UP HAZARDOUS MATERIALS

### A Refutation of Gail Riplinger's *Hazardous Materials*

By Dr. Kirk DiVietro

The Need For This Clean-Up

Pastor D. A. Waite, Th.D., Ph.D., President of the DBS said:

"Why I urge you to read Dr. DiVietro's book.

- **Because of the False View of Inspiration.** Mrs. Riplinger has a completely distorted view of Biblical inspiration. 2 Tim 3:16 refers to the way the original Hebrew, Aramaic, and Greek Words were produced. It was by the process of God's "breathing out" (THEOPNEUSTOS) of those Words.
- **Because of the False View of the King James Bible.** Mrs. Riplinger has a completely distorted view of the King James Bible. She believes the King James Bible was given by **God Himself** rather than its being the only faithful, true, and accurate English translation made by a group of **men--**scholarly and equipped, but still just **men**.
- **Because of the False View of Lexicons and Textual Aids.** Mrs. Riplinger has a completely distorted view of the purpose and usefulness of sound lexicons and textual aids for Pastors and others in their study of the Bible. The measure of a useful lexical aid is not the extent to which the author's doctrine or lifestyle agrees with her own, but the extent to which the volume produces honest and helpful meanings and uses of the Hebrew, Aramaic, and Greek Words underlying the King James Bible. The focus must be on the results produced, rather than the personal faults or traits of those who have produced it.

● **Because of the Correcting of Pastors and Other Leaders.** Mrs. Riplinger, throughout this and other of her books, demeans and challenges various Pastors and other Bible-believing church leaders. Even though she might disagree, it is out of place and unbiblical for a woman to rebuke men."

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## CLEANING-UP *Hazardous Materials*

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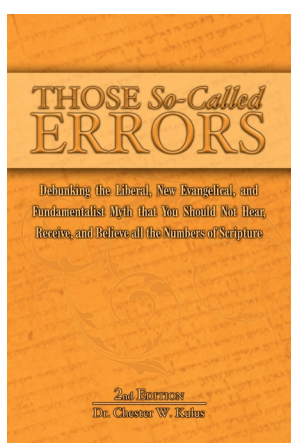


Kirk DiVietro, Th.M., Ph.D.

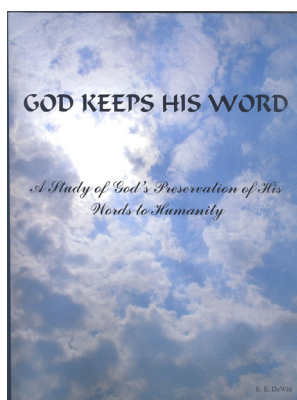
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Dr. Moorman's new book, *Missing in Modern Bibles, The Old Heresy Revived*, has already had a significant impact. News has come our way relating that individuals have stopped using modern English versions and have returned to the King James Bible after reading Dr. Moorman's book. This book is a wonderful tool that can be used to show others how much of God's Word is actually missing in the modern Bibles; from words, to whole verses, to entire passages. It also soundly refutes the common arguments made against the King James Bible and, for the more knowledgeable reader, gives a concise summary of the textual issue. Don't miss it. [This book may be purchased at Amazon.com \(click here\) or from Bible For Today Ministries \(click here\).](#)



This book, *Those So-Called Errors*, by Dr. Chester W. Kulus debunks the liberal, New Evangelical, and Fundamentalist myth that you should not hear, receive, and believe all the numbers of Scripture. Dr. Kulus has methodically and painstakingly cited the alleged problem areas, found in the books of Samuel, Kings, and Chronicles, and has expounded, explained, and extirpated *Those So-Called Errors*. [Click here to order from Amazon.](#) [Click here to order from Bible For Today.](#)



This book, *God Keeps His Word, A Study of God's Preservation of His Words to Humanity*, by Dr. Edward DeWitt has just come available. The book is a 500 page book documenting the preservation of God's Words by short essays that Dr. DeWitt accumulated over a lifetime of study and exaltation of God's Words. If you have read anything by Dr. DeWitt, you will be immediately struck by his wit and insight. At present, the book is available only through the DBS or BFT. [Click here to order.](#)



This book, *Jesus is God*, by Dennis Helton documents the Scriptural passages that affirm Jesus is God. Any person desiring all the passages in one place will benefit from this study. It is a valuable reference for pastors, teachers, evangelists, missionaries, and laymen. Any parent would benefit greatly by teaching their children the truth concerning the second person of the Trinity, The Lord Jesus Christ. [Click here to order from Amazon.](#) [Click here to order from Bible For Today.](#)

## A CRITICAL ANSWER TO JAMES PRICE'S KING JAMES ONLYISM

**A CRITICAL  
ANSWER  
TO  
James Price's  
*King James Onlyism***

D. A. WAITE, Th.D., Ph.D.

225 of Price's Statements  
Analyzed Carefully For  
Errors, Misrepresentations,  
and Serious Falsehoods

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- **The Book Refuted.** This book is called a critical answer to *King James Onlyism: A New Sect*. The author is Dr. James D. Price who was formerly a Professor at Temple Baptist Seminary in Chattanooga, Tennessee, from 1972 to 2005.
- **The Positions Explained.** Price has taken a false position in two areas: (1) a disbelief in the preservation of the original Hebrew, Aramaic, and Greek Words, and (2) a strong opposition to those who maintain this position. He refers to them as "King James Only." This is a slanderous term implying those who believe the first area are Ruckmanites on the KJB.
- **The Purpose Revealed.** In this book, I have made COMMENTS on 225 of Price's STATEMENTS. I believe this is important because of the outlandish manner in which Price has repeatedly used clear inaccuracies and falsehoods in his book.
- **The Further Study.** The reader is encouraged to get three of my other books answering similar arguments on Bible versions and Bible preservation: (1) *Fundamentalist Deception on Bible Preservation* (BFT #3234 @ \$8.00 + \$4.00 S&H); (2) *Bob Jones University's Errors on Bible Preservation* (BFT #3259 @\$8.00 + \$4.00 S&H); and (3) *A Critical Answer to Michael Sproul's God's Word Preserved* (BFT #3308 @ \$11.00 + \$4.00 S&H). Learn to discern in this current battle for our Bible.

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### FROM THE DBS ARTICLES OF FAITH

#### A. THE BIBLE

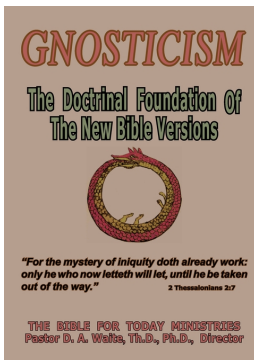
We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The books known as the Apocrypha, however, are not the inspired Word of God in any sense whatsoever. As the Bible uses it, the term "inspiration" refers to the **writings**, not the **writers** (2 Timothy 3:16-17); the **writers** are spoken of as being "holy men of God" who were "moved," "carried" or "borne" along by the Holy Spirit (2 Peter 1:21) in such a definite way that their **writings** were supernaturally, plenary, and verbally inspired, free from any error, infallible, and inerrant, as no other **writings** have ever been or ever will be inspired.

We believe that the Texts which are the closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the traditional Greek Text for the New Testament underlying the King James Version (as found in "The Greek Text Underlying The English Authorized Version of 1611").

We believe that the King James Version (or Authorized Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts, which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorized Version of 1611 and say "This is the WORD OF GOD!" while at the same time realizing that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture.

We believe that all the verses in the King James Version belong in the Old and the New Testaments because they represent words we believe were in the original texts, although there might be other renderings from the original languages which could also be acceptable to us today. For an exhaustive study of any of the words or verses in the Bible, we urge the student to return directly to the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather than to any other translation for help.

## Gnosticism, The Doctrinal Foundation of the New Bible Versions



This book is about Gnosticism published by Bible For Today Ministries. It is an indepth look at the false religion(s) of the Gnostic and their influence. This book demonstrates how the Gnostic philosophy and corruption of Christian theology spilled over into the 'New Versions of the Bible.'

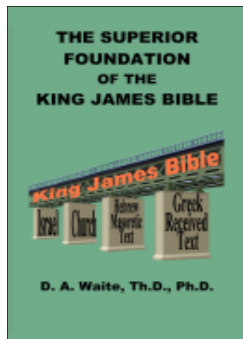
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## THE SUPERIOR FOUNDATION OF THE KING JAMES BIBLE BY D. A. WAITE, Th. D., Ph. D.



**The Background of This Booklet.** The idea for this booklet came from my book, Defending The King James Bible (**BFT #1594** @ \$12.00 + \$4.00 S&H). In this book, I point out four superiorities of the King James Bible: It has (1) superior texts, (2) superior translators, (3) superior translation technique, and (4) superior theology. I have simply taken point #1 and edited it for printing here.

**The Need For This Booklet.** One of the most important parts of the battle for the real Bible in our time is the answer to the question: Which Old Testament Hebrew and Aramaic Words and which New Testament Greek Words are we to use as the basis for all our translations? Since there are so many viewpoints on this, there is a drastic need to discuss the problem in detail.

**The Purpose of This Booklet.** In this booklet, I attempt to meet the need to talk about this matter and to give my reasons why I believe that the Hebrew, Aramaic, and Greek Words underlying the King James Bible are the only Words that should be used as the basis for Bible translations. Though it is a complex subject, I hope I might make it clear to the readers.

**The Use of This Booklet.** I will be using this booklet at two upcoming meetings. One meeting will be at an independent Baptist college. The other will be at a Bible conference in Mexico. I hope it will be used by hundreds and even thousands of God's people who need answers to this vitally important problem. **BFT #3384** [www.BibleForToday.org](http://www.BibleForToday.org) **ISBN #1-56848-062-8**

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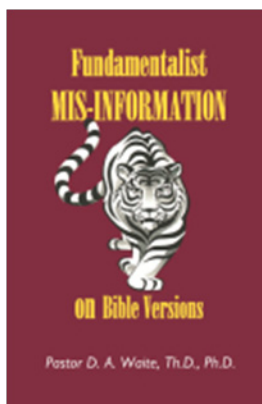
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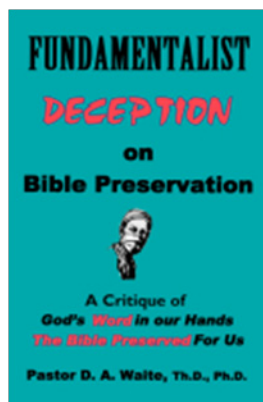
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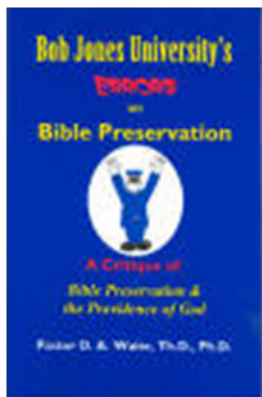
This book, *Fundamentalist Mis-Information on Bible Versions* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a book published by avowed Fundamentalists with the enthusiastic support of Bob Jones University. That book is called "From the Mind of God to the Mind of Man", written by graduates, faculty members, Trustee Board members, Cooperating Board members, and friends of Bob Jones University. Some of the extensive amount of Mis-Information contained in "The Mind Of Man" has been answered in other books Dr. Waite has written; but, it was coming from Neo-Evangelical and Liberal/Moderistic sources, whereas the present study exposes and refutes Mis-Information from those who call themselves Fundamentalists. **B.F.T. #2974** for a gift of \$11.00 + \$5.00 S&H.

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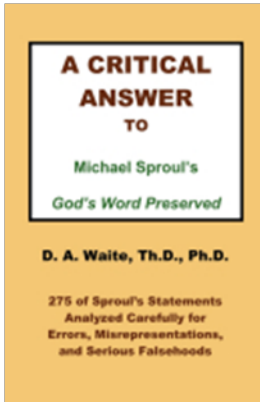
This book, *Fundamentalist Deception on Bible Preservation* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a second book published by avowed Fundamentalists with the enthusiastic support of Bob Jones III, then President of Bob Jones University (BJU). Sadly, BJU deception on Bible preservation has had a pervasive influence on Bible institutes, colleges, universities, churches, and individuals both in the US and on many of the mission fields of the world. This book seeks to combat and correct the mis-information promulgated by BJU's influence. **B.F.T. #3234** for a gift of \$12.00 + \$5.00 S&H.

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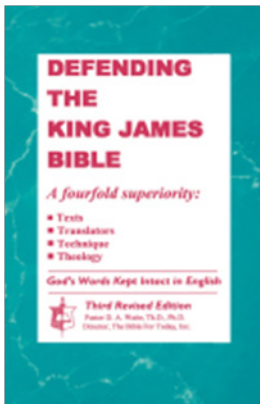
This book, *Bob Jones University's Errors on Bible Preservation* by Dr. D. A. Waite, Th.D., Ph.D. is in response to a book, *Bible Preservation and the Providence of God* by Samuel Schnaiter and Ron Tagliapietra who are associated with Bob Jones University (BJU) . Dr. Waite refutes their deceptions concerning true Bible Preservation. He clear points out that the authors associated with BJU do not believe in preservation of the Words, but rather preservation of "ideas, thoughts, concepts, message, truth, or teachings. This is serious error. Furthermore, the BFU men declare the original words to be "reliable," but not inerrant. Dr. Waite addresses many other statements that are deceptive in his book. **BFT #3259** for a gift of \$8.00 + \$5.00 S&H.

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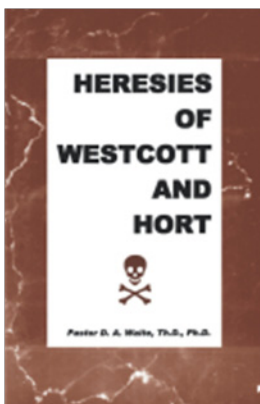
This book, *A Critical Answer to Michael Sproul's God's Word Preserved* by Dr. D. A. Waite is an attempt to bring a partial answer and reply to a number of errors and false statements in a book entitled "God's Word Preserved: A Defense of Historic Separatist Definitions and Beliefs." Dr. Waite defends the preservation, inspiration, inerrancy, and infallibility of the Words of God as promised in the Scripture, and teaches the true fundamentals about these issues. **BFT #3308** for a gift of \$11.00 + \$5.00 S&H.

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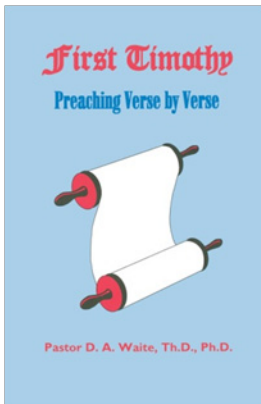
This book, *Defending The King James Bible* by Pastor D. A. Waite, Th.D., Ph.D. is now a classic. It has been printed ten times through two editions. It should be in every library, school, seminary, and home. Dr. Waite's work answer's two questions: (1) Which English Bible are we to read, study, memorize, preach from, and use today? (2) Which English Bible can we hold in our hands and say with great confidence, "These are the WORDS OF GOD in English"? He examines the KING JAMES BIBLE, proving its superiority in four areas: (1) its superior TEXTS; (2) its superior TRANSLATORS; (3) its superior TECHNIQUES; and (4) its superior THEOLOGY. **BFT #1594** for a gift of \$12.00 + \$5.00 S&H.

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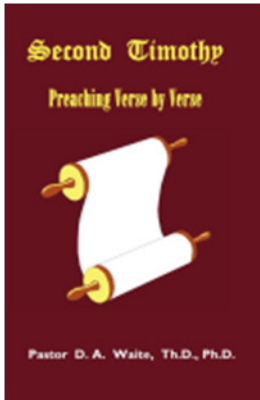
This book, *The Heresies of Westcott and Hort* by Pastor D. A. Waite, Th.D., Ph.D., is now a classic. It reveals the unorthodox beliefs of Westcott and Hort who are the men most responsible for the 'new' Greek text that underlies the 'new' bible versions. Their heterodoxy blinded their intellects, and prejudiced them adversely and unfairly in their textual theories of the Greek New Testament. This book contains 125 direct quotations of Westcott and Hort from 1,291 pages as contained in five books by both men. **BFT #595** for a gift of \$12.00 + \$5.00 S&H

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This book on First Timothy is from expository preaching sermons by Pastor D. A. Waite, Th.D., Ph.D. It brings to the mind of readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the lives of both saved and lost people. **BFT #3085** for a gift of \$14.00 + \$5.00 S&H.

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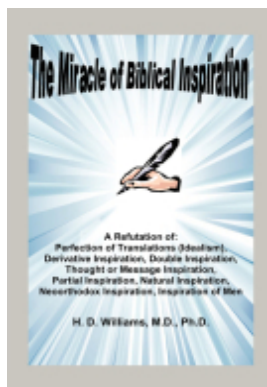
This book on Second Timothy is the eighth in a planned series of books based on expository preaching from various books of the Bible. It is an attempt to bring to the minds of the readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the hearts and lives of Bible-believing Christians. **BFT #3105** + \$5.00 S&H.

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This book, *Fuzzy Facts From Fundamentalists on Bible Versions* by Pastor D. A. Waite, Th.D., Ph.D. embraces a response to the various Fundamental institutions that share a denial that God promised and has fulfilled His promise to preserve the Hebrew, Aramaic and Greek Words which were originally given by verbal, plenary inspiration. The controversy was sparked by the publication of two books by Central Baptist Seminary, "The Bible Version Debate--The Perspective of Central Baptist Theological Seminary" and "One Bible Only?--Examining Exclusive Claims for the King James Bible." Both of these books attack the preservation of God's Words and Dr. Waite's book refutes their claim. **BFT #3064** + \$5.00 S&H.

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There are numerous opinions in the literature concerning the meaning of “inspiration” of the Bible such as “the partial view,” “the natural view,” “the neoorthodox view,” “the pagan view,” and many others. The explanation of most of the various views is very troubling. Very few positions exalt the true origin of the original Words of the Bible in Hebrew, Aramaic, and Greek. The positions fail to correctly recognize that the process and the product of “inspiration” is a **miracle** “once delivered.” Dr. Williams’ work will help others to understand the meaning of the words associated with “inspiration” in their Biblical context.

- *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” 2 Timothy 3:15*
  - *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Timothy 3:16*
  - *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21*
  - *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment.” Job 32:8-9*
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This book on Romans is from expository preaching sermons by Pastor D. A. Waite, Th.D., Ph.D. It brings to the mind of readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the lives of both saved and lost people. **BFT #2906** for a gift of \$25.00 + \$5.00 S&H.



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This book, *The Oxford Debate on the Textual Criticism of the New Testament* by Edward Miller is the record of a debate held at Oxford University in 1897 by noted scholars of the day. Edward Miller was the assistant to Dean John William Burgon. He printed the text of the debate with the approval of the participants. The debate was about the two methods of textual criticism: (1) the method of Bishop B. F. Westcott and F. J. A. Hort, and (2) the method of Dean John William Burgon. Dean Burgon supported the Traditional Text and Westcott and Hort supported a text they constructed from two old manuscripts. **BFT #3397** for a gift of \$10.00 + \$5.00 S&H.



This book, *Foes of the King James Bible Refuted* by Pastor D. A. Waite, Th.D., Ph.D. is important because it answers various arguments set forth by foes of the King James Bible and its underlying Hebrew, Aramaic, and Greek Texts. The arguments of the foes are not new. They have been around ever since the days of Bishop Brooke Foss Westcott and Professor Fenton John Anthony and their forerunners. Look at the principles discussed in this book, rather than at the personalities involved. **BFT #2777** for a gift of \$9.00 + \$5.00 S&H.

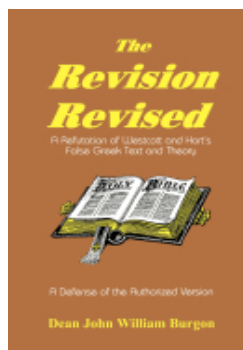
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In this book, *Fundamentalist Distortions on Bible Versions*, Dr. Waite clearly outlines the mistakes seven fundamentalist schools are making in regard to 1. a false view of the doctrine of Bible preservation as found in the Bible, 2. their "ecumenical" and "pluralistic" approach to Bible versions. The Fundamental schools reproved and rebuked in this work reject the evidence for 356 doctrinal errors in the 'new' versions of the Bible and reject any one who uses ONLY the King James Bible. **BFT #2928** for a gift of \$7.00 + \$5.00 S&H.

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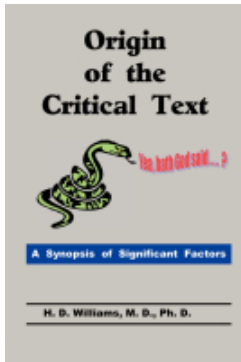


Any of the books by Dean John William Burgon, Edward Miller, his assistant and former student, or Jack Moorman, etc., can be ordered from the Dean Burgon Society or Bible for Today or purchased on Amazon by typing in the title. The Revision Revised **BFT #611**

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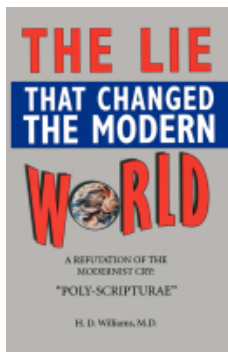
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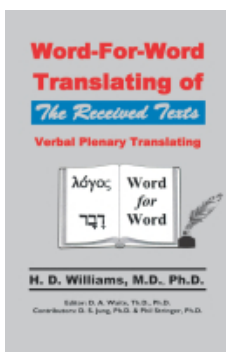
This book, *Origin of the Critical Text* by Dr. Williams, M.D., Ph.D. is a synopsis of the origin of the corrupted Critical Text (CT) that lies behind the modern versions of the Bible. The development of the text from "the beginning" until modern times through significant pivotal points is examined. It is written so that the layman can understand the issues, but it will be a valuable addition to the libraries of schools, pastors, teachers, and people in the pews..

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This book, *The Lie that Changed the Modern World* by Dr. H. D. Williams, M.D., Ph.D. is a detailed progressive account of important historical facts that pertain to the preservation of the Words of God and those who would corrupt them. The results of the corruption of Bible texts and manuscripts and their influence on modern versions is examined. Furthermore, an analysis of the social effects on society, churches, and the individual are evaluated.

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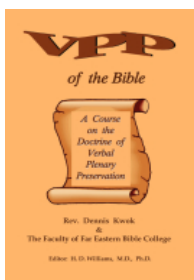
Dr. D. A. Waite, Th.D., Ph.D., said: There is a vital need for this book, *Word-For-Word Translating of the Received Texts, Verbal, Plenary Translating* by Dr. H. D. Williams, M.D., Ph.D. to inform sincere Bible-believing Christians about the proper techniques of translating the words of God into the receptor languages of the world. No book like this one has ever been written. It is a unique and and much-needed book that emphasizes the proper Hebrew, Aramaic, and Greek texts to translate as well as the method to be used. It can be used as a guide for proper translating.

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This book, *One Tittle Shall In No Wise Pass* by Dr. Chester Kulus, Ph.D. is a thorough examination and refutation of the false premise by many scholars that the vowels were not inspired or present in the Hebrew text from the beginning. Every library, pastor, teacher, missionary, and evangelist should have this VERY important work in his library.

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This book, *Verbal Plenary Preservation* by Rev. Dennis Kwok and the faculty of Far Eastern Bible College is a course on the doctrine of the verbal (the words) plenary (all the words) preservation of the Bible. It is a much need book because the battle for the Bible is intense in these last days. The course is needed to help individuals understand the issues and to grow in the knowledge of the preservation of the Bible, the inspiration of the Bible, and proper translation of the Bible. It is a course taught at Truth Bible-Presbyterian Church in Singapore by its Pastor and the faculty of Far Eastern Bible College.

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This book, *Wycliffe Controversies*, is by Dr. H. D. Williams, M.D., Ph.D. Dr. John de Wycliffe (1324?-1384) is an important person in the history of the Bible and Bible translating and many question surround his work. Are the Wycliffe Bible versions based upon Old Latin Texts close to the Received Text or are they closer to Alexandrian Texts that influenced Jerome's Latin Vulgate? In addition, many other questions have been raised in the literature such as who were Wycliffe's close associates that participated in the work; where and when did the Lollards that were associated with him originate; and many other controversies. Modern scholars have called into question Wycliffe's participation in translating and whether he translated any of the Wycliffe Bible. Was his curate or secretary, John Purvey, a Lollard as well as a writer of the prologue and a translator and of the Late Version of the Wycliffe Bible? This work is an attempt to bring attention to the questions and contradictions in the literature. This book does not solve all the problems and questions. It is an endeavor to itemize the controversies and suggest some answers. Dr. Williams' work will present the significant conflicts in current and past literature in one place so that researchers and interested students will have a starting point.

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