



The Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

Fall 2012 / Winter 2013 — Issue 107

“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)

BIBLE BAPTIST CHURCH

WELCOME!
THE DEAN BURGON SOCIETY
34TH ANNUAL CONFERENCE
Dr David L Cooper Pastor Sunday School 10:00am
Sunday Evening 6:00pm Wednesday Prayer Meeting

He preached from the King James version which has short, pungent, piercing sentences.
(Doom page 10)

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THE DEAN BURGON SOCIETY, 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



Restoration Of Our Dean Burgon Society Tax Exemption Status

A Letter From The Internal Revenue Service to the Dean Burgon Society. In a letter from the Internal Revenue Service dated December 9, 2012, Holly O. Paz, Director of Exempt Organizations Rulings and Agreements, said:

*“Dear Applicant: We are pleased to inform you that upon review of your application for tax exempt status **we have determined that you are exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code. Contributions to you are deductible under section 170 of the Code.** You are also qualified to receive tax deductible bequests, devises, transfers or gifts under section 2055, 2106 or 2522 of the Code. Because this letter could help resolve any questions regarding your exempt status, you should keep it in your permanent records.*

*Organizations exempt under section 501(c)(3) of the Code are further classified as either public charities or private foundations. **We determined that you are a public charity** under the Code section(s) listed in the heading of this letter [509(a)(2)].*

Please see enclosed Publication 4221-PC, Compliance Guide for 501(c)(3) Public Charities, for some helpful information about our responsibilities as an exempt organization.

ADDENDUM: Based on the information submitted with your application, we approved your request for reinstatement under Notice 2011-14. Your

effective date of exemption, as shown in the heading of this letter, is the postmark date of your application [February 16, 2012].”

We Are Glad To Have This Reinstatement From The Internal Revenue Service. Though it took about ten months for the IRS to process our reinstatement application, it was finally approved. We are grateful for this.

The Reason For Tax Exempt Reinstatement. As I have explained before, the reason for our DBS tax exempt reinstatement was the change of policies of the IRS which we were not aware of. For the first 30 years or so, DBS did not have to send in any tax papers because we took in less than \$30,000 per year. Suddenly the tax information was required, but we were not aware of it. According to IRS reports, our DBS was not alone in this. This same thing happened to about 430,000 other tax exempt groups in our country. For this reason the IRS removed our tax exempt status making it necessary to have a reinstatement. We now have that reinstatement.

The False Attacks Of Some Former DBS Leaders Regarding Our Handling Of DBS Funds. I believe I must go public about these false attacks by these leaders because their lies have been repeated to others who need to know the truth. The fullest way to reply to these lies and distorted opinions is to offer to send the reader my 20-page answer to Pastor Brown and Pastor Stringer together with their letters of resignation from the DBS leadership as well as four other attachments. If you have an e-mail address, please give it to me and I can send it to you rapidly. If you do not have an e-mail and want to have a copy of these 20-pages of documentation, give me your full name, address, and phone number in case I have to get in touch with you by phone.

A Point Of Personal Privilege. Though I do not always name the names of those who attack me personally and give answers that all the world can read, I feel this is a case where I must expose, not only the false and slanderous statements themselves, but the names of those who uttered in writing those slanders. The two names I will mention are Pastor David Brown and Pastor Phil Stringer. If this were in the House or Senate (which it is not), when a person would mention another person by name, the person so named could say, if he or she wished: *“I rise to a point of personal privilege”* and then would state his or her point and set the record straight.

THE DEAN BURGON NEWS

Published by

The Dean Burgon Society

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R. J. Barnett, Vice President

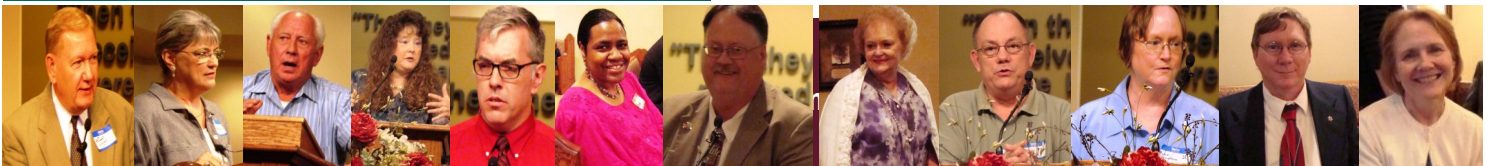
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This is what I believe I should do in a brief and succinct manner concerning what I consider to be a serious slander of both my reputation and that of our son, Daniel Waite.

Some of the Statements of Pastor David Brown. In his letter of resignation (**available in full at your request**) from leadership in the Dean Burgon Society, he wrote:

“I was told by an Executive Council member that I should have my ‘lawyer’ contact you.” . . . “The financial reports for the past several years have not been in order.” . . . “if the IRS were to go further” . . . “I would venture to speculate that what you gave the IRS was NOT the same reports you gave to

the DBS at our annual meeting.”

This is not only a criticism of the **“financial reports”** given to the DBS by the DBS Treasurer, Pastor Daniel Waite (and approved by the DBS President, Pastor D. A. Waite), but it is an implication that some kind of an unlawful act had been committed so that possibly **“the IRS were to go further.”** He wanted his **“lawyer”** to get involved in this. He told me on the phone that his lawyer told him that sometimes the IRS sued people for many thousands of dollars. This is implying that he believes that the IRS might take the Dean Burgon Society to court because we have misappropriated DBS funds or otherwise violated some federal law. What this is accusing my son and me of is either having

two sets of books, stealing money from the DBS, or committing some other illegal action that would cause a lawsuit to be filed by the IRS against the DBS and all of its officers, of which Pastor Brown was one. As it turns out, his entire scenario was baseless, needless, unnecessary, groundless, un-investigated, foolish, and un-Christian. Throughout the entire pursuance and achievement of the DBS tax exempt reinstatement, both Pastor Daniel Waite and Pastor D. A. Waite were completely and totally exonerated by the Internal Revenue Service. They had not one question about the finances of the Dean Burgon Society. As far as we knew, everything was in order to Pastor Brown’s complete and total satisfaction.



Bible Baptist Church of Marietta

Some of the Statements Of Pastor Phil Stringer. In his letter of resignation (**available in full at your request**) from leadership in the Dean Burgon Society, he wrote:

“The financial reports were confusing and clearly contradictory.” . . . “Other board members have stated that the finances have ‘been out of whack’ for longer than two years.” . . . “I was told that a three man committee would investigate the finances and issue a full report.”

Again, there is a suspicion, distrust, and a doubting of the **“financial reports”** of the DBS which were made by the DBS Treasurer, Pastor Daniel Waite, and approved by the DBS President, Pastor D. A. Waite. Pastor Stringer thought these reports were **“contradictory”** and had been **“out of whack for longer than two years.”** Again, as I stated in the previous paragraph, there was no cause or grounds for Pastor Stringer’s questioning of the **“financial reports”** and the **“finances”** because, as it has turned out, throughout the entire pursuance and achievement of the DBS tax exempt reinstatement, both Pastor Daniel Waite and Pastor D. A. Waite were completely and totally exonerated by the Internal Revenue Service. They had not one question about the finances of the Dean Burgon Society. As far as we knew, everything was in order to Pastor Stringer’s complete and total satisfaction.

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

Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position since 1978. 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.



The Dean Burgon Society Executive Committee

- Jose Pedro Almeida — Brazil
 Robert J. Barnett — Michigan
 David C. Bennett — Australia
 Edward E. DeWitt — Illinois
 Kirk D. DiVietro — Massachusetts
 Ted Grasser — North Carolina
 J. David Hollowood — Pennsylvania
 Michael Monte — Minnesota
 Jack A. Moorman — England
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 D. A. Waite — New Jersey
 Rob Winograd — Illinois
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The Bible issue might be new to you. Perhaps you do not understand the need to defend traditional Bible texts or, for that matter do not, possess a copy of a faithful reliable translation based on such a text.

Sadly, the majority of modern day translations of the world are based on the Westcott and Hort-type of text. **The Westcott and Hort Greek text is the foundation of today's Nestle-Aland and the United Bible Societies Greek texts of the New Testament.**

At times, the modern translation issue can be charged with emotions. Rest assured, the *King James Bible* is a faithful and accurate translation that has offered us a rich heritage for over four centuries. It is the standard of all English translations. In fact, it is based on the best texts, the *KJB* had the best translators, and used the best technique to translate from the Hebrew, Aramaic, and Greek words.

No matter what your native tongue might be, the Dean Burgon Society desires you to have a copy of God's Words accurately translated into the language you know best. If English is your first language then the *King James Bible* is the superior English translation of the Bible for you

The DBS is a single issue society. If you read the Dean Burgon Society's Articles of Faith, on page sixteen of this issue you will notice our stand on the Bible, the Trinity, the Person of Christ, the Birth of Christ, the Death of Christ, the Resurrection of Christ, Salvation, Heaven and Hell, Spiritual Unity, the Purity of the Church, Separation, and Creation. Yes, there might be other Biblical truths that are equally important for us as individuals or church but the ones listed are what bind the society together. They are narrow enough to prevent apostasy from gaining a foothold; yet, they are broad enough to allow Fundamental Christians whose doctrine might differ in other areas to unite on the issue of the Bible.

Be certain not to become entangled with groups whose doctrinal statements are too broad and show no hint of doctrinal limits or boundaries. If you are in agreement with the Society's Doctrinal statement, pray about becoming a member.

Please help the society by informing others about the issues of the DBS and of this year's annual meeting in Franklin. The fundamental issue of defending the traditional Bible texts is needed in many churches and schools across the country and around the world. **Your presence at the 35th annual meeting on July 24th and 25th of this year in Franklin would be a blessing.**



Thank You Bible Baptist Church

A special thanks to Pastor D. L. Cooper and to all the dear friends and members of Bible Baptist Church of Marietta, for hosting the conference last summer. It was wonderful for you to do this for us! A hearty thank you for providing all the excellent southern cooked meals.

If you were not able to attend, you missed some good food, sweet fellowship, and encouraging sermons. The sermons can still be viewed online at your convenience by doing a quick search or by visiting www.DeanBurgonSociety.org.

If you have never attended a Dean Burgon Society Conference, plan on coming to the one this July in Franklin, Massachusetts.

Gifts To The DBS Are Tax Deductible

In January, the Society submitted IRS form 990-N electronically to the IRS for year 2012. The 990-N needs to be submitted every three years for organizations whose revenue is less than fifty thousand dollars per year.

The three year rule is relatively new; and because the society did not submit one for tax year 2011, the IRS required the society to submit a new form 1023 in order to be reinstated (this form was submitted in February of 2012). Form 1023 is the same form that was submitted when the society was established in 1978.

It took approximately ten months for the IRS to process, review, and approve form 1023. The IRS recognizes the DBS as a public charity. Gifts and contributions to the society are tax deductible for individuals who itemize.

The 35th DBS Conference

July 24-25, 2013

Grace Baptist Church

69 Beaver Street, Franklin, MA 02038

Contact Pastor Kirk DiVietro

ma.prchr@verizon.net

508-528-8100

Martin Luther: A Man of Faith Used Greatly of God

It is not always – or actually perhaps very rarely – that God uses the big, headline news events to change the course of one's life or of history itself. It was a mere thunderstorm, though a very tempestuous one, used of God to send a young man to a monastery to read the words, "*the just shall live by faith.*" Through this message which God revealed to this young man, the chains of the Institution of Rome were broken from European men, women, and children, and the Word of God was exalted above the words of all mankind. This is the life of God's chosen vessel, Martin Luther.

On July 2, 1505, at the age of twenty-two, Martin Luther was traveling in his native Saxony when a terrible storm blew up. In fear, he cried out, "St. Anne, help me; I will become a monk!" Fifteen days later, pursuant to his vow, he entered an Augustinian monastery. His father, who wanted him to become a lawyer, was upset when his son turned to other plans. After Luther officially took his vow, a turmoil arose in his soul. He could not get past his sin and unworthiness, saying, "*I am dust and ashes and full of sin and I am speaking to the living, eternal and the true God.*" In fear and trembling, he tried to make himself holy and righteous with prayers, penance, and fasting; it was all to no avail, and his deep depression of spirit, soul and body continued.

Then, in 1510, he and another monk from his monastery were sent to Rome to settle a dispute. When he got there, disillusionments set in quickly; priests hurried through the masses, immorality abounded, and the popes were full of scandals. Luther climbed the supposed steps of Pilate's stairs on his

Luther Continued on page 8



Pastor and Mrs. D. L. Cooper

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

KJB's Influence on Revivals and Missions

6

By Dr. Bob Doom



Let me invite you to turn, if you will, to the book of Acts chapter number one and while you are turning let me just make mention that we were at the International Christian Retail show. It used to be called the Christian Book Sellers Association — most of the literature being sold was not Christian. There certainly was not much association and mostly not many books.

You will be interested to know that there was one more “new” English Bible introduced and it is called the *Common English Bible*. Interestingly, looking at the copyright information about it. It doesn't even have an address; it is the same organization that owns the copyright for the *NIV*. I thought it very interesting that we have yet one more. **And then the other distressing thing**

is we went over to the Crossway Publishers booth and they were giving away ESVs and the propaganda said “in the line of the King James version.”

came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like

The English Standard Version is sweeping many evangelical communities to their ranks

Now the [CEB] is ten years old and the English Standard Version (ESV) is 10 years old. But it is amazing how they have to identify with the King James Bible to sustain it? Only ten years of history — in the line of the King James version? I think not!

The [ESV] is sweeping many evangelical [and once fundamental] communities into their ranks [the English Standard Version must be avoided].

Turn to the book of Acts chapter number one and verse number fourteen.

“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”

Chapter two verse one. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there

as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost” (Acts 2:1-4a).

I want to speak about the King James version and its influence on revival and missions. Very seldom do you have evangelism or missions flow into a genuine revival. But almost always, without exception, where there is a biblical revival it does flow into evangelism and missions.

Now missions or evangelism of what we do for our God in our loving obedience to his five fold command as stated, for example, in Acts 1:8.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Influence Continued on page 10

The Dean Burgon Society Advisory Council

- D. L. Cooper — Georgia
- Frank Crawford — Canada
- James Grumblatt — Michigan
- Stephen Hollowood — Pennsylvania
- Jeffrey Khoo — Singapore
- Charles Kriessman — Illinois
- William Sheppard — New Jersey
- Christian Spencer — New Jersey

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Make Plans To Be In Franklin

This year Dr. Kirk DiVietro and the saints at Grace Baptist have cordially invited the society to hold its thirty-fifth annual conference in the city of Franklin. Grace is about forty miles southwest of Boston and thirty miles north of Providence.

Grace Baptist is about two miles off Massachusetts interstate 495. If you are flying, the airport of choice is in the T. F. Green International airport (PVD) in Providence, Road Island.

Pastor Kirk Divietro
Grace Baptist Church
69 Beaver Street
Franklin, MA 02038

Phone: 508-528-8100
ma.prchr@verizon.net

Join us on July 24th & 25th
2013



DBS 2013 PRE-REGISTRATION FORM

Please fill out this pre-registration form and mail it to the Dean Burgon Society, PO Box 354, Collingswood, New Jersey, 08108. All women are welcome to attend the Ladies' meeting and all men are welcome to attend the Executive Committee meeting.

Lord willing, I will attend at least one session during the conference. I have checked the boxes below beside the sessions I am planning on attending.

Wednesday July 24, 2012	Thursday July 25, 2012
9:00 AM Executive Committee: <input type="checkbox"/>	
10:00 AM DBS Ladies' Meeting: <input type="checkbox"/>	9:00 AM – 12:00 PM Session 3: <input type="checkbox"/>
2:00 PM – 5:00 PM Session 1: <input type="checkbox"/>	2:00 PM – 5:00 PM Session 4: <input type="checkbox"/>
7:00 PM – 9:00 PM Session 2: <input type="checkbox"/>	7:00 PM – 9:00 PM Session 5: <input type="checkbox"/>

Check the box is you desire to stay on the grounds for any meals that might be served. Lord willing, a modest lunch will be provided to THE FIRST 75 PRE-REGISTRANTS before sessions one and four (freewill offering available).

Name: _____

Spouses' name (if attending): _____

Names & ages of others living at home (if attending): _____

Address: _____

City: _____

State/Zip: _____

Phone Number: _____

E-Mail Address: _____

Name of Your Church: _____

Name of Your Pastor: _____

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Luther Continued from page 5

hands and knees, repeating an “Our Father” for each step and kissing each one. He did this in the hope of releasing his Grandpa Heine from purgatory, but at the end wondered, “Who knows whether it is so?”

Returning home, Luther was transferred from the Erfurt monastery to the one in Wittenberg. Becoming a professor at Wittenberg University, he met with Johann Von Staupitz, vicar of the Augustinian order. Meanwhile, his internal turmoil continued, so he turned to the confessional and confessed all his sins of his whole life repeatedly. Then he tried mysticism, in which Staupitz was involved. The idea of this was for a man to “surrender himself to the being and the love of God,” as Bainton puts it on page fifty-six. This did not work for Luther either; he still considered himself a rebellious enemy of a holy and righteous God. **Filled with doubts, Luther later declared he had hated God at that time.** Dr. Staupitz recommended Luther get his doctorate, begin preaching, and teach Bible at the university. Luther at first worried such work would kill him, but eventually took the challenge. **Between the years 1513 and 1517, he lectured on Psalms, Romans, and Galatians.** It was these lectures which led him to salvation; so it is quite likely God used Dr. Staupitz to lead Luther to the very verses of scripture which brought him to God.

In the Psalms, Luther marveled that Christ said, “My God, my God, why hast thou forsaken me?” Could it be the Lord Jesus Christ himself was also overwhelmed with such grief as Luther himself had? Could it be Christ himself was forsaken by God, as Luther felt he had been? Christ, the Almighty God, had come to earth and identified with sinful mankind, taking upon himself – and taking away – the sin of the world. To Luther, was Christ no longer only a God of Judgment, but also one of love, compassion, and mercy. Reason could not explain so amazing a combination. **Then, in the book of Romans, Luther discovered “the just shall live by faith.”** Of these words Luther himself writes, “Night and day I pondered until I saw the con-

nection between the justice of God and the statement that ‘the just shall live by his faith.’ Then I grasped . . . the justice of God . . . is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the ‘justice of God’ had filled me with hate, now it became to me inexpressible sweet in greater love. This passage of Paul became to me a gate to heaven . . .” **At last Luther had found eternal salvation and a way by which sinful, unworthy man could come before a righteous, holy God.**

For a little while, Luther stayed contentedly preaching in Wittenberg. Frederick the Wise, Elector of Saxony, displayed many relics in Wittenberg every November 1, All Saints’ Day. Luther preached against these as a means for the pardon of sins because one might not be truly repentant, and who was the pope to release people from purgatory? Then, in 1517, a Dominican named John Tetzel began to sell indulgences in a neighboring province, claiming they would free souls from purgatory. In actuality, they were being sold to raise money for the debts and building projects of the Institution of Rome. **A concerned Luther posted ninety-five theses on the door of Wittenberg’s Castle Church, objecting that these indulgences were worth nothing and declaring the pope**

He soon went further and declared the pope was really Antichrist

did not have the authority to release souls from purgatory. Such writings were to change the course of history, but Pope Leo X at first seemed unconcerned by what he considered

a little squabble between monks.

While he was questioned at Augsburg, Luther did not feel he had been given sufficient opportunity to defend his views. He soon went further and declared the pope was really Antichrist. Moreover, he said, the popes and councils could never create new doctrines – all doctrine must come straight from Scripture. Luther, in a debate at Leipzig, declared popes, councils, and the Apocrypha had no authority whatsoever over scripture. He said, “I will confidently confess what appears to me to be true, whether it has been asserted by a Catholic or a heretic, whether it has been approved or reproved by a council.”

While Rome continued to dally, Luther abolished all but two of the seven sacraments in his tract, The Babylonian Captivity.



Erasmus correctly declared at this point, *"The breach is irreparable."* Only the Lord's Table and baptism remained, in Luther's view. Rome was shocked enough, but then Luther boldly attacked the foundation of the Institution of Rome. The Institution teaches the mass transforms the elements into the body and blood of God and is a sacrifice of Christ for the sins of the participants. Luther objected, declaring God is not made and Christ is not sacrificed. (As Hebrews 7:27 says, Christ ". . . needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.") Yet he was not ready – nor was he ever – to deny the presence of God with the elements; for Christ had said, *"This is my body"* and God was omnipresent. Luther also believed both the bread and the cup should be given to the laity.

In 1520, Luther received a papal bull demanding that he recant – or else suffer excommunication. Luther decided at this point, *"For me the die is cast. I despise alike Roman fury and Roman favor. I will not be reconciled or communicate with them. Let them damn and burn my books. I for my part, unless I cannot find a fire, will publicly damn and burn the whole canon law."* He continued farther from Rome by declaring the pope to be Antichrist, heresy according to Rome.

In April 1521, Luther was called to Worms; the Imperial Diet was by this time divided over Luther's ideas. There, Luther defended his views and refused to recant with the words, "Here I stand. I cannot do otherwise. God help me. Amen." By the time the Diet was over, Luther was under the ban of the empire. (He had already

been banned from the Augustinian order, but he was not yet under the ban of the Vatican.) Luther probably would have been killed if the Elector of Saxony, Frederick the Wise, had not stepped in. **On his way home, Luther was "captured" by a band of men. They took him to the safe haven of Wartburg Castle, where he remained until returning to Wittenberg in December. While hidden, Luther worked on the translation of the New**

While hidden, Luther worked on the translation of the New Testament into German

Testament into German. He would later translate the Old Testament and continued revising his translation until his death.

Luther, back in Wittenberg, made new discoveries every day. **He abolished the idea of monasteries and convents from his mind, bid priests to marry, encouraged congregational singing, spoke the liturgy in German, and proclaimed separation of church and state.** He objected to Zwingli's persecution of the Anabaptists at first, but later in life this was to change. **He married Katherine Von Bora, an escaped nun, - though he was hesitant at first because he was sure he would be martyred - and together they had several children.** Yet perhaps the greatest discovery of his whole life – which of course God revealed to him – was an understanding of those words, *"the just shall live by faith."*

God is doubtless in charge of all events in the entire world, and the life of Martin Luther clearly demonstrates this. A raging thunder-

storm, a disquieted spirit, and a mystic were just some of the things God used to draw Martin Luther irresistibly to himself. **Ultimately, however, it was the Word of God itself used by the Holy Spirit to open Luther's eyes "the light of the glorious gospel."** God then used this man as an "earthen vessel," a light in a darkened world. The force of the words, *"the just shall live by faith"* reverberated across all of Europe as men no longer relied upon their own works to get them to heaven. **No longer were the chains of Rome wrapped around the common man; now "the law of the Spirit of life in Christ Jesus" had made him "free from the law of sin and death,"** Romans 8:2. It was Martin Luther God used to declare to the sixteenth century world that we must rely upon Christ's righteousness, for **"our righteousnesses are as filthy rags."** *How wonderful are the Words of the LORD, "THE JUST SHALL LIVE BY FAITH."* DBS

"Martin Luther: A Man of Faith Used Greatly of God" was written By Anna Waite in 2010, who is currently a student at Rutgers University



For therein is the righteousness of God revealed from faith to faith:
as it is written, The just shall live by faith (Romans 1:17).



Influence Continued from page 6

Revival is what a sovereign God does for his local churches in bringing them to a renewed spiritual health that produces evangelism and produces missions.

One of the old Irish preachers, Kenneth Connelly, gave this definition of revival. Revival is the sovereign, sudden, selective, sensational operation of the Spirit of God. It descends amidst prayer, produces purity and rescues the perishing.

Now D. L. Moody, the great evangelist at the end of his ministry in the late 1800s before he went home to be with the Lord said, "What we need is one more revival like we had in 1858 and 1859." Now he knew the difference between evangelism and revival. Today we have clouded the whole subject by our improper use of the word revival as often we tack it onto almost every meeting.

We have been blessed in our republic and particularly the state of New Jersey has been blessed. I want to center in this area of some history of revival. Our republic has been blessed with six evangelical awakenings.

The first is called the Great Awakening and the dates are approximately 1725 to 1775. I like the true ecumenism that flowed in that particular moving of God in the first Great Awakening — of the first evangelical awakening. For example, you had

Jonathan Edwards. He is a member of the standing order church, which, being interpreted is congregational. He was a pastor in Massachusetts. You had another preacher called **Frelinghuysen**. He was a Dutch reformed pastor. You had **William and Gilbert Tennent and they were the Presbyterians**. And then you had George Whitefield, the Anglican evangelist. And then, finally, you had Shoal Stearns, the Baptist, revivalist and church planter particularly starting down in the South.

The moving of God was so powerful in that evangelical awakening that it lasted for about 50 years. It has been said, that out of the population of approximately two million, 50,000 people were converted to the Lord Jesus Christ. What an impact that that made upon our republic at that time which really set the foundation for all of the underlying documents on which our republic was founded.

Frelinghuysen who was born in Germany labored in New Jersey in the mountains, the Raritan Valley area. He had a very sizable family and moved with this family to America. One of the interesting side things about Frelinghuysen is that he had seven children, five of them were preachers and the two daughters married preachers.

But it was amazing. He came to serve some churches in the Raritan Valley, New Brunswick, Six Mile Run, Three Mile Run and North Branch. **Some historians believe Mr. Frelinghuysen he was loyal to the Heidelberg Catechism, he emphasized pietism or holy living, conversion, repentance and strict moral standards, private devotions, excommunications and church discipline.**

An eloquent preacher who published numerous sermons. He struggled against indifferentism (That sounds like something we are struggling against

today). He condemned the empty formalism. Frelinghuysen's theories conflicted with the orthodox views of **Henry Boll** and others who challenged.

God puts this man to laying very clearly what constituted true conversion. And, in fact, I love what one of the opponents said about him. **He preached from the King James version which has short, pungent, piercing sentences. He aimed to convict people of their need to examine their lives in the light of the Word of God, to ascertain the validity of their salvation.** In contrast to the orthodoxy of many of the Presbyterians and the New York Dutch Reformed clergy, **Frelinghuysen's**

He preached from the King James version which has short, pungent, piercing sentences.





evangelistic preaching penetrated the lost frontier of early 18th century life in New Jersey. He intended to ingrain within the listener a deep conviction of sin. Frelinghuysen evangelized the New Jer-

nunciations offered against all of us from the pulpit and on all occasions to the effect that we were all unconverted were severe and bitter.

It would be nice to see some old Holy Ghost conviction, wouldn't it?

ally in fellowship with the Lord, they had been born of the Spirit, the had the evidences of a changed life and they were continuing in the things of God. And he had a conviction that what they had come over with from the Neth-

erlands, the Germans and so forth, that there had to be a little bit of adjustment to the ... to the arrangement of the meeting.

Now not an adjustment in the Bible, not an adjustment in music, but rather we needed to see that there was, indeed, a

... he did what the Presbyterians of Scotland called fencing the table.

sey colony by using blunt preaching style which classified his audiences into two basic categories, regenerate and unregenerate. That is pretty good preaching, I think.

One individual response was that, "his sermons" would have been for edification but, alas, to our great sorrow, we soon and increasingly found that the result was very different. His de-

Or with the preacher when he was preaching the truth because they were under Holy Ghost conviction.

Well, amazing. He had a great respect for the Lord's table and he did what the Presbyterians of Scotland called fencing the table. **And before men could come to the table they had to get a credible testimony that they were actu-**

THE DEAN BURGON NEWS Membership and Subscription Form

Published As the Lord Supplies — D. A. Waite, Editor, D. S. Waite Managing Editor

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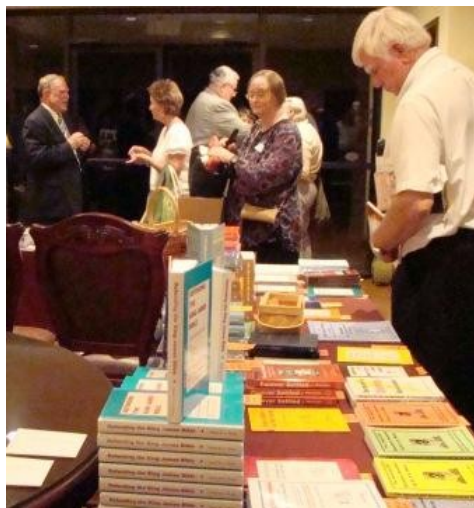


The Dean Burgon Ladies Meeting

10:00am to 12:00pm — July 24, 2013
at

Grace Baptist Church

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble (James 4:6).



genuine biblical Christianity in that Raritan Valley that was meeting the needs of that particular area through the preaching.

And, of course, one of the areas was he majored in prayer as well. Now you notice in our text that Christ called a prayer meeting that went on for ten days. It began in the upper room. There were in all with one accord in one place.

We were recently at the International Christian Retail Show. We published and print in Korea, and our Korean printer took us out for a hamburger at a steak house. We were talking with a brother there from the SW Press. We asked him the question. **“Brother Stu, what is the difference between American Christianity and the Christianity that goes on in Korea at the present time?”** He said there is one main difference. All of the denominations have a prayer meeting at five o'clock in the morning six days a week. Did you hear what I said? All of the churches. If you are a deacon in the church they expect you to be there or the pastor will have words with you about not being there.

Beloved, we are not going to be able to keep trucking the way we

are trucking in this age of apostasy and declension. We are going to have to change and it could be simply being put to prayer afresh in our own beloved republic.

Well, amazing. All four of the churches that our brother pastored had convert after convert and there was a sum of over 180 converts in the Raritan New Brunswick churches and they do not seem to be very significant **when you consider the way God used George Whitefield.** And yet these numbers mark a sizable proportion of increase in those churches themselves. **And there was even Jonathan Edwards said that it was really the moving of God in the Raritan Valley that prepared the way for what we call the Great Awakening.**

And an amazing thing is the

That log cabin college became Princeton University

influence of Frelinghuysen upon one of the Tennent sons. Now you know there was the father Tennent who came from Scotland, brought his children with him and as he came he wanted to train the boys in theology.

He started a college when there was a Harvard already in existence. They called the college, derisively, they called it the log cabin college. These young men met at the log college from five o'clock in the morning till 9:30 at night. They met for prayer. They met for instruction and, of course, — it was amazing — that when Whitefield came into the area he visited both Frelinghuysen's church and preached in the open air in front

of the church with a few thousand assembled there, went over to Tennent's church which was in New Brunswick and, of course, he had about 5000 in the church yard there. *There* is quite a moving of God!

That log cabin college became Princeton University. But many of the graduates from the log college became the supporters of the school and they even raised funds in the United Kingdom.

It had such an influence that there were over 51 colleges started from the graduates of the log college and those who were trained by them, an impact for the glory of God and the furtherance of the gospel of our Lord Jesus Christ.

It is amazing! As brother Whitefield heard one of the sons, Gilbert Tennent, preach; and he preached the danger of an unconverted ministry; it was published by Ben Franklin and the title page, of course, carried the King James Scripture.

A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Of course, Whitefield got into trouble for preaching against the unconverted clergy in the Anglican Church.

May I suggest to you that our problem in our churches in America is precisely that same problem today. We have so many unconverted Baptist pastors. How could they be moving away from Christ and the call to repentance! That is what John the Baptist preached. **That is what the Lord Jesus Christ preached. How could they move away**



from that to what my father in law called when he came to the USA who saw revival in eastern Europe easy believism, or, as one armed mountain preacher says, *“We read them in.”*

Well, beloved, you can not read somebody into the salvation. They have to be birthed into salvation! And so there was that cry and, of course, that caused the Presbyterians to get all out of sort as well. And then Whitefield dealt with the same subject again. But then, friend, there was such a moving that on one occasion George Whitefield suggested that the Tennent son go with him and so they preached almost every day for three solid months. And there was a shaking among the dry bones.

They got all the way up to Boston and the local Boston pastors rejoiced that literally hundreds of concerned souls came to them during the short time to find salvation and find assurance.

One of the pastors declared that more had come to him in one week than during his entire twenty-four year ministry. Now Gilbert Tennent never kept a written account. He just said, *“I cannot offer any precise conjecture and, therefore, leave it to be determined on the judgment day.”* He was not a numbers keeper. But he understood that God was moving in the hearts of men and women. And there was a mighty ingathering of souls and there was literally a transforming of the whole culture and the whole area.

I think of Jonathan Edwards, that standing order pastor up in Northampton, Massachusetts. And when he saw God move first in 1735 and again in 1740, he said that to walk the streets of Northampton was a delight in the evening. You could start in one end of the town and be walking along the street and you could hear the various families having family devotions. They would be singing psalms. They would be reading the Scriptures. There would be prayer. He said it was a joy to go into the shops in those days. And, by the way, it is interesting. **They found many of his sermons written on the back of grocery lists.** He was saving paper and so the same list that made out for the grocers earlier, the grocery store, he wrote his sermons on the other side of them. And he said you could go into a shop and you said, “I need a



pound of cheese.” And they would talk in the shop about what God was doing. They would say, “Oh, did you hear about Mary? She got converted yesterday.”

And then they would carry on a little bit more conversation and well, I need some lard and this and that. **But the conversation in the whole town was only about the things of eternity and the things of God, except what was necessary to carry on normal life in Northampton.**

Now our brother mentioned that great sermon in the *Sinners In The Hands Of An Angry God*. As I was teaching at the little Bible college that meets in our church facilities in Asheville I mentioned the sermon title, *sinners in the hands of an angry God*, and literally

there is one of the young ladies, **she shuttered to understand that this God is not only a God of eternal love, but he is also a God of wrath against both the sin and the sinner who will repent and flee to Christ.**

You know, he preached that sermon in Northampton and nothing happened. But he was heard by a fellow pastor. That fellow pastor invited him to go over to Vermont or maybe one of the other states near to Massachusetts and **he preached the same sermon and it was on that occasion as he with a monotone voice holding a candle in one hand, reading his message,**

They would be singing psalms. They would be reading the Scriptures.



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that the power of God so descended that folk grabbed hold of the pillars in the church house because they thought they were sinking into hell.

Beloved, that is a visitation in revival, isn't it? When God comes to town in reviving blessing there is conviction of sin among the sinners wherever they are.

Now let me jump ahead to the fifth evangelical awakening and just give some information concerning the Welsh revival of 1904-1905 which did, by the way, influence the state of New Jersey. And I will



get to that in just a moment. But my father-in-law has written a wonderful book on that Welsh revival called *Invasion of Wales Through the Spirit*. They did not bring it up here. And he tells how

The liquor crowd almost went out of business.

God transformed the culture in Wales in 1904-05. The Christians got to prayer and God raised up several preachers in the various counties of the principality of Wales. **The one in the south was Evan Roberts. And there was such a moving of God that over 100,000 people were converted to Christ as a result of the people of God being revived.** All the churches were full and cultural change was unbelievable.

The liquor crowd almost went out of business. So many of the publicans were converted that they put on the door or on the building, "Owner converted. Closed forever."

Men would go into a pub to order a drink and run out of the pub under Holy Ghost

conviction. They did not have television. They had play groups in those days that would go through the towns and the villages in the United Kingdom and they had to cease going through Wales. **Who wants to see someone being a hypocrite, play acting on a stage, amen, when they have got reality down in the church house.** The football, soccer football, is the sports god of Europe and they had to disband teams because soccer players did not want to play. They had to disband teams because people did not want to watch them kick a leather ball up the field. They were interested in what was going on down at the church house and the worship of the eternal God.

Now let me ask you. What are we going to do forever? We are going to worship. Isn't that amazing! We can cram it into one hour and if God does not meet us then, we go to the house.

Beloved, if we are going to worship God forever, we had better get tuned up here on the way to heaven. But we are in such a hurry to get it all in. There was such a moving of God in Wales in those days that for three years after that moving of God they presented white gloves to the magistrates because there were no court cases to try, nobody to arrest. Nobody was beating their wife. Nobody was stealing everybody else's goods. There was just a transformation of God in the whole community for the glory of God.

In fact, one of the commissioners in one county called the police station and said, "What are we paying you to do? If we are not having this crime." Well, we help the churches. You help the churches? What do you mean you help the churches? Well, sir, we have got 12 in the police station.

Prayer Requests

- The Saints in Franklin as they prepare for the DBS conference.
- The funds for the trip to Massachusetts for all who desire to come.
- The speakers for the 35th annual meeting.
- DBS internet and printing ministries.
- That Christians will understand the importance of Biblical defense.
- Salvation for Rob Winograd's mother.
- Mild weather for the 35th annual conference in Franklin.
- Pastor Kirk DiVietro of Grace Baptist Church, Franklin, Massachusetts
- Anna Waite as she studies at Rutgers University
- The health of Pastor Rainey and his wife.
- The health of Pastor Bob Barnett and his wife.
- Brother Bob Doom and the work at the Russian Bible Society.



We have three quartets. The churches call, we got out and sing. Public funds financing gospel singing in the middle of that moving of God. Hallelujah for the pow-

the great conversion work that goes on and everything gets turned right side up for the glory of God.

In the Welsh awakening it pro-

had 125 men surrender to the ministry. **In America in the period of 1905 to 1907 there were nearly, again, 500 to 700 folks surrendering to foreign missions.** The pastors I talk to say we are not having young men surrender to the ministry.

Could it be that we need God to visit us again? And we need to pay the price with the prayer meetings ourselves. We need to do 2 Chronicles 7:14. But there is the New Testament, James chapter five and there are 10 imperative matters almost paralleling 2 Corinthians chapter seven, chapter 14 and verse... what is it? 2 Corinthians chapter seven verse 13, 14. **Be-loved, aren't you glad that in the middle of all this God was us-**

ing the preaching from our King James version? Except in the case of Frelinghuysen, he was using the Dutch Bible our brother was talking about. They were using received text reformation Bibles? The preaching of the Word of God. His blessing has been upon our republic in all of these ways once more, Lord, once more as in the days of yore on this dear land thy Spirit pour. Set America now on fire. God grant it to be so. **DBS**



God was using the preaching from our King James Bible

erful influence of God in revival.

Let me make some applications toward missions but I need to give you this one illustration. Here in Las Vegas east or lost wages east, down here in Atlantic City there was a move in 1905, seven, through that period and here is what one account says.

In the Atlantic City out of a population of 60,000, **the local pastor said they knew only 50 adults who were left unconverted.** Now this is not my figures. These are local pastors found in a book by J. Edwin Orr, *The Flaming Tongue*. Isn't that amazing? **When God moves into a community**

duced over 500 missionaries. In the first evangelical awakening in America it produced another 120 standing order churches, plus 400 Baptist churches. The Baptists were insignificant nobodies in 1740 with about 20 churches. But that awakening was carried on down into the Carolinas. In 17 years they planed 41 churches,

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THE ARTICLES OF FAITH OF THE DEAN BURGON SOCIETY

Adopted November 3-4, 1978, in Philadelphia, Pennsylvania 1978

Acknowledging the Bible to be the inerrant, infallible, plenary and verbally inspired Word of God, among other equally Biblical truths, we believe and maintain the following:

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, planarity, 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.

B. The Trinity: We believe in the Deity, unity, equality, and eternity of the Triune God: God the Father, God the Son, and God the Holy Spirit. This Triune God is the One living and true God; everlasting, immutable, of infinite power, wisdom, holiness, justice, goodness, and truth; the Maker and Preserver of all things, both visible and invisible; subsisting in Three Persons, of one substance, power, and eternity. The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

We believe the ministries of the Holy Spirit during this age of Grace, among others, include the following: For the unsaved--restraining and convicting. For the saved--regenerating, sealing, indwelling, filling, guiding into all truth, glorifying

Christ, teaching, and showing things to come. We believe that the so-called "sign gifts" (1 Corinthians 12:7-11) of the Holy Spirit (such as tongues, prophecy, knowledge, etc.) ceased with the completion of the New Testament canon around 90 or 100 A.D. and are not present today (1 Corinthians 13:8-12; Hebrews 1:2; 2:34).

C. The Person of Christ: We believe in the essential, absolute, eternal Deity; and the real and proper, but perfect and sinless, humanity of our Lord Jesus Christ. Christ is the eternal Son of God, the Second Person of the Trinity, being very and eternal God, of one substance and equal with the Father, and when the fullness of time was come He took upon Him man's nature, with all the essential properties thereof, yet without sin, being conceived by the power of the Holy Spirit in the womb of the virgin Mary, of her substance; so that the two whole, perfect and distinct natures, the Godhead and Manhood, were inseparably joined together in one Person, without conversion, composition, or confusion, Which Person is very God and very Man, yet one Christ, the only Mediator between God and man. The Lord Jesus Christ in His human nature thus united to the Divine, was sanctified, anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in Whom it pleased the Father that all fullness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of Mediator and Surety. Christ was made like unto us in all things, sin only excepted, from which He was clearly void, both in His flesh and in His spirit. He came to be the Lamb without spot, Who, by the sacrifice of Himself once made, takes away the sin of the world (John 1:29), and in Him is no sin (1 John 3:5). But all the rest of us, although born again in Christ by faith, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:10).

D. Birth of Christ: We believe in Christ's miraculous virgin birth of Mary as the Bible clearly teaches.

E. The Death of Christ: We believe in Christ's substitutionary, propitiatory, expiatory, vicarious death, and in the atoning power of His redeeming blood. "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ. . ." (1 Peter 1:18-21).

F. The Resurrection of Christ: We believe Christ did truly rise again from the dead; and took again His same body in which He was crucified, with flesh, bones, and all things appertaining to His resurrection body. In His resurrection body, He ascended into Heaven, and there sits on the right hand of God the Father, interceding for His own. He will return in this same body to fulfill all the Scriptures pertaining to the events surrounding His Second Coming and in power and great glory to judge men.

G. Salvation: We believe that salvation accomplished by Christ is experienced only through the regenerating power of the Holy Spirit by the Word of God, not by works, but by God's sovereign grace through personal faith in the Lord Jesus Christ as Saviour (Titus 3:5; Ephesians 2:8-10).

H. Heaven and Hell: We believe in the everlasting bliss of the saved in the place called Heaven, and in the everlasting suffering of the lost in the place called Hell-fire.

I. Spiritual Unity: We believe in the real spiritual unity in Christ of all redeemed by His precious blood.

J. Purity of the Church: We believe in the necessity of maintaining, according to the Word of God, the purity of the local churches in doctrine and life.

K. Separation: We believe in obedience to the Biblical commands to separate ourselves unto God and from worldliness, ecclesiastical apostasy, and "disorderly" brethren. (2 Corinthians 6:14-7; 1 Thessalonians 1:9-10; 2 Thessalonians 3:6,11, 14-15; 1 Timothy 6:3-5; Romans 16:17; 2 John 1:9-11).

L. Creation: We believe in the Biblical account of the creation of the entire universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God in six literal solar days without any evolutionary process, either naturalistic or theistic; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, the first parents of the entire human race. (Genesis 1-2; Colossians 1: 6-17; John 1:3).

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