



The Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

January 2019 — Issue 114

"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)

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- ◆ The "First Rule" in Textual Criticism (p. 4)
- ◆ The *Textus Receptus* found in the Dead Sea Scrolls (p. 7)



The Dean Burgon Society's
41st Annual Conference
Garland, Texas
July 24-25, 2019



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.



The 40th Annual Conference in Review

Northfield, New Jersey

By Pastor D. A. Waite, Th.D., Ph.D., DBS President

The DBS Men's Meeting Speakers. We had fifteen men speakers from the leaders and guests of the DBS, and three speakers from the DBS Women's Meeting.

The Messages. The messages from all of our speakers were helpful in the defense of our King James Bible and its underlying Hebrew, Aramaic, and Greek Words.

The Hymns. We were glad to have Dr. David Wilson from the Foundations Bible College and Seminary as our pianist. He has great skill in his musical abilities. His hymn selections were very pertinent and well chosen.

Question And Answers. There were many important questions asked during the meaning with important answers given by Dr. DiVietro, Pastor Daniel Waite, Dr. R. T. Spence, and others. This is always an important part of our Dean Burgon Society meetings because it addresses specific comments on the important issues that are of concern to those attending as well as those who listen on the Internet. We were glad to have Dr. R. T. Spence, President of Foundations Bible College and

Seminary from Dunn, North Carolina present for the first time. He was very able and skilled in his answers to the many questions that were asked at the meeting.

The DBS Women's Meeting. Three of our DBS women spoke during their meeting. Tamie Waite, Joy Wallnofer, and Pat Hanahan. Tamie had a good devotional, Joy had a good paper that she presented, and Pat did a good job in her analysis of Dean Burgon's book, *The Revision Revised*.

The 2018 DBS Message Book. I have sent this year's DBS Message Book to our publisher with all 18 messages included in it. It will have 300 pages in it which are 8 and ½" by 11" in size. The proofs of the book should get back to me in about a week or so. I can place orders for it when I go over the proofs. If any readers would like to buy a copy of this very important book, contact us at we can order it for you. When I know it, I can share the costs to the DBS of the 2018 Message Book plus Shipping and Handling.

The two longest messages were from Dr. Jack Moorman and Dr. Christian Spencer.

(1) Dr. Jack Moorman is one of our church's missionaries from London, England. He wrote an excellent exposure of the false Sinai manuscript proving that it was written, not in the 300's A.D. but rather in the 1800's A.D.

(2) Dr. Christian Spencer wrote a lengthy paper on the use of the *King James Bible* by the founders of our United State's founding documents such as the U.S. Constitution and the Bill of Rights. All the other messages were very helpful as well.

Sincerely in Christ,

Pastor D. A. Waite, Th.D., Ph.D.
Dean Burgon Society President for 40 years

THE DEAN BURGON NEWS

Published by
The Dean Burgon Society

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Cover photo: Dr. D.A. Waite speaking at 2018 DBS Conference hosted by Northfield Baptist Church in Northfield, New Jersey

A Testimony from David, an Inmate living in Texas

*****Please note the following are David's words*****

Please allow me to tell you a bit about myself. My name is David . . . and I am incarcerated in . . . [a small town in] Texas. You would have to look up [this small town, but the] . . . prison is a big employer in this small suburban [area] . . . I've been "locked up," as some say, for almost 18 1/2 years. I was living my own life, my way, for a number of years and hurting others in the process. Then, I was arrested in July 2000 and subsequently sentenced to three aggravated life sentences and an additional 125 years, which were all to run (to be served) concurrently. (side note: I still marvel at the change in name from Texas Department of Corrections to Texas Department of Criminal Justice, as if the criminals are now running the show).

Not too long after arriving in jail, with no hope and being totally lacking in any semblance of lifestyle, I proceeded to find a way out—namely by suicide. After attempting suicide and failing, a police officer gave me a Gideon's Bible and told me to read the book of John. I believe that I did, but the "roller coaster" was not done with me yet. I eventually heard a voice tell me how to kill myself. So, as I was contemplating thoughts about this prior to my sentencing, a group of men came to my cell and offered to pray for me. Though I made a vulgar comment to them, I decided to take them up on it and went with them. Life has not been the same for me ever since then.



Funny thing about it was that two of the fellows who prayed for me made a comment that they thought I was supposed to speak in a new tongue, when not an hour earlier I was cursing God. Now, I was thanking Jesus! I still get choked up writing about it today. . . . , how my life has changed!

Many people have still not forgiven me, and they don't know there has been a change in me, but some day if they come to know Christ and are saved, they will see me in heaven with them.

Outside of prison, my remaining three sisters, daughter, and grandkids and a couple of friends are all that is left who knew me before the change. All of the men I know today know nothing of the past me. They only know what they see today. I still marvel over this.

Both of my parents have passed away. I grew up with older parents. I'm now 55 and my Daddy passed last September (2017) at age 92. I was not raised in a Christian home. Worse yet, my parents were very open about sexuality. They often walked around naked and invited our neighbors to come over and go "skinny dipping." They did love us the best way they knew. I found [A Testimony from David continued on page 11]

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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.



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The Westcott and Hort theory produced a table of about eight or ten “canons” by which Textual Criticism operates, and which greatly affects the Bible’s doctrinal heart. You will not have to look at these “rules” for long before realizing that they are “weighted” in the direction of their own pre-determined preference for the Alexandrian Text. For example: if the Alexandrian Text is shorter than the Traditional, then one firm rule is “the short reading is to be preferred.” And, if above ninety percent of the manuscripts support the Traditional Text and the remaining ten percent must be divided between the Alexandrian (which struggles to get even 3%), Western and Caesarean texts, then of course “numerical preponderance counts for nothing, the Traditional Text is merely one of four competing ‘text types’”. And, it should be pointed out that the Alexandrian Text is less distinct doctrinally: then it is an established fact that “there are no signs of deliberate falsification of the text for doctrinal purposes during the early centuries.” And, on it goes! A number of authors have exposed this partiality, and in our *Missing in Modern Bibles*, (See also *Modern Bibles the Dark Secret*), I give a simplified overview of these “canons”. But, let it be noted, that it is their “FIRST RULE” that allows them to get away with the other rules!

Textual Criticism has long played a perverse game with what they are only too aware is substantial pre-350AD evidence for the Traditional Text. To them, the Traditional Majority is always that of a derived text (and that, simply because they say so!). With respect to the early centuries, it is not allowed to stand on its own. The pre-350AD evidence which is plainly there, is in the majority, and witnesses strongly to the Traditional Text, is not a witness at all, but is made to be merely secondary sources which were later developed into the Traditional Text.

When they say, “there are no distinctive Byzantine readings before 350”, it is in fact circular reasoning, for by their logic, if it is before 350, then it cannot be Byzantine! It is much like the evolutionist dating the strata by the fossils, and the fossils by the strata. The pre-350 era is solely the domain of Aleph and B, and the few manuscripts which support them. The mass of manuscripts as represented by the Authorized Version must not be allowed to intrude into that era. Their evidence is ruled out of court.

What, however, are they to do with the clear and substantial evidence to the contrary? Here they have been forced to a second line of defense: “well, there may be Byzantine readings before 350, but there is no “Byzantine Text”! To this we naturally reply that given the large number of passages involved, how can you have one without the other?

I think you will see from the evidence in the following, how wickedly dishonest this line of argument is. There, in many hundreds of places, we have called upon the early

Carlo Martini, a Roman Catholic, served on the editorial committee of the United Bible Societies false text. 5

witnesses to vote between the Traditional Text and that of Aleph-B. The results are convincing; but it must also be said, that in the early centuries there was indeed a warfare over the doctrinal heart of Scripture, and that in more recent times our opponents have been very adept at “moving the goal posts.”

In recent years Kurt Aland has encouraged the use of the term “Standard Text” for the critical edition (Nestle) of which he has been the chief editor. Whether others will be quite so ready to call it that, is not clear. However, it is clear that the “Standard Text” has become the first Greek edition since the Reformation over which Catholics and Protestants could cooperate fully. It has been an “ecumenical breakthrough” which has made the doctrines of the Bible “more acceptable to all.” In fact, the earlier editions of the Nestle text were technically “off limits” to the Catholic Church, with backing instead being given to the editions of three of their own scholars—Vogels, Merk and Bover.

...they were intended to meet the overwhelming “competition” of the popular Nestle edition which was circulating widely even in Roman Catholic circles. The fact that the Nestle text was produced by the Bible Societies, which were still under official Catholic proscription, only aggravated the situation (Kurt Aland and Barbara Aland, *The Text of the New Testament*, Grand Rapids: Eerdmans, 1987, p. 26).

Except for some differences in paragraphing, punctuation and spelling, the texts of the two most popular critical editions — Nestle Aland and United Bible Societies — are now identical. This is primarily through the efforts of Kurt Aland, director of the Institute for New Testament Textual Research in Munster, West Germany; and Eugene Nida, Translations Secretary of the American Bible Society. For many years Aland has been editor of the Nestle Text, which

by 1963 had reached its 25th edition. This has always been the most popular critical edition and is based firmly on the Aleph B text of Westcott and Hort.

The United Bible Societies’ edition is of more recent origin. In 1955 through the initiative of Nida, a committee was established to prepare an edition especially for missionary translators. Those invited to participate were Matthew Black of St Andrews, Scotland, Bruce Metzger of Princeton, Allen Wikgren of Chicago University, as well as Kurt Aland who would now be working on both editions.

It should be noted that this is the United Bible Societies’ text. Initially three societies sponsored the project — the American, National of Scotland and Wurtemberg of W. Germany. These were joined by the Netherlands Bible Society and the British and Foreign Bible Society. But, in fact, it became the Greek text of the worldwide United Bible Societies, a union of national societies which dates back to the thirties. It was envisaged that it become the standard base for all future translation work carried out by these national societies. It has furthermore become an interconfessional text, as it is officially recognized by the Roman Catholic Church. At about the time the first edition was published (1966), Carlo Martini — rector of the Pontifical Biblical Institute of Rome, and later Archbishop of Milan, and Cardinal — was invited to serve on the editorial committee.

... Yet, many missionaries, pastors and Bible colleges who claim to be conservative and fundamental use the “Standard Text” as their standard too!
[Excerpted from chapters 2 and 3 of Dr J.A. Moorman’s book *Early Manuscripts, Church Fathers, and the Authorized Version*, with permission —the editor]

41st Annual DBS Conference

July 24-25, 2018

Gatewood Baptist Church

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“And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:”

Deuteronomy 17:19



A Dissertation Concerning the Antiquity of the Hebrew-language, Letters, Vowel-points, and Accents by John Gill (1697-1771), 332 pages, Andesite Press, 2015.

John Gill was an English Baptist pastor and scholar who embraced Calvinistic soteriology. He mastered several languages in his youth and studied Hebrew his entire life. His church supported the ministry of George Whitfield. Some say he was a hyper-Calvinist, while others suppose not. He wrote a number of books, but this particular book does not touch the salvation issue at all. It is all about the Hebrew language and the history thereof.

This book was written in the 18th century, but my copy does not have a year of original publication noted. However, I found an on-line edition that was printed in 1767 (which was available for free). One challenge to the modern reader is the use of ‘f’s in place of ‘s’s except in the final form when an ‘s’ is used. For example, one sentence from the book reads: *“The different schemes men have formed, for reading Hebrew without the antient points, shew the necessity of them...”* The reader will also note occasional alternative methods of spelling words (such as antient for ancient, above). I did not find this particularly irksome and, in fact, got used to it very quickly. The book was fairly easy and quick to read. It is 325 pages in length including a 43 page preface.

This work by Gill consists of four chapters. The first chapter is a magnificent defense of the Hebrew language being the original language before the nations were dispersed at Babel. The second chapter is the case for the Hebrew consonants being ancient. He makes effective arguments against the letters of other languages being the first as claimed by various old sources. Chapter three is to rebut the arguments for the Samaritan language being older than the Hebrew language. The author apparently placed this chapter in the book, because he felt that the best arguments against the Hebrew came from those supporting the Samaritan tongue. This is in part because the languages have some similarities.

The fourth chapter is the reason I bought the book. It is a remarkable and unusual defense for the Hebrew vowel points being given by the inspiration of God. This is a topic of interest to me, because I have read so many claims by modernists that the vowels are not inspired, but never with proof. It was also taught to me repetitively when I took Hebrew in seminary. I expected a robust defense of this claim, but it was never made over the several courses that I took. They like to suppose that the vowel points were made up by the Masoretes in AD 1037. Others believe the vowels were invented by Moses or Elijah or other men. Of course, the problem with this is it undermines Scriptural authority and God’s personal hand being on the various books of the Old Testament and preserving His work perfectly through the ages as Scripture clearly states.

In this last chapter, Gill traces known and reported claims of vowel points being present from AD 1037 backwards to several hundred years before Christ. He doesn’t spend much ink building a Biblical case, but it is there and he does quote Scripture to back up his suppositions. Most of Gill’s work is in documenting the historical sourcing of the vowel points having been in existence. He does this in some cases using unbelievers. I was okay with that since it makes for a stronger validation to see sources from both regenerate and unregenerate men who both saw the points in existence way before the Masoretes time.

Gill asserts in his conclusion that the evidence clearly points to the consonants and the vowels being coeval. He then lists eight reasons why he believes this to be true. His final comments are to explain the “problem” that many Jewish synagogues kept unpainted Hebrew Scriptures. He offers up four reasons, two of which I believe are valid. One being that certain nefarious leaders wished to allow for allegorizing Scripture to establish their own belief systems. The second being that key synagogue leaders wanted to keep the common, uneducated people from being able to read the Scriptures (so that the leaders would be essential and necessary). I found this book to be highly engaging and very interesting. Any reader of this book needs to have at least a basic understanding of Hebrew to fully appreciate the book. I highly recommend the book to anyone who is interested in the subjects outlined above—especially regarding the antiquity of the Hebrew vowels.

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If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 1:5

Textus Receptus Fragments Found in Cave 7 at Qumran 7

Dr. William Cooper



If we gave this fragment [7Q7 from cave 7] nothing more than a mere cursory glance, it wouldn't strike us as very promising. Yet even here we may identify 7Q7 as the fragment of a New Testament text. Using O'Callaghan's (Jose) reconstruction of a stichometry around the surviving letters (which he gives us as):

1. [.]
2.]O[
3.]KAI[
4.]ΘΑΥ[¹

...we may assume that the fragment is, in fact, part of Mark 12:17 — “And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.” — which in the 'Critical' text used by O'Callaghan reads thus:

...ΚΑΙΣΑΡΟΣ. 17Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ
ΤΑ ΚΑΙΣΑΡΟΣ ΑΠΟΔΟΤΕ ΚΑΙΣΑΡΙ, ΤΑ ΤΟΥ
ΘΕΟΥ ΤΩ ΘΕΩ. ΚΑΙ ΕΞΕΘΑΥΜΑΖΟΝ ΕΠ
ΑΥΤΩ. 18ΚΑΙ ...²

Taking even this text, O'Callaghan was able to show that, with a stichometry averaging 21 letters to a line, Mark 12:17 would have appeared on 7Q7 written thus:

- 1.[ΚΑΙΣΑΡΟΣ.....ΟΔΕΙΣΕΙΠΕΝ].....18 letters
- 2.ΑΥΤ]Ο]ΙΣΤΑΚΑΙΣΑΡΟΣΑΠΟΔΟ] ...21 letters
- 3.ΤΕ]ΚΑΙ]ΣΑΡΙΤΑΤΟΥΘΥΤΩΘΩΚΑΙΕ] .24 letters
- 4.ΞΕ]ΘΑΥ[ΜΑΖΟΝΕΠΑΥΤΩΚΑΙΕΡ] ...21 letters³

From this we see that O'Callaghan's proposed stichometry gives an exact match for Mark 12:17. You

will have noticed, however, that the verse, when written conventionally, contains seven letters more than does the stichometry. This is due to the use in early papyri of what is known in palaeography as *nomina sacra* — sacred names — which are reduced thus: instead of writing the name of Jesus in full, i.e. Ιησους, early copyists would often employ the contraction Ις; and for God, i.e. ΘΕΟΣ, they would employ ΘC, marking each occurrence above with a short straight line called a macron to show that this is a sacred name — *nomen sacrum*. But what is important here is this. The use of such contractions when writing sacred names was an exclusively Christian usage, and the stichometry employed here shows such contractions to have been used in the document known to us as 7Q7.

However, and I hate to say this, but O'Callaghan used the wrong text for Mark 12:17 in his reconstruction of the fragment's stichometry.⁴ He was right to identify the fragment as Mark 12:17, but he used the Westcott and Hort text, known popularly as the 'critical text,' for his construct. But Westcott and Hort employed the Alexandrian text, not the Textus Receptus which they despised, and the Alexandrian text did not yet exist by AD 68. The Textus Receptus is the original text, and that gives the following construct:

- 1.[ΑΥΤΩΚΑΙΣΑΡΟΣ 17ΚΑΙ ΑΠΟ].....18 letters
2. ΘΚΡΙΕΙΟΙΣΕΙΠ]Ε[ΝΑΥΤΟΙΣΑΠΟΔΟΤΕ.....28 letters
- 3.ΤΑΚΑΙΣΑΡΟΣ]ΚΑΙ]ΣΑΡΙΚΑΙΤΑΤΟΥ... .25 letters
- 4.ΘΥΤΩΘΩΚΑΙΕ]ΘΑΕ[ΜΑCΑΝΕΠΑΥΤΩ ...24 letters

Even a cursory examination of the 7Q7 fragment shows that the remains of the letter preserved on the top line (Line 2 of our construct) cannot be $\bar{\omicron}$ (omicron— O), because the base line of the letter is clearly visible, and the omicron obviously does not have a base line. Using the stichometry of an average

[continued on the next page]

For ever, O LORD, thy word is settled in heaven.

Psalm 119:89

PRAYER LIST

1. Pray for the 2019 DBS Speakers.
2. Pray for the men and women of DBS to be able to influence others to salvation and regarding the true Hebrew and Greek texts as well as the best translation in English.
3. Pray for the 2019 Conference host: Gatewood Baptist Church and its Pastor, Jose Moreno.
4. Pray for opportunities to enlighten brethren regarding the true texts.
5. Pray for the DBS News: for it to broaden its base and to influence many toward a more Biblical way.
6. Pray for the internet to remain uncontrolled by the state so that DBS may continue to broadcast its messages on-line (all over the world).
7. Pray for safe travel for those who come to the 2019 DBS conference.
8. Pray for the believers who are in prison—especially in the J.V. Allred Unit in Iowa Park, Texas and for their influence on unbelievers through the power of the Holy Spirit.
9. Pray for the editors of the DBS News— Pastor Daniel Waite, Dr. D.A. Waite, and Brian Shepherd and for their ability to put out high quality newsletters.
10. Pray for the lies, deceptions, corruption, and manipulations to continue to be exposed regarding the Bible textual issue.
11. Praise God for 40+ years of getting truth out about the textual issue through the DBS.
12. Pray for a commitment to Biblical separation and holiness for all DBS members.
13. Pray that Satan will not be able to effectively “sift” any member or friend of DBS.

[continued from page 7]

of 25 letters to a line allowed by the Textus Receptus whilst employing the traditional *nomina sacra*, however, shows that the letter is E (epsilon— ε) in its majuscule form, and of course, E in its majuscule form does have a base line.

Line 1 above is merely conjectural, showing how that line would have contained a spatium, or paragraphus, which commonly marked the beginning of a fresh passage or subject in early papyri. The words, of course, are from Textus Receptus as opposed to O’Callaghan’s critical text construct. Thiede, for some reason, omitted all reference to 7Q7 in his *Dead Sea Scrolls*, though whether intentionally or accidentally I cannot tell.

But to summarize, in 7Q7 we most certainly have a fragment of Mark 12:17. That much is proven with or without Line 2 of the above construct. Judging by the hooks and flourishes of its letters, the fragment is written in Herodian ‘Zierstil,’ or ‘decorated’ style. Although that is the same style of calligraphy in which 7Q5 (Mark 6:52-53) is written, and although the papyrus is of a similar tint and colour, the letters of 7Q7 are written considerably larger (4mm in height) than those of 7Q5, indicating that it is from a separate copy written out by another scribe. That fact, of course, adds considerably to the critics agony. Multiple copies of any book, signify a library, and in this case, a Christian library! And at Qumran of all places! Whaever next?

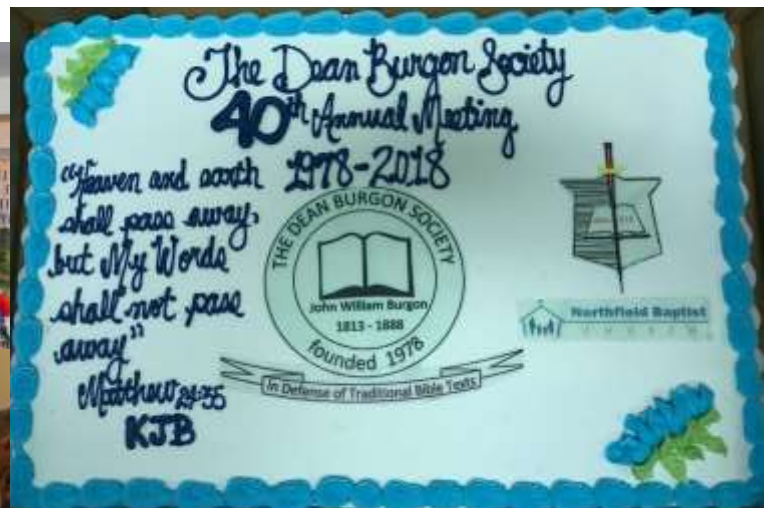
1. O’Callaghan, *Los Paprios Griegos de la Cueva 7 de Qumran*, 1974, p. 69.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid., p. 66 — “Escritura grande (altura de las letras, 4mm.)”

[Excerpted with permission from Dr. Cooper’s book, *New Testament Fragments amongst the Dead Sea Scrolls*, chapter 5 — editor]

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DBS Spotlight

Pastor Daniel Waite is one of the vice-presidents and the treasurer of the Dean Burgon Society and he is one of the pastors serving with Bible for Today Baptist church. He graduated from Bob Jones University in 1989 with a B.A. in Guidance and Counseling and he obtained two master's degrees from Faith Baptist Theological Seminary. One is a Master of Arts in Theological Studies and the other is a Master of Divinity.

Pastor Dan was born in Camden, New Jersey, but lived out his youth in Collingswood, NJ. He served as an interim pastor in Iowa during his seminary years. He was offered a full-time pastorate, but he declined, not being called of God to serve there, partially because they were using a corrupt Bible version and the church was not open to purifying themselves in this area.

Brother Waite was immersed in the *Defined King James Bible* project along with, his oldest brother, his father and others in the mid-1990s. He contributed significantly to bringing it to publication. He currently serves as the managing editor of the Dean Burgon Society News. Brother Dan is also the man behind the scenes at every DBS meeting and Bible for Today Baptist Church worship service. He manages the complex technology so that all the conferences and services are broadcast all over the world via the internet. The church and DBS have over 2,000 content downloads per month on the low end. They have had waves up to 20,000 downloads in a single month in the past (before the Chinese government started controlling their country's internet).

Dr. D.A. Waite, brother Dan's father and founding pastor of Bible for Today Baptist Church, announced this summer that his son, Daniel, would be succeeding him as Chief Pastor of Bible for Today Baptist Church. We congratulate Pastor Dan and we are very confident that the church will be in excellent hands.

Pastor Waite lives in Collingswood with his dear wife, Tamara and they are blessed with one grown child, Anna. Tamie and Anna have contributed significantly to the DBS meetings and projects, and Tamie has worked with Bible for Today Baptist Church for many years in various roles as well. We are all very thankful for Pastor Dan and his family for their dedication to the DBS mission.



"Thou hast magnified thy Word above all thy name."

Psalm 138:2



A hotel has been arranged for the 2019 DBS Conference in Garland, Texas. It is the Quality Inn & Suites, 1635 I-30 East at Bass Pro Drive, Garland, TX 75043. We have managed a group rate of \$70 per room for up to 2 people per room. Additional people in the room will require a \$5 surcharge per person up to 4 people maximum.

Reservations may be made with Barbara Bash at 972-303-1601. Her working hours are Tuesday through Saturday, 3:00 p.m. to 11:00 p.m. (note Garland is in the Central Time Zone). She is the only person who will be able to take your reservations at

this time. In early 2019, once the group rate is confirmed on their computer software, then you may make your reservation with anyone who answers the phone. Reservations MUST be made before early July 2019 (assuming they still have rooms available at that late date) to get the group rate.

The group rate is effective for the nights of July 23, 24, and 25, 2019. The conference is on July 24 and 25.

Breakfast will be provided by the Quality Inn and Suites as part of the cost.

The hotel is 5.7 miles from the church. It takes about 10 minutes to make the drive. Call soon to make your reservations.

Directions from the hotel to the church:

- Head southwest on IH-30 Westbound Frontage Road
- Take the ramp on the left towards I-30 West
- Merge left onto I-30
- Take exit 59 towards Belt Line Road
- Go straight onto IH-30 Westbound Frontage Road
- Turn right onto Broadway Boulevard
- Turn left onto East Oates Road
- Turn right onto Gatewood Road



“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. “

11

Matthew 5:18

[A Testimony from David, continued from page 3]

out recently that not a single one of us kids was a product of my dad. Mom and Dad were married for 63 years, until my mom passed in 2010. My Daddy, the most bitter of the two, outlived Ma by seven years. My sister told me that it was by my insistence (by letter) that he come to know Christ or else he would go to hell. Three days before his death, he accepted the invitation. Both of my parents are waiting on me. I know the Church of Christ would say that he wasn't truly saved, because he wasn't baptized, but they obviously know nothing of our Saviour who saves completely.

When I was saved on August 2, 2000, the only people who came to Dallas County Jail were the Church of Christ and the Pentecostals, so I learned both of their doctrines as a baby Christian. My first Bible was a NKJV from Kenneth Copeland Ministries. After my sentencing, my first assigned prison unit was midway between Corpus Christi, Texas and San Antonio. I heard a message preached by Lester Roloff through Bible Believers Baptist Church (Pastor Bevans Welder) radio program in Corpus Christi, which influenced me.

One night, mail call resulted in a prison friend getting a package. When he pulled it out of the wrapper, I beheld a big, green *Way of Life Encyclopedia of the Bible and Christianity* by David Cloud. My friend told me that his Mom and Dad sent this type of stuff to him thinking that he would read it and become a Christian. He sold it to me for \$10.00 worth of coffee. What sold me into buying it when flipping through it was an article about women preachers. I had it for a long time until recently, when I "willed" it to a brother who was really interested in it. I was going to wait until I got a new one, but he had to move suddenly, so I went ahead and gave it to him. Needless to say, it will be next year before I can buy a new hardback again.

[A Testimony from David continued on page 12]

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

9:00am to 12:00pm — July 24, 2019
at

Gatewood Baptist Church

“The Scripture cannot be broken”

John 10:35

[A Testimony from David continued from page 11]

You see, this was my constant request to God. I sought truth and I really needed knowledge and I needed to find other like-minded souls who also sought the truth. Honestly, because the New Age and Emergent philosophy has infiltrated the church from the inside, I needed to identify some trustworthy sources for learning about God's Word and for spiritual growth. *The Way of Life Encyclopedia* was very helpful in that it referenced the names of Bible for Today Baptist Church and The Berean Call. I have been receiving the Berean Call Newsletter for 16+ years at this point. From those two names, I identified Eye Opener Publications, Chick Publications, and Lighthouse Trails. Also, I bought (years ago) D.A. Waite, [Jr.]'s *Doctored New Testament* and I had the opportunity to enlighten many a soul with that book. I ended up laying down my "trusty" NIV Bible after I read the section on Bible Versions in my *Way of Life Encyclopedia*. Wow!



Prison Unit

When I wrote Bible for Today (BFT), they would always send me a church bulletin and, if they had it, a *DBS Newsletter*. Over the years, I've bought materials that BFT offers to help my Spanish brothers who are incarcerated. In this way I was able to show them what is wrong with their *Reina-Valera* Bibles. They ALL now have *Reina-Valera-Gomez* Bibles.

Over the years, the Lord allowed me to host a Bible study, but because of moves and various events, no one is left of our group. Then, the Lord laid on my heart to find a mentor. I asked a group about finding a mentor, but they were apologetic, saying that all the churches they had contacted did not want to mentor convicts. In one of those free *DBS Newsletters*, in 2015, it was mentioned that Gatewood Baptist Church was hosting the annual meeting in Garland, Texas. Brother Brian Shepherd was named as the contact. (it reminds me that "all things work together for good"). So, with much prayer, I wrote to Brian Shepherd. He mentors me today, and his suggestions of books and periodicals has helped keep me on track. Over the years of reading the *DBS Newsletters*, at some point I joined the organization to support such a wonderful organization.

Last year, *DBS* didn't offer a newsletter with my annual fee, but it is my understanding that it may be published again this year. I have two books that I've kept: *Final Authority* by William P. Grady and *True or False* by David Otis Fuller. The BFT catalog has a whole page of books by Dean John William Burgon that I would love to have. I cannot order any books, CDs, or tapes through our Unit Chaplaincy unless it is sufficiently ecumenical. So, I'm on my own. I'm different than most in my prison unit. I've been promoting all these sources I've named and have given away all of my books except two so others might benefit.

I've never been a learned man, having barely passed high school. Because of my mentor, Brian Shepherd's influence, I have started a College program at Antioch Baptist in Clarksville, Georgia with Dr. Ed Kirsche. I'm a bit slow, but the Lord willing, I will be ever learning the truth as found only in the *King James Bible* in English. I've recently written Brother Shepherd and asked if there were any better way to promote *DBS*. People out there need to hear the truth! Goodness, to have made such a profound contribution to Biblical/textual studies and be almost unknown is simply not good. I do my best here. I believe what you offer at *DBS* is a wealth of much needed information that is not known by enough people. I am glad I'm a part of like-spirited and like-minded souls who love the Word as much as Dean Burgon himself. I commend you to stand strong until Jesus comes again. Know this: you have a man who appears to be insignificant, but is praying for you all in Christ. Thank you for allowing me to be part of *DBS*.

Because of the sensitivity and nature of our inmate's contact information Brother David may initially be contacted in care of the Dean Burgon Society, PO Box 354, Collingswood, New Jersey 08108. He appreciates books, tracts & Bibles to hand out, and letters of encouragement. Books, per prison policy, must be shipped directly from a seller or distributor (not from an individual).

What Exactly IS Inspired by God?

13

Brian D. Shepherd

There is much confusion today among believers about what is inspired or given by the inspiration of God. This is an issue that comes up over and over again at Dean Burgon Society conference Q & A times and in discussions with fellow believers in and around the towns we live in. God is not the author of confusion (1 Corinthians 14:33), so there must be a clear answer to this “problem” or else God is not allowing us to see truth on this issue (Deuteronomy 29:29). The preponderance of evidence clearly demonstrates that God not only has shed light on the issue of inspiration, He expects us to accept it by faith (Hebrews 11:6). Of course, faith is the evidence of things not seen, which means there must be some evidentiary support for Scripture being given by God’s inspiration. The good news is that there is evidence and it is very, very clear.

There are number of positions held by believers (and non-believers) about this issue. This essay will only briefly address the dominant ones that this writer has contended with others about or read about.

GOD DID NOT INSPIRE SCRIPTURE

This position is held by non-believers and a few liberal, yet extremely ignorant and/or carnal, believers. They do not believe proof texts are important so 2 Timothy 3:16-17 (*All Scripture is given by the inspiration of God...*) is irrelevant to them. Because this position is ludicrous, it will be treated as not worth the time to address in this essay (Matthew 7:6).

GOD ONLY INSPIRED THE ORIGINAL MANUSCRIPTS – NOT THE COPIES

This is the dominant position held by those who do not believe that the King James Bible is the best English translation. It is probably the dominant position among Protestants and even some independent Baptists. This group does not believe that God preserved Scripture through the ages. These believers were taught this position (often by a godly, yet ignorant, pastor, Bible college professor, seminary professor, or Sunday school teacher and so they cling to it; it is really more a modern way of thinking than it was for most of the ages). It is not a position supported by Scripture. Psalm 12 makes it very, very

clear that God preserved the Words of Scripture. Christ our Lord also confirmed the doctrine of preservation in Matthew 5:18 and Luke 16:17. In general, these people do not like proof texts unless they agree with the passage being cited. They believe it is up to men with advanced degrees (and agreeable with their position) to put the “lost” manuscripts back together in order to “find” true Scripture. They hold to what is known as the Critical Greek Text (Westcott-Hort/UBS) and the Hebrew *Stuttgartensia* which are the texts behind most modern translations including, but not limited to the NIV, NASB, Holman CSV, ESV, *etc...* They do not like the King James Bible, although they often say it was a good translation for its time. They like to call it the “old” King James, implying that it is out of date.

GOD INSPIRED THE GENERAL PRINCIPLES IN SCRIPTURE, BUT NOT THE WORDS

This is a derivative position held by many who agree with the previous position, but realize that there are problems with that position, so they’ve adjusted their point of view in order to hold fast to the overall idea that only the original manuscripts were inspired. Again, these believers do not believe that God preserved His Words despite the fact that God states in His own Word that He would and will preserve the very words of Scripture (Psalm 119:89, Psalm 12:6-7, Matthew 24:35, John 10:35, 1 Peter 1:23, 1 Peter 1:25, Psalm 138:2, and more). God cannot lie (Titus 1:2), so that means man’s opinions to the contrary on this subject are empty and invalid.

GOD INSPIRED THE HEBREW, ARAMAIC, AND GREEK TEXTS, BUT ALSO THE KING JAMES BIBLE (“DOUBLE INSPIRATION”)

This position seems to be the dominate view of many independent Baptist churches and most churches that use the King James Bible. These believers hold that the Masoretic Text and *Textus Receptus* had their day, but they are not really useful any longer. It is generally held that Psalm 12:6-7 is proof of this, because it states that God’s Word has

רֵאשִׁי-דִבְרֵךְ אֱמֶת וְלִעוֹלָם כֹּל-מִשְׁפָּט צְדָקָה:

Psalm 119:60

been “*purified seven times*” and that supposedly the King James Bible was purified or corrected seven times. The problem with that position is that it is simply not true. The King James Bible has gone through more than seven “purifications” ending with the 1769 edition used by most Christians who used the King James Bible today. Moreover, the Scripture never calls out English as being the language of preservation nor does it even imply it. God’s Word states that His Word and Words will be preserved as originally written down to the last jot and tittle. His Words never need purifying.

**GOD INSPIRED THE HEBREW,
ARAMAIC, AND GREEK TEXTS, BUT
THEN CHANGED HIS INSPIRATION TO
THE ENGLISH KING JAMES BIBLE LATER
(ADVANCED REVELATION)**

This sister position to the previous point of view is held by those who place Peter Ruckman on a pedestal. Ruckman (1921-2016), a prolific writer and speaker, propagated this position, which is basically the idea that the King James Bible has superseded the Hebrew, Aramaic, and Greek Words that God did preserve. This group believes in preservation, but only of the English and only of the King James Bible. They see absolutely no value in looking up a Greek or Hebrew word behind a translated English word to gain more insight into what God was saying to us through His revealed Word. Furthermore, they believe that the King James translation is absolutely perfect – grammar, spelling, theology, doctrine, words chosen, *etc...* This writer agrees that the theology and doctrine are such that they may be trusted in essence as “God’s Word,” but there are things that cannot be known from the English without referring to the Greek and Hebrew that do add value for the studious, spiritual Christian.

**GOD INSPIRED THE HEBREW,
ARAMAIC, AND GREEK TEXTS AND
THE KING JAMES BIBLE WITHOUT USING
DOUBLE INSPIRATION**

This position is held by people who do not fully understand what they believe or what Scripture states on the matter. This is a position that this writ-

er has seen expounded on church websites and has heard from believers with his own ears. Truly, these believers have embraced “double inspiration,” but they do not understand that they have done so. These Christians do believe that God preserved His Words, but that he did it using the English King James Bible. There is absolutely no Scriptural support for this position. It is a man-made derivative position that came about as a reactionary position created when certain people understood that there is a problem with the double inspiration position, but they didn’t want to abandon their belief that the King James Bible is inspired by God. In the end, they do believe in double inspiration.

**THE WORDS (AND LETTERS) IN THE
HEBREW, ARAMAIC AND GREEK TEXTS
ARE GIVEN BY THE INSPIRATION OF GOD
AND HE PRESERVED THOSE WORDS
THROUGH THE AGES IN MANY COPIES OF
THE ORIGINAL MANUSCRIPTS AND COP-
IES OF COPIES**

This is the correct position held by believers who have read Scripture carefully and cross-referenced relevant passages just like the Bereans in the first century (Acts 17:10-11). The Bible states in 2 Timothy 3:16 (in Greek), “*πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν πρὸς ἔλεγχον πρὸς ἐπανόρθωσιν πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.*” It is translated in the King James Bible as “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*” Note that the verse states “all” not some of Scripture “is given by the inspiration of God.” That means every single Word of Scripture was given by the inspiration of God. It also means that every consonant and every vowel of every Word was given by the inspiration of God. The Greek word translated as “*given by the inspiration of God*” is θεόπνευστος, which is very, very literally “God-breathed” or “God-blown” or “God-winded.”

This position is one in which a believer understands that manuscripts were and are not inspired – it is God’s Words that were given or breathed out by God. Holy men of God spake (and wrote) as they were moved by the Holy Ghost (2 Peter 1:21). The correct way to express the true position is to

“Quench not the Spirit.”
1 Thessalonians 5:19

say it just like Scripture states it (in English): “*All Scripture is given by the inspiration of God...*” Scripture is Words not manuscripts.

Scripture, given by the inspiration of God, was written down in Hebrew, Aramaic, and Greek by holy men over a period that exceeded 1,000 years. It was not originally written down in English. The English King James Bible (also known as the Authorized Bible) is a translation. A translation is a “carrying over” of words from one language to another language. Proper translation is done word for word and then re-formed for acceptable grammar in the new language. Unfortunately, many translators today use a method known as *dynamic equivalence* to carry over *ideas* rather than words from one language to the other. The problem with this is that ideas require interpretation. Interpretation involves humanistic determination of what God’s Word means. This sort of thing should be reserved for commentaries and books with opinions about Scripture, but never for a translation, because in the end dynamic equivalence really isn’t translation at all. It is merely opinion stated as fact.

Bible believing Christians should take care when using the words ‘inspire’ and ‘inspired,’ because it can (and does) lead to misunderstandings regarding exactly how God imposed His divine influence upon His Words in Scripture. Inspiration is a concept not completely understood by men (even though many think they have a perfect handle on it), so we should tread lightly when imposing our views regarding inspiration. This is especially important in these last days as Satan tries to gain the upper hand on Scripture by wickedly corrupting it into his own counterfeit version and versions. Satan is the author of confusion. At the same time, it is crystal clear that God did give us his special revelation (the Bible) and that Word is divinely influenced *by the inspiration of God*.



Well used King James Bible from 1613



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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.

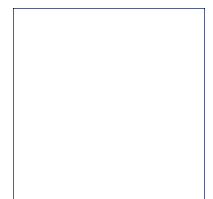
I. Spiritual Unity: We believe in the real spiritual unity in Christ of all redeemed by His precious blood.

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).

The Dean Burgon Society
PO Box 354
Collingswood, NJ 08108



"Prove all things; hold fast that which is good."

1 Thessalonians 5:21