



# the Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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

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Daniel S. Waite, M.A., M.Div., Managing Editor

*“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6-7)*



## The December's DBS News Was Well Done

I was very pleased to read the DBS News for December, 2011. Daniel did an excellent job in setting it up in such a professional format. Our new Managing Editor has exhibited great skill in this regard. The present issue looks great as well.

**The DBS Has Listed In Its Organizational Document Thirteen Objectives.** Our DBS has purposed to **defend** the KJB and its underlying Hebrew, Aramaic, and Greek Words. In addition to this defense, objective #6 mentions that we are to **“expose and publicize the defects, deficiencies, errors, and mistakes both in the Texts used and in the Translation process and results of any and all modern translations of the Bible, whether in English, or in other languages . . .”**

**Defense And Exposure of Error Are Both Needed In This Textual And Translational Battle.** It is not enough just to be positive about truth, but error and untruth must be brought out clearly so that people will not be led into these errors. Many times, errors do not show themselves to be errors. They seem to be true, but are false. Exposure and publicizing of these errors permit those who have been deceived into believing them to come to a proper understanding of truth and to flee that which is false.

**Our DBS Theme Last July Was To Honor 400 Years Of our King James Bible.** Our speakers did a good job in their messages on this theme and emphasis. Our DBS has stood for 34 years in proper defense of both our King James Bible and also the underlying inspired (God-breathed) original and preserved Hebrew, Aramaic, and Greek Words.

**A Relatively New Definition Of Our King James Bible Has Developed.** It is very important for people to have a proper understanding of what the King James Bible is, and what it is not. Peter Ruckman, Gail Riplinger, and their followers have introduced an entirely new concept about the KJB, teaching that it was not only the only true, reliable, and accurate English Bible translation, but also that it was “inspired” by God and “God-breathed.”

**Our DBS Has Exposed This Position As Heretical.** We have thundered out against this teaching. God did not “breathe out” any Words but His original Hebrew, Aramaic, and Greek Words. He did not “breathe out” any translation in any language of the world, including the KJB or any other translation in English, Spanish, French, German, Italian, Russian, or any other languages.

**Ruckman And Riplinger Have Rejected The Inspired Hebrew, Aramaic, And Greek Words In Favor Of Only The So-called “Inspired” English Words Of The KJB.** This is serious heresy because it was not God Who gave us the words found in our King James Bible, but it was human translators who used the original inspired Hebrew, Aramaic, and Greek Words that God Himself gave us. To make God the Author of the KJB words, by a special miracle of some kind, would make Him the Author of error-filled Apocrypha which was included in the 1611 edition of the KJB.

**More “Inspired King James Bible” Groups Have Grown Up.** Though perhaps not as extreme as Ruckman and Riplinger, these groups still see nothing wrong in using the same Ruckman/Riplinger terminology in referring to the KJB as “inspired.” The Gnostic Critical Text group calls these people “Ruckmanites” whether they are or not. The 2 Timothy 3:16

*Continued on page three*



**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

## Join Us in Marietta

Plans have already begun for the for the 34th annual conference of the Dean Burgon Society. Lord willing, in July 18-19 of 2012, we will meet in Marietta, Georgia, which is about twenty miles north of Atlanta *via* Interstate I-75. Brother D. L. Cooper and the fine saints at Bible Baptist Church have invited us. The address of the building in which the church meets is as follows:

**Pastor D. L. Cooper**  
**Bible Baptist Church**  
**2037 Eula Drive**  
**Marietta, Georgia 30066**

Phone: 770-592-2660

## Help The Society

The Society needs your help with informing people about the issues of the Society and of the upcoming meeting in Marietta. **PLEASE PRAY** for the July meeting dealing with the subject of Bible preservation. Oh, how important this particular issue is today in our schools and in our churches! If the Lord lays it on your heart please consider acquiring some of the Society's books that deal with the defense of traditional Bible texts. Get them for yourself or your pastor.

Please support the society by your attendance at the Preservation Conference in July 18-19, 2012. Start praying and saving. These meetings will be streamed live for all who can not physically come.

## Get Involved

You may not think there is much you can do to promote the cause of the Dean Burgon Society — but consider contribution a small effort to a greater cause.

You can pray, you can write, you can inform others about the DBS. If you would like to pray for the society there are a few requests listed on page fourteen. **If you would like to write an article on the textual issue please send us an eMail.** House wives, students, Christians not in full time ministry, pastors and professors are all welcome to submit articles for consideration in the upcoming issues of *the DBS News* The Society needs your help with informing people about the issues of the Society.

## Dr. Jack Moorman



**A four hundred-year-old standard is a matter of great reflection.** Brother Moorman used these words near the beginning of the debate in which he participated earlier last year. Pray for him as he endeavors to plant a church in the Wimbledon area of London.

**Pastor Moorman emphasized the need to know where one stands.** He stressed the importance of having a Biblical Standard. In English It is the KJB. Dr. Moorman stated that *the King James Bible was always different; It was never current; It was never contemporary; It was never like*

*the morning newspaper; It was always a step up; It was not Elizabethan.*

**Dr. Moorman reminded us that the King James Bible is a faithful and accurate translation** of the Hebrew, Aramaic, and Greek Words that God “inspired” in the beginning. These Words were “*given by inspiration*” verbally. He correctly proclaimed, “*There is no secondary inspiration*”!

**He stated that the gathering of the King James Bible Translators** near the beginning of the seventeenth century was *the most unique gathering of Godly scholarship ever.* Dr. Moorman observed that *these men were not tainted by rationalism, unbelief or uncertainty.*

**The King James Bible translators were the greatest grammarians in the land**—and have not been matched! Brother Moorman reminded us that the *Textus Receptus* is represented in the vast majority of the 5,500 Greek manuscripts. In fact, the *Textus Receptus* has 2,900 more words than the Westcott and Hort based texts which equates to First and Second Peter.

**The Westcott and Hort based texts are represented by Aleph and B** plus forty to fifty other manuscripts of those 5,500 mentioned above. Dr. Moorman mentioned that *the Westcott and Hort based NIV and NASV drop the name of Christ in scores of places. The NIV drops It 176 times while the NASV drops It 214 times.*



### THE DEAN BURGON NEWS

*Published by*  
**The Dean Burgon Society**

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*Continued from page one*  
 Greek Word under the phrase, "given by inspiration of God" is *THEOPNEUSTOS*. It means God-breathed. To use "inspired" in two different senses (Ruckman/Riplinger's definition and these new group's definition) is not only confusing, but also unscriptural.

**Our DBS Articles Of Faith Limits "Inspiration" and "Inspired" To The "Originals."** Our DBS Articles say: "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** ..." "..." **their writings** were supernaturally, plenary, and **VERBALLY INSPIRED**, free from any error, infallible, and inerrant, **AS NO OTHER WRITINGS HAVE EVER BEEN OR EVER WILL BE INSPIRED.**"

**In View Of This, The DBS Stands Against Any Attempt To Call The KJB "Inspired."**

In The DBS Articles Of Faith, the King James Bible is never called "inspired." It is very clear. It states clearly: "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."

**All Of Our DBS Leaders Must Sign Each Year A Questionnaire That Repudiates An "Inspired" KJB In Any Sense Of The Term.** Here is what every DBS leader must affirm each year: "Because I believe it to be the correct and proper Biblical position, I will reserve the following five terms **exclusively** for the Hebrew, Aramaic, and Greek Words underlying the King James Bible: "given by inspiration of God," "God-breathed," "inspired of God," "verbally inspired," or "**inspired**" [See **NOTE\*** at the end of this

*paragraph]* (2 Timothy 3:16). [DBS ARTICLES, p. 3, BIBLE PRESERVATION, p. 7 "K"]. I will **not use any of these preceding five terms to anyone, at any time, in any way, at any place to refer to the words of the King James Bible or any other translation**, because I am in full agreement that to do so is not Biblical. I believe this position is consistent with our DBS Articles and other DBS documents.

[\*NOTE\*: Neither the King James Bible or any other language translation, will be referred to as "inspired" in any sense at all, including "derivative inspiration," "indirect inspiration," "having the mark of inspiration," "inspired in a 'generic' or general sense" or any other similar terms that might be brought up to modify "inspired" or "inspiration."]

**The December Article In The DBS News (pp. 9-12) On "Dangers Of An Inspired KJB" Was Well Written.**

This article represents the position of our Dean Burgon Society. It was so clear that one of the most explosive Ruckmanite writers fired off an extensive attack on it. We want our DBS to be completely separate from the Ruckman/Riplinger followers as well from others who use the Ruckman/Riplinger terminology of an "inspired King James Bible."



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

**The Thirty-Fourth DBS Conference**  
**July 18-19, 2012**  
**Bible Baptist Church**  
**2037 Eula Drive**  
**Marietta, GA 30066**  
 Call Pastor D. L. Cooper at 770-592-2660



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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.



## Pastor Pedro Almeida

**The Battle for the Words of God must be fought in every language.** Ask your missionaries which text they use. These are some thoughts Brother Almeida communicated this past July. He is striving to establish an independent Baptist Church in Santa Maria, Brazil. Pray for him in this endeavor – it is a hard and long task. He cites nearly eighty percent of our youth are following the devil – how sad.

**After retiring from the Brazilian air force** Colonel Almeida traveled to the United States with a student visa to attend a fundamental Bible college in the United States recommended by the society's president. He and his wife were in attendance at the 33<sup>rd</sup> annual conference which met in Collingswood, New Jersey. This past year the theme of the con-

ference was "Rejoicing in the 400<sup>th</sup> Anniversary of the King James Bible." Pastor Almeida addressed the assembly on the subject: *How the KJB Helps with the Portuguese Bible.*

**Brother Almeida noted that his friends were amazed that he came so far to speak for a mere thirty minutes.** He indicated he was quite comfortable with the Dean Burgon Society crowd and counted it a pleasure to speak at the annual meeting. Truth must always come first, he said, when reminding the hearers that the first Portuguese Bible was not published until 1681.

**The pastor from Brazil stated, We should use the right Bible for the right reason!** *This battle must be fought by every generation,* he proclaimed. The retired fighter pilot noted that Rome kept the words of God from the Brazilian people for centuries. The inquisition would not allow any Bible translation in the Portugal or in the Colony Brazil. This is exactly why translations of God's Words became an unknown in popish countries. The first Portuguese translation was not completed until 1682.

**The Colonel noted that in 1902 a traveler could find plenty of bishops and priests, but no Bibles.** In fact, a hundred years ago most citizens of Brazil never heard of the Bible. The organization of Rome suppresses truth and confuses truth; until 1881 it considered Bible societies pests. What happened in 1881 to change their minds?

**The Portuguese Bible was translated by a man by the name of Almeida** (not related to the Colonel). He was saved in 1628 at the age of fourteen after reading a Spanish tract entitled, *Differences in Christianity*, containing verses from the 1602 Reina Valera Spanish Bible.

**Almeida was a Dutch Reformed missionary in Java.** He spoke seven languages Spanish, Dutch, English, Greek, Hebrew, Latin, and his native tongue, Portuguese. He translated from the Hebrew, Aramaic, and Greek and undoubtedly consulted the King James Bible while doing his translation. He completed the work in 1681. *Rome could not burn him at the stake—so they burned a picture of him instead!* He died ten years after his work on the Portuguese Bible was completed.



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# “Is the King James Bible Copyrighted?”

5

Pastor Christian S. Spencer, Th.M., J.D., Esq.\*



**Executive Summary:** Copyright law is a highly technical sub-category of intellectual property law. Within copyright law there are multiple sub-categories that extend far beyond the initial printed page. This paper is designed to give a *layman's overview*\* of one small slice of copyright law by attempting to answer the question, “Is the King James Bible Copyrighted?” Legal citations to case law and statutes have therefore been kept to a minimum.

*... we must lay a foundation in the law of copyright.*

To help simplify the confusion that exists in the many non-legal papers and printed personal opinions written on the subject, this paper traces the major turning points in the history of both British and American copyright law and the implications that these changes have for the Authorized Version of the Bible.

**What this paper is not:** This paper does not purport to trace, analyze or answer the numerous historical claims by printers, publishers and others to have “licenses” to print and distribute the Authorized Version, nor does it attempt to determine which printing is the

“real” *King James Version* as compared with poorly printed editions. Further, although the discussion would be fascinating, this paper does not seek to answer the question, “Since the Bible is the Word of God Himself, what are some of the moral, Biblical and theological implications that may come into play if human copyright can be established?”

**Answer to the Question:** And so, “Is the *King James Bible* Copyrighted?” The answer to the question is a resounding, “Yes and no.”

**The Question of “Copyright”?** To understand what appears to be a non-answer, we must lay a foundation in the law of copyright. What is it? What does it cover? How does American copyright law work? How does British copyright law work? Is a British Crown “patent” the same thing as an American “copyright”? How does international copyright law work? What is “public domain”, and when and by what means do original works enter into the public domain? Is the *Authorized Version* in the public domain? Does mere assertion of copyright by the privileged presses guarantee that *King James Bible* is, in fact, copyrighted? Can copyright be lost, and if so, how? What is the interplay of copyright laws in various jurisdictions, particularly in light of the increasing number of binding international treaties and international conventions? Is a copyright enforceable outside the realm of the highest legal authority in the

jurisdiction where the copyright is held? In the thirty minutes allotted for this presentation we can only touch briefly on a *few* of these questions. (The issue of moral and ethical obligation attached to copyright is outside the scope of this paper.)

*Does mere assertion of copyright by the privileged presses guarantee that King James Bible is, in fact, copyrighted?*

**Copyright as a Sub-Category of Intellectual Property:** First, let's look at an overview of intellectual property. Although there are several other forms of intellectual property, the five most common include: trademarks, servicemarks, copyrights, patents and trade secrets. Although all five fall under the rubric of “intellectual property”, each area is controlled by distinctly different sets of laws. Describing each area briefly will enable us to see some distinctions essential to the discussion of copyright law and patent law when dealing with the different British and American terms. First, American law.

**Trademarks and Servicemarks:** A *trademark* is a distinctive word, name, symbol, motto, emblem or other device that is used in commerce with *goods* to identify the

\*Pastor Spencer serves as pastor of the historic Bible Presbyterian Church of Collingswood, NJ founded by Dr. Carl McIntire, one of the leading fundamentalists of the 20th Century. Pastor Spencer is a graduate of the Stony Brook College Preparatory School for Boys, Gordon College (Bachelor of Arts), Dallas Theological Seminary (Master of Theology), and Cumberland School of Law (*Juris Doctor*), where he was a member of the Cumberland Law Review and president or secretary of several student legal organizations (Rutherford Institute, Federalist Society, Old Dominion Society, Christian Legal Society). He also lived in Jerusalem, completing graduate studies toward a Master of Arts in Palestiniology at the American Institute of Holy Land Studies (Jerusalem University College) and the Hebrew University of Jerusalem. Since 1973 Pastor Spencer has served fundamental churches in Texas, New Jersey and Alabama. He is also a licensed Attorney at Law admitted to practice before multiple state and federal courts. He has served as a visiting Law Lecturer in “*American Constitutional Law*” and the “*Christian Roots of American Family Law*” (Uzhgorad University School of Law [Uzhgorad, Ukraine]), and as an adjunct faculty member at the Evangelical Theological Seminary (Towaco, NJ) and Southeastern Bible College (Birmingham, AL). Pastor Spencer served a judicial externship at the Federal District Court for the Northern District of Alabama, a legal clerkship for the American Family Association Law Center, worked as an Associate for a major Birmingham law firm (Walston Wells Anderson & Bains, LLP), worked as staff attorney for the Christian Service Mission, and as General Legal Counsel for the Alabama Policy Institute (Alabama Family Alliance, Physicians Resource Council, Center for Economic Policy Studies), and as Legal Counsel for the international National Physicians Center for Family Resources, Inc. In addition to more than 200 hours of Continuing Legal Education, he has completed more than 50 hours of training in the legal, medical and ethical interface of bioethics at the Center for Bioethics and Human Dignity. For the past 18 years his legal practice has focused on Christian Non-profit Corporation law and relevant transactional law such as contracts and intellectual property. As an Allied Attorney of the Alliance Defense Fund (ADF – “*Defending our First Freedom*”), he logged many hours of *pro bono* legal services for Christian clients and has completed two ADF Litigation Academies.

\*This paper is designed to provide general, practical and useful information on the subject matter covered. However, it is provided with the understanding that neither the author nor the publisher is engaged in rendering legal or other professional services by means of this paper. If legal advice or other expert assistance is required, the services of a competent professional, licensed in your jurisdiction, should be sought.

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source of the **goods** and to distinguish them from the **goods** of others.

As implied by the name, a **servicemark** deals with **services** rather than with goods. A **servicemark** is a distinctive word, name, symbol, motto, emblem or other device that is used in commerce to identify and distinguish the source of a **service** rather than a product. Trademarks and servicemarks do not prevent other people from making the same kinds of goods, or

providing the same kind of services. They only prevent others from using the same or deceptively similar mark for their goods or services.

Of interest to ministries with radio or television programs: titles, character names, and other distinctive features of radio or television programs may be registered as service marks notwithstanding that they, or the programs, may advertise the goods of the sponsor. (15 U.S.C.A. § 1127) There are, however, limi-

tations for tax exempt organizations under the Internal Revenue Code (IRC). Federal law grants trademark registration and protection for ten years with renewal required every ten years thereafter.

law, in light of continuous usage in the public domain, there is no possibility of obtaining a trademark for any of these names or abbreviations in the United States as they apply to the Bible.

**. . . there is no possibility of obtaining a trademark for any of these names or abbreviations in the United States . . .**

**For purposes of our discussion** then, the first question is, "has the British Crown, or any party with a license from the Crown, under any form of law, in any jurisdiction, claimed an exclusive right to the name(s) *King James Version, KJV, King James Bible, KJB* or *Authorized Version*?" As a **trademark**, the answer is "no". Under American

Under British law, the Crown retains certain prerogatives (discussed below), under different terminology, that might permit such a claim to these names, abbreviations and terms as unique and protected identifying marks, but the Crown has never done so and it is fairly certain that they never will.

## The Dean Burgon Society Advisory Council

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**Trade Secrets:** As of April 2011, the Uniform Trade Secrets Act of 1985 (UTSA) has been adopted (with various state-based modifications) by all states except Massachusetts, New York, New Jersey, and Texas. Patents, trademarks and copyrights are protected in the United States by federal law. Trade secrets are not. Because trade secrets are “secret,” there is no uniform procedure for approval or registration. Prior to the UTSA there were varying degrees of protection in the States, originally stemming from British Common Law.

A trade secret is any formula, pattern, device *or compilation of information* (in our context, such as a Bible text) which is used in one’s business, and which gives a person an opportunity to obtain an advantage over competitors who do not know or use it. Trade secrets can also include customer lists (for churches and ministries this could be argued for membership lists, donor lists, etc., although there are other more effective means of handling these questions if challenged by a governmental entity such as the IRS), chemical compounds, manufacturing, treating or preservation processes and other esoteric business secrets (including certain business plans) and certain things which are not patented, but which could be patented, and are known only to the owner of the secret and his key employees.

**For purposes of our discussion** there could theoretically be a trade secret, for example, in the electronic or digital realm of handling, transmitting, retrieving, storing, displaying or otherwise dealing with the text of the King James Bible and the underlying Hebrew, Aramaic, and Greek texts. However, such a claim could not be made against *the text itself*, regardless of how it was asserted.

Under British Common Law the Crown has never asserted, based on any theory of “trade secret”, a claim to the text of the King James Version, although historically the Crown, in concert with the Roman Catholic hierarchy, has in the past attempted to keep English language translations unavailable, and treated prior translations into English with rigor, killing the translators and those who propagated their translations.

**Patents:** When dealing with the issue of patents, the terminology lines between modern American law and British law become fuzzy. Under British law in 1611, the term “patent” was very broad and included

certain elements of what we call “copyright law”, as well as areas that modern Americans call “patents”. Copyright law as such did not exist under the rubric “copyright” in 1611. However, the issue of “patents” in archaic British law is directly applicable to the question, “Is the King James Bible Copyrighted?”

Under American federal law, the term “patent” refers to one of three types of protection for inventions. (1) There are “*utility patents*” which are granted to the person who invents or discovers a *new and useful* process, machine, article of manufacture, or composition of matter, or any *new and useful* improvement. (2) There are “*design patents*” which are granted to the person who invents a *new, original, and ornamental* design for an article of manufacture. (3) There are “*plant patents*” which are granted to the person who invents or discovers, and asexually reproduces any distinct and new plant variety.

*. . . the Roman Catholic hierarchy, has in the past attempted to keep English language translations unavailable . . .*

Obviously, under American law, the term does not apply to the King James Version of the Bible. However, under British law, the realm in which the King James Bible was brought to fruition, the term “patent” applies directly.

The power of the British monarchy has changed over the centuries from an absolute monarchy to what is primarily a showcase display of royalty. Today the real power rests (and fluctuates between) Parliament and the Prime Minister. Within that legal system, the British Crown still lays claim to a limited number of “patents.” Parliament has for several centuries curtailed the ability of the Crown to grant patents.

**British Law of Patents:** *Letters patent* are a type of legal instrument issued by a monarch, generally granting an office, *right, monopoly*, title, or status to an individual or a corporation. Historically the monarch did not need the approval of Parliament. Today however, the rights of monarchs to issue letters patent are strictly limited by Parliament.

**For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth (Psalm 119:89-90).**

**Letters patent** were **publically** published, in contrast to **letters close**, which were personal and sealed so that only the addressee had access to their contents. A record of all the letters patent issued by English kings and queens since 1202 A.D. (beginning with King John of England) can be found in the **Patent Rolls** (begun by Chancellor Hubert Walter) which are part of the state archives of Great Britain.

**Historically the monarch did not need the approval of Parliament.**

**United States law also recognizes letters patent.** Without letters patent, a government official is not able to assume an appointed office. One of the most famous and important cases in Constitutional Law that every beginning law student must learn is *Marbury v. Madison*, in which William Marbury and three other appointees petitioned the U.S. Supreme Court to order James Madison to deliver their letters patent for appointments made under the previous administration.

**Letters Patent Under British Law:** The right of a British king or queen to issue a patent is one of the many historic rights held by the monarch under what is called **"the Royal Prerogative"**. The Royal Prerogative was a division of com-

mon law, and sometimes civil law, giving the monarch customary authority, privileges and immunity. Originally there were **many** royal rights under the Royal Prerogative that gave the monarch a great deal of discretionary power, including the right to "make law". Certain elements of the Royal Prerogative have come into American law with what we call Executive Privilege.

In the context of the question before us, it is of great interest that since the days of King James I, Parliament has **systematically reduced** the number of rights, privileges and immunities so that the Royal Prerogative is only a shadow of what it once was. Even today, individual prerogatives can be abolished by Parliament through use of a special legal procedure. The Royal Prerogative has also suffered atrophy as various functions of the Prerogative have been passed into statutory law and ascribed to other offices or governmental bodies.

Because the Royal Prerogative (**including the issuance of patents, such as the patent to print and distribute the Authorized Version**) now (as opposed to the time **prior to 1611**) exists as a legal right **under** British common law, the Royal Prerogative is **subject to judicial review**. In other words, the modern British courts are actually the final arbiter of whether or not a particular type of Royal Prerogative exists or has the continued right of existence. This

subjugation of the king's rights occurred slowly. The year 1611 is a crucial year in this attrition of the monarch's Royal Prerogative and authority to issue patents.

**The Types of Courts Handling These Issues:** In 1611, during the reign of King James I/VI (England/Scotland), and the same year in which the Authorized Version was released for publication, the *Case of Proclamations* (filed in 1610 – EWHC KB J22) was issued by the Court of King's Bench (now Queen's Bench) - one of the three Common Law Court divisions (King's Bench, Court of Common Pleas, Court of Exchequer Chamber). The king's courts (*curia regis*) were distinct from the courts of equity which were controlled by the church and directly affected by the canon law of the church. The judges in the courts of equity were uniformly clerics.

**The judges in the courts of equity were uniformly clerics.**

The chancery courts were under the jurisdiction of the king in theory, but were administrated by the lord chancellor (who was called the "keeper of the king's conscience") due to the increasing burden of legal determinations. Until the time of Sir Thomas More (1529), the chancellors were almost always clerics. But gradually more and more chancellors were



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laymen pulled from the pool of common law lawyers. During the 15<sup>th</sup> century the chancellor established his own court (court of chancery) to resolve cases in which there were no established principles in the courts of law. In contrast to the common law judges, the chancellor dealt with the moral concept of equity – what is “fair” when there is no applicable statutory or common law in place. Throughout the Middle Ages the Jews were also permitted to have their own distinct and separate courts where learned rabbis sat as judges. On the other hand, King’s Bench was the court designated to hear **cases concerning the sovereign** or important persons with the right to be tried only before him.

The reason for this quick history is to understand how the courts began to limit the king’s Royal Prerogative to issue patents in the very year the *Authorized Version* was first published.

We need to understand that throughout this period of history the different types of courts were actually in competition with one another, and frequently issued radically different types of judgments.

**The Case of Proclamations:** In 1611 King James and Parliament were fighting over the issue of impositions. Parliament opposed the King’s power to impose further duties on imports beyond what was sanctioned in Parliament. On September 20, 1610, the

this decision is the maxim, “The King has no prerogative but that which the law of the land allows him.” In other words, the King’s exercise of the Royal Prerogative must be subject to, and in harmony with, the laws established by Parliament.

**. . . the Jews were also permitted to have their own distinct and separate courts where learned rabbis sat as judges.**

famous jurist Sir Edward Coke (Chief Justice of the Court of Common Pleas) was summoned before the Privy Council and asked to give a legal opinion as to whether the King, by proclamation (under the Royal Prerogative) might prohibit new buildings in London, or the making of starch from wheat. This question resulted in the *Case of Proclamations* cited above which has highly relevant legal implications for the continued claim of an exclusive patent on the *Authorized Version*.

In this case Coke and his fellow judges emphatically asserted **that they (the judiciary) possessed the right to determine the limits of the Royal Prerogative**. Perhaps the most important principle to come out of

James I, however, refused to concede this point, and tried to put his own proclamations on a constitutional foundation by having them published in a book similar to the statutes. Both James I, and then Charles I, struggled with Parliament over this issue up to the Long Parliament (1641), the English Civil War (1642-1648), and Charles’ execution (1649).

Since the *Glorious Revolution* of 1688, which placed Queen Mary II and King William III in co-regency, **the separate and distinct power of the Judiciary has not been challenged by the Crown on this subject**. In the British legal system, it is now well established, that it is the right of the courts to say what the law is or

means. In American legal terms, this means that there is a separation (and balance) of powers between the Executive Branch and the Judicial Branch of government which, in England, was blurred or non-existent prior to 1688 due to the former function of the King’s Bench and the Royal Prerogative.

Concerning the application and enforcement of the Royal Prerogative to the British overseas dependencies, territories and colonies (including the United States), an important case was handed down just two years prior to the American Revolution. In the case of *Campbell v. Hall* (1774), the court **nullified the absolute nature of the Royal Prerogative**. This case determined that once a colony gained a representative assembly, the Royal Prerogatives reverted to familiar prerogatives. This legal principal had important implications for the translation and printing of Bibles in the colonies (including the *Authorized Version*), and specifically in the American colonies both prior to and since 1776 when the American Colonies declared their independence.

**Privileged Presses:** Under British law, a **privileged press** is a publisher who has been granted

**Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Timothy 2:1-2).**

letters patent. There are currently only two privileged presses in the United Kingdom—Cambridge University Press and Oxford University Press. Cambridge University Press received its letters patent charter in 1534, and Oxford University Press received its letters patent charter in 1634. In particular, they both claim the patent right to print and publish the *Book of Common Prayer* and the *Authorized Version* of the Bible in England, Wales, and Northern Ireland. Whether valid or invalid, that is the full jurisdictional extent of their legal claim. It is self evident that a patent issued under the Royal Prerogative has no legal authority outside the current jurisdiction of the monarch. In layman's terms, even if a patent issued by James I/VI were valid at one time in England and its colonies, territories and dependencies it has no authority or controlling rights outside of that jurisdiction in any period of history, ancient or modern unless otherwise lawfully granted.

**. . . the King's exercise of the Royal Prerogative must be subject to, and in harmony with, the laws established by Parliament.**

**Printing patents:** Printing patents were a very small part of the Royal Prerogative, and fell into one of two categories. **Particular patents** gave an exclusive right to print a single work for a limited time (7-10 years). **General patents** were usually granted for life and covered certain classes of writing (for example, law books). **The royal prerogative related to printing patents was removed in 1775.** (Donner, I., "The Copyright Clause of the U.S. Constitution: Why Did the Framers Include It with Unanimous Approval?", *The American Journal of Legal History* 36(3),



p. 361-378.) It would therefore appear that if the issue were raised in a British court of law, any claim to a printing patent must therefore argue that it has been "grandfathered", **and** that it remains **in the public interest** for it to continue unabated. (For a full discussion on printing patents and other pertinent issues related to the Royal Prerogative and letters patent, see: Patterson, Lyman Ray, *Copyright in Historical Perspective*, Vanderbilt Univ. Press (1968).) **Patents vs. Copyright;** At the time that the King James Version was translated, statutory copyright law, as such, did not exist. However, a private system of copyrighting had existed for about 200 years – first informally, and then with legal authority. In 1403 the Worshipful Company of Stationers and Newspaper Makers ("The Stationers' Company") was formed in London. It did not receive its Royal Charter until 1557. The Licensing Act of 1662 granted the Company a monopoly by requiring all lawfully printed books to be entered into its register, and only members of the Company could enter books into the register. In this manner the Stationers' Company became a monopoly over the publishing industry, and it, **as a private company**, was officially responsible for setting and enforcing what we would call "copyright regulations". This monopoly ended when Parliament refused to renew the Licensing Act when it lapsed in May of 1695. The authority granted to the Stationers' Company was distinct and different from the monarch's Royal Prerogative which could grant letters patent and licenses in addition to the rights provided by statute to the Stationers' Company.

All of these older systems that contained elements of our concept of copyright had this in common – a restriction of the "freedom of the press." The three primary elements that can be seen in these systems are: (1) an economic motive for controlling publishing and regulating the book trade; (2) an underlying attempt to suppress the publication and distribution of works that might have a negative impact on either the Crown or the Church; and, (3) the public policy goal of encouraging public learning, which became visible with the passage of the Statute of Anne (see below). The rights of authors to enjoy the fruits of their labors were sometimes visible and sometimes dim until that Statute. The first economic motive is, of course, still part of the publishing industry, and is protected by copyright law, and the rights of authors have increased dramatically.

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The world's first real copyright statute was the Copyright Act of 1709, also known as the Statute of Anne. It came into force in 1710. Because of the Anglo-Scottish Union of 1707, the Parliaments of England and Scotland were merged into a single body, and this new Parliament brought many of the laws of the two countries into line with one another. The Statute made the author the legal owner of the work, and gave a 21 year copyright to works already in print. The new statute also granted 14 years of copyright protection to the publishers of a new book, with copyright reverting to the author for another 14 years if the author was still alive.

***At the time that the King James Version was translated, statutory copyright law, as such, did not exist.***

Based on the *Case of Proclamations* discussed above, and the ensuing history and concession by the Crown to judicial review of the Royal Prerogative, and the fact that the Royal Prerogative is clearly diminished by statutory law (laws passed by Parliament), it might be argued, should the legal case arise, that all legislation following the Statute of Anne which

does not specifically acknowledge the continuing exclusive patent to the Authorized Version thereby abrogates and nullifies the patent.

This brings us to the modern issue of copyright law, jurisdiction and the King James Bible.

**Copyright under American Law:** American copyright law is based on the Constitution of the United States, which in turn is based on the Declaration of Independence, which sets forth the United States of America to be a sovereign nation, independent from the authority, control and laws of Great Britain. The Constitution of the United States went into effect on March 4, 1789. Beginning on that date, the provisions concerning "copyright" for citizens of the United States were clearly governed by the US Constitution and subsequent federal law, not the intermediate state laws mentioned below, and certainly not the laws of Great Britain.

Article I, § 8, cl. 8 of the Constitution provides that Congress shall have the power "[t]o promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries." [sic] Following the Declaration of Independence, but prior to the ratification of the Constitution, there were limited state-based copyright laws. Three of these laws were passed in the United States

**2012 Current Speakers at Marietta**

1. Bob Barnett
2. James Grumblatt
3. David Hollowood
4. Michael Monte
5. Don Jasmin
6. Ken Rainey
7. Mark Reno
8. Christian Spencer
9. Phil Stringer
10. Daniel S. Waite
11. D. A. Waite
12. Rob Winograd
13. Stephen Zeinner

prior to 1783. In 1783 a petition was sent to the Continental Congress urging a national copyright law. Under the Articles of Confederation Congress lacked authority to promulgate laws for copyright protection. Instead, Congress encouraged the States to pass state-based copyright laws. All did so, except Delaware. At the Constitutional Convention of 1787 James Madison and Charles Pinckney proposed that Congress include a copyright provision in the Constitution. Their proposals formed the basis for copyright as a **Constitutionally** protected right.

Congress acted on the authority provided in the Constitution by passing the first federal statutory copyright law – the Copyright Act of 1790. It provided an initial 14-year term of copyright from the time of recording the title, with a right of renewal for 14 years if the



author lived that long. Except for the sections dealing with maps and charts, the Act tracks the language of the Statute of Anne almost verbatim. If a work was not registered and proper copyright notice was not given, the work immediately entered the public domain. In other words, anyone could print it and sell it.

Over the years, Congress has enacted various versions of copyright laws, changing the method of obtaining a copyright, the length of time that a copyright can continue to exist before entering the public domain, who can hold a copyright, how a copyright can be lost, registration and non-registration of copyright, transfer of copyright to another party, penalties for copyright violation, exceptions to the statutory copyright monopolies, and various other questions that have arisen with time.

Through these changes, the requirements of registration and proper copyright notice remained in United States copyright law until recently. However, the term of initial copyright expanded to 28 years with an available renewal period of 28 years (Copyright Act of 1909) until the law changed in 1976.

In 1976 Congress abolished most state copyright law and the protections offered by those laws when Congress passed into law 17 U.S.C. § 301(a). The legal doctrine of preemption of former copyright laws means that if a writing cannot be protected under federal law, it cannot be protected at all. State law no longer has the ability to protect a work that federal law does not protect.

**American copyright law  
is based on the Constitution  
of the United States,  
which in turn is based  
on the Declaration of Independence . . .**

**The new copyright law has five “pillars” –**

(1) The right to reproduce the work. (2) The right to make derivative works. (3) The right to distribute copies or recordings of the work by sale, ownership transfer, rental, lease or lending. (4) The right to publicly perform the work. (5) The right to publicly display the work.

Now, in the United States, the first person to put an original work into a “tangible medium of expression” (such as writing, photography, recording, sculpture, etc.) has, in fact, an immediate copyright on the

work. The requirements of registration and notice are no longer required for copyright to attach. Failure to register or place the formerly required copyright notice no longer places the work into the public domain. However, if litigation ever arises over the work, the copyright holder is in a better position if he or she has registered with the Copyright Office (a subdivision of the Library of Con-

gress). Registration is necessary only if the plaintiff wishes to obtain statutory damages (specific damages provided by law).

The issue of derivative works is not often discussed in the context of the *Authorized Version*, but it should be noted that if the claim of the Crown and the privileged printers were valid in the United States, no portion of the KJV text could be set to music here, Christmas plays in which the children quote the King James Version would be unlawful, and children’s picture books containing descriptive verses from the *Authorized Version* would be a violation of the law. Whether George Frederick Handel (1685-1759) had a license to use the text of the KJV in his great musical work, “*The Messiah*” (1741), and tracing the history of the law of derivative works, is a topic for another time. In short, however, neither the Crown nor the privileged presses have ever



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mounted a law suit against any American publisher of derivative works that use the Authorized Version.

We must also briefly mention “works for hire”, since the *Authorized Version* falls roughly into this category in modern terminology (though legally the category did not exist as a subset of the Royal Prerogative and letters patent in 1611). “Works for hire” are those works that are commissioned and paid for by a third party (in this case, King James I) who takes an economic risk for the production of the work. This includes works prepared by an employee within the scope of his employment unless other arrangements have been made. The commissioning party paying for a special work is the owner of the copyright.

Currently, a copyright is “[t]he right of literary property as recognized and sanctioned by positive law. It is an intangible, incorporeal right granted by statute to the author or originator of certain literary or artistic productions, where he is invested, for a specific period, with the sole and exclusive privilege of multiplying copies of the same and publishing and selling them. Copyright protection subsists in original works of authorship **fixed in any tangible medium of expression**, [emphasis added] now known or later developed, from which they can be perceived, reproduced, or otherwise communicated, either directly or with the aid of a machine or device.” (*Black’s Law Dictionary*, 6th Ed., West Pub. (1990), p. 336).

Currently the following items may be copyrighted under United States law:

1. Literary works
2. Musical works, with any accompanying words
3. Dramatic works, with any accompanying words
4. Pantomimes and choreographic works
5. Pictorial, graphic, and sculptural works
6. Motion pictures and other audiovisual works
7. Sound recordings

The key phrase, highlighted in the definition above, is the phrase, “**fixed** in any **tangible** medium of expression.” You can copyright the things you write down, but you cannot copyright ideas. Further, although the **exact form** of the words that you commit to a tangible medium of expression is copyrighted, **what** the words describe is not copyrighted. **For example:** if you **describe in writing** a procedure, process, system, method of operation, concept, principle, or discovery, **your words about it are copyrighted**, but the thing described is **NOT** copyrighted. You may be able to protect your discovery, etc. under patent

law or another area of intellectual property law, but obtaining a copyright for your writing does not protect your other intellectual property rights that may exist independently, and which thus require independent protection.

**Length of US Copyright:** With the passage of the *Sonny Bono Copyright Term Extension Act of 1998*, works created in or after 1978 (the year in which the Copyright Act of 1976 went into effect) have copyright protection for a term ending 70 years after the death of the author. In “works for hire” the copyright lasts for 120 years after creation or 95 years after publication, whichever is shorter. Works published or registered before 1978 were granted an automatic renewal by the *Copyright Renewal Act of 1992*.

**... if the claim of the Crown and the privileged printers were valid in the United States, no portion of the KJV text could be set to music here . . .**

**Public Domain:** If a **published** work was copyrighted before 1923 in the United States, regardless of the various changes in the law, that work has now entered the public domain. (There are **exceptions** for **unpublished** works [life of author plus 70 years] and works made for hire [complex formula].) All works published before 1964 in which the copyright holder failed to renew copyright are now in the public domain. With rare exceptions, no additional copyrights will expire and enter the public domain until 2019 unless a change is made in the law.

**British Copyright Law:** The first major “total makeover” of British copyright law since the *Statute of Anne of 1709* occurred in 1911. *The Imperial Copyright Act of 1911* (the *Copyright Act of 1911*) amended existing British copyright law and **repealed all previous copyright legislation** that had been in force in the United Kingdom, and established a single statute for all copyright law. It consolidated previous copyright statutes that had been passed “piecemeal” over the centuries. It also added changes that came as a result of the first revision of the Berne Convention in 1908 (see below).

Currently the United Kingdom is controlled by *The Copyright, Designs and Patents Act of 1988* (as

**Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:20-21).**

amended) [CDPA]. It was passed by Parliament and received the “Royal Assent” on November 15, 1988. It replaced the *Copyright Act of 1956*. Most of the amendments to the 1988 Act have been made to implement directives of the European Union. The 1988 Act (and amendments) gives the author (and holder after death) a copyright in most published works for the life of the author and 70 years after his death if his identity is known. There are various exceptions not requiring discussion here.

The Act reduces and simplifies Crown copyrights (the term “Crown” now refers to copyrights held by the government of the United Kingdom), and abolishes what had become a perpetual Crown copyright in unpublished works of the Crown (read “government”). It also introduced a new copyright concept of Parliamentary Copyright and institutes similar regulations to the copy-

rights of some international organizations.

Under the Act, Crown copyright lasts for 50 years after publication for published works. For unpublished works it lasts for 125 years after their creation. No unpublished work of the Crown will come into the public domain until December 31, 2039 (50 years after § 163 went into effect). Varying lengths of protection are granted to the *Acts of the United Kingdom*, *Scottish Parliaments Acts* and *Church of England Measures*. Enforcement measures provided are significant since making, dealing in or use of infringing copies is a criminal offense. Copyright owners may ask Her Majesty’s Revenue and Customs to ban unofficial copies as “prohibited goods.” (For example: A test case concerning the Authorized Version could be forced by seeking to import King James Bibles, printed by an unlicensed press, outside the British

realm, into England and challenging in court any request by the privileged presses to declare those Bible as “prohibited goods”.) There are many additional provisions under the Act.

**You can copyright  
the things you write  
down, but you cannot  
copyright ideas.**

### International Copyright Law:

The scope of this paper does not permit extended discussion of international law, but the three (among other) international agreements that primarily affect U.S. and British copyright laws are the **Berne Convention** (1886 – the first international copyright law treaty, revised in 1908), the **Universal Copyright Convention** (1954 and 1971) and the **Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS)**, administered by the World Trade Organization (WTO) and negotiated at the end of the Uruguay Round of the General Agreement on Tariffs and Trade (GATT) in 1994.

**Summary:** Under the British law of the Royal Prerogative and issue of letters patent in 1611, the King had the legal right to control the translation, printing, sale and distribution of the Bible which he authorized to be produced. He held these legal rights under several theories of law. He held the right of contract since the work was a work for hire (though technically this was an undeveloped area of law). He held the right of sovereignty, vested under British law in a single person. In other words, he could have prohibited the translation, printing, sale and distribution of the Bible in English because he

### Prayer Requests

- The Saints in Marietta as they prepare for this years conference.
- The funds for the trip to Georgia for all who desire to come.
- The 13 speakers for the 34th annual meeting (see page eleven).
- DBS internet ministry.
- That Christians will understand the meaning of inspiration.
- The health of Dr. Robert Barnett, his wife, and his son.
- Mild weather for the conference this July in the Southeast USA.
- Repair of AC at the Bible Presbyterian Church of Collingswood.
- For people to be encouraged about the preservation of Scripture.
- Pastor D. L. Cooper of Bible Baptist Church.
- The prejudice against Pastor Ken Rainey to stop.
- The health of Pastor Rainey and his wife.
- Reception of gospel tracts Dr. Moorman prints and distributes.
- The Church planting endeavors of brother Almeida in Brazil.
- The proclamation of the Words of God in Collingswood.

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had the right to “make law”. He also had the right to banish all other translations of the Bible in English. He held the right of license by which he could legally determine who would be permitted to typeset, print, sell and distribute the Bibles—and he could restrict the sale of the Bibles to certain individuals, groups or other entities. He could also prevent the importation of Bibles printed abroad, or add onerous impositions (duty on imported items – see discussion above), making import economically unfeasible.

It is difficult for Americans to understand the deference given to the monarchs of England, and the special legal rights and privileges granted to the select few. It is also sometimes difficult for us to understand that other nations have laws that are strikingly different from the legal system under which we live. When we come to the Bible, it is doubly puzzling for us to find such a striking variance between our laws and the laws of Great Britain since our legal system, for the most part (with the exception of Louisiana), is based on British Common Law.

But the key issue in all of this discussion is the legal provision under British law that, in locations under the jurisdiction of the Crown, a patent from the Crown has no expiration date unless superseded by statute passed by Parliament as discussed above, or as determined by the British courts through litigation, to be null and void. A monarch could release a patent, but he might just as quickly reinstate the patent. However, under current British law this right of the Royal

Privilege has been greatly truncated and reinstatement might well be refused.

### ***A test case concerning the Authorized Version could be forced by seeking to import King James Bibles . . .***

The British courts have the clear right to determine whether any issue concerning the Royal Prerogative, including patents and licenses, still stands. No test case concerning the *Authorized Version* has been tried under British law in the 20<sup>th</sup> or 21<sup>st</sup> Century. Whether a carefully directed statutory and case-based legal attack would scale the claimed wall of protection is, at this time, only theory.

Perhaps the privileged presses are giving us an illustration of the old adage, “let sleeping dogs lie.” The privileged presses have not brought suit against other American Bible publishers during this time. The Crown has not pressed charges against other publishers either. Perhaps they sense the tenuous nature of their claim in a modern, civilized world that is light years away from the sovereign rights of the absolute monarch who made up law at his per-

sonal discretion.

As long as the issue is not challenged in the courts based on (among others) the various theories of law sketched above, the privileged presses will undoubtedly continue to assert their perpetual rights to what we now call “copyright” over the Authorized Version, at least within the limited jurisdiction claimed by the privileged presses and controlled by the Crown.

And so, “Is the King James Bible Copyrighted?” Using the term “copyright” in the broadest non-technical sense, covering the various terms of this discussion, the answer to the question is—a definitive “no” in most parts of the world, and a shaky, questionable “yes” in England, Wales and Northern Ireland (and, we might add, in Scotland where the Scottish Bible Board holds a license), and even more weakly and questionably, in the other areas of the United Kingdom, its protectorates, territories, dependencies and colonies that still have connections to the Crown. This sputtering flame represents the last remnant of the days when the Crown controlled a printing and publishing monopoly in the entire British realm.



**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works (2 Timothy 3:16-17).**

# 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, plenary, and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be inspired.

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

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

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

**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.

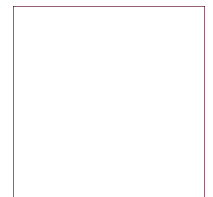
**J. Purity of the Church:** We believe in the necessity of maintaining, according to the Word of God, the purity of the local churches in doctrine and life.

**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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