



The Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

July 1, 2014 — Issue 110

“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)

2014 Conference Edition



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THE DEAN BURGON SOCIETY, proudly takes its name in honor of John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek New Testament Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible; we believe, have all been unsurpassed either before or since his time



Welcome To Our Dean Burgon Society Conference At Marietta, Georgia

July 23-24, 2014

36 Years Is A Long Time. In 1973, when Dr. David Otis Fuller, Pastor E. L. Bynum and I met together to form a group that stood strongly for the King James Bible and the Hebrew, Aramaic, and Greek Words that underlie it, we had no idea where this would lead us.

A Trinitarian Bible Society USA Branch Failed. We thought we might form a USA branch of the Trinitarian Bible Society (TBS), but we found that England demanded too much control, making it impossible for us to use establish a USA branch.

The First Meeting Was At The Philadelphia Airport. We called a meeting November 3-4, 1978, of those interested in our purpose to meet together to amend as needed and to adopt a DBS Articles of Faith, Operation & Organization that I had drafted. After discussion, and some amendments to the draft, this foundational document was adopted.

Many DBS Leaders Have Come And Gone In These 36 Years. Some DBS leaders have gone Home to be with the Lord, others have pursued different ministries, and some could no longer agree with the *Articles of Faith* of the DBS. Our position on the *King James Bible*, for example, departs from the false positions of Peter Ruckman, Gail Riplinger, and their followers. It also departs from any who refuse to limit God's inspiration exclusively to the Hebrew, Aramaic, and Greek Words that underlie it.

Our Twelve DBS Speakers At This Conference Are United On Our Purpose. We are all looking forward to hearing the messages of (1) Dr. Kirk DiVietro, (2) Pastor Daniel S. Waite, (3) Dr. David Bennett, (4) Dr. David L. Cooper, (5) Pastor Kenneth Rainey, (6) William Sheppard, (7) James Grumblatt, (8) Dr. Christian Spencer, (9) Dr. Samuel Yun, (10) Dr. Jack Moorman, (11) Dr. Donald Boys, and (12) yours truly IN DEFENSE OF TRADITIONAL BIBLE TEXTS.

Please Request Multiple Copies Of This DBS NEWS To Send To Your Friends. You can request more copies of this issue of the *DBS NEWS* so you can inform your friends about these meetings. (1) They can attend the conference in person. (2) They can listen to them *via LIVE* streaming over DeanBurgonSociety.org. (3) They can request the DVD.

We Welcome Dr. Bennett From Australia. It has been several years since Dr. Bennett has been present for our Dean Burgon Society conferences. Dr. D. L. Cooper wanted to know if either Dr. Moorman from England or Dr. Bennett from Australia could come to his church before the DBS Conference and speak Sunday, Monday, and Tuesday. Our DBS brought the Bennetts to the USA.

Dr. Bennett Will Be Speaking Three Times. Due to the distance he had to travel, and the few times he is able to be with us in our DBS conferences, we have asked Dr. Bennett to bring three messages to us.

We Welcome Also Dr. Don Boys, A New Speaker At DBS. Dr. Boys has written 15 books on various Biblical and Constitutional subjects. He preached in our church in Collingswood, New Jersey in May and also held a question and answer service. We look forward to hearing his message on "Atheists' Attacks on the Bible."

Yours For God's Words,

D. A. Waite

Pastor D. A. Waite, Th.D., Ph.D.
President of the Dean Burgon Society **DBS**

THE DEAN BURGON NEWS

Published by
The Dean Burgon Society

D. A. Waite, President & DBSN Editor
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PO Box 354, Collingswood, NJ 08108
All gifts to Dean Burgon Society are Tax Deductable
www.DeanBurgonSociety.org

With tears of sorrow and with tears of joy—God appointed two of the Dean Burgon Society's leaders to become widowers since we gathered in Franklin one year ago. Though we sorrow, WE HAVE HOPE.

Our dear sisters Martha Yun (10/26/2013) and Judy Spencer (3/14/2014) dropped their robes of flesh and entered the presence of the Lord Jesus Christ. These women of faith are now among the great "cloud of witnesses." Soli Deo Gloria!

Because of what the "Prince of life," the Lord Jesus Christ, has done, the redeemed will meet them at His feet—at death or at His return—what a glorious day! Let us "walk in newness of life" (Romans 6:4).

Pray for Samuel Yun (two daughters & two sons) and for Christian Spencer (five daughters & eight sons) as they "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

DBS



TO ALL DBS WOMEN

By Yvonne S. Waite

THE BIBLE VERSION INVASION

For some reason, all the recent news reminds me of the BIBLE VERSION INVASION that Christians find themselves in today! I think of the indifference that some Christian woman have when it comes to the Bible Version issue. It is more than just *modern language* versus the *archaic words*. It is deeper than that! Do you know why?

When we look at a Bible version that is different from what we who read the King James Bible consistently use, we are taken aback. The words used are often so modern—so 21st century! They do not even sound like the Bible. We are not at *home* with those versions!

Do we know the reason we DEAN BURGON WOMEN do not favor the new versions? It is more than that being *unfamiliar*! It is more than the *sound*, when reading it which does not sound like the Bible.

THE REASON FOR OUR KING JAMES PREFERENCE IS THE TEXTUAL PROBLEM!

Did you know that the Authorized King Jams Bible is based on the proper Hebrew, Aramaic, and Greek Words? That Greek Text is called THE *TEXTUS RECEPTUS*. The other translations are based on other Greek texts which are bogus texts. I suggest that you get some books and learn the basics on this Bible version debate, starting with my husband's primer book, *DEFENDING THE KING JAMES BIBLE..* (BFT#1594 @ \$12.00+\$8.00 S&H) You would be surprised what light can be thrown on this subject when you begin studying it.



DBS WOMEN MEET JULY 23RD IN THE CHURCH AUDITORIUM

For more years than I can remember, THE DEAN BURGON WOMEN have met in the host church's auditorium from ten o'clock to twelve noon Wednesday mornings. It will be the same this year at BIBLE BAPTIST in Marietta. I HOPE YOU CAN COME!

At the same time, the men are meeting together, discussing the DEAN BURGON SOCIETY business in another room. They meet from 9:00 A.M. to noon. They have also been doing this for the past thirty-six years!

PAMELA BENNETT SPEAKING TO DBS WOMEN WEDNESDAY AT TEN O'CLOCK IN THE MORNING

THIS YEAR, WE WOMEN WILL BE TREATED BY THE SPEAKING OF MISSIONARY WIFE, PAMELA BENNETT. She and her husband have lived in Australia, for several decades. This shows a stability of purpose in my opinion. Many who go to Australia do not last long. They cannot stand the heat. They go home. **The BENNETTS HAVE STAYED.** I admire that stick-to-it-ivism, don't you? One of the reasons I can't wait to see Mrs. Bennett again—beside the fact that I love her as a sister-friend—is she had open-heart surgery in the recent months. It was a big surprise to her and her family. A shock! She did not know her heart was in such sad shape. (If I remember, she had a heart valve replaced—maybe more than one. My memory is bad here.)

I admire her for her attitude during this trying time. God blessed her with patience, courage, and a caring husband, MISSIONARY DAVID BENNETT, to care for her according to the doctor's instructions, as well as the many miles that they had to be travel back and forth to doctor's appointments and hospitals. It is at time like this that a such a husband is appreciated.

JUDY COOPER & TAMARA WAITE TO SPEAK, TOO

BESIDES PAM BENNET'S TALK, WE ARE LOOKING FORWARD TO A PERSONAL DEVOTIONAL FROM THE HEART OF JUDY COOPER, our host pastor's wife. TAMARA WAITE, Vice President Daniel Waite's wife, has been invited to speak to us also. **TO BE TRUTHFUL, I AM EXCITED JUST TALKING ABOUT THIS JULY 23RD MEETING! ALL WOMEN ARE INVITED! DBS**

In Defense
of Traditional
Bible Texts Since 1978

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DBS 2013 Resolution

A resolution was passed last year during the executive committee meeting regarding a special speaker's fund. The allocation set to \$1,500 (and more if available) will aid the Society in bringing a special speaker to the annual conference, who otherwise would be unable to attend.

This year missionary David Bennett is our special speaker. He will be speaking three times during our two day meeting in Marietta, Georgia. His topics are as follows:

- 1) *Leaving the KJV for the ESV Exposed.*
- 2) *Drifts in Missions and Churches.*
- 3) *Burgon's Defense of the KJB.*

His wife Pamela will be speaking Wednesday morning at the DBS Ladies Meeting.

Bringing the Bennetts to Marietta has cost more than \$1,500. If you would like the Society to continue this practice and are able to assist in anyway with the travel assistance fund please pray about doing so. Support of any kind would appreciated. **DBS**

"...humans can only tell us about that which they are able to observe. For a Book of Spirituality to be legitimate it must be authored by Someone Who is able to have experienced this Spirituality. For a book of Eternity to be legitimate it must be authored by someone Who has experienced eternity. Therefore, the Bible is either inspired by the breath of God or it is simply a book of science fiction."

—Dr. Edward DeWitt

Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position since its founding in 1978. Under his leadership, the Dean Burgon Society has defended the preserved Words of God and provided many publications to pastors, missionaries, and students for study.



The Dean Burgon Society Executive Committee

Jose Pedro Almeida — Brazil
 Robert J. Barnett, VP Emeritus — Michigan
 David C. Bennett — Australia
 Edward E. DeWitt — Illinois
 Kirk D. DiVietro — Massachusetts
 Ted Grasser — North Carolina
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PO Box 354, Collingswood, New Jersey 08108

Phone: (856) 854-4452 ~ Fax: (856) 854-2464 ~ email: DBS@DeanBurgonSociety.org

This Conference Is For You

It would be an encouragement if you would join us at this year's two day Dean Burgon Society Conference. Even though the grand old translation might be the only Bible you ever intend on using, you stand to profit by attending the 36th annual Dean Burgon Society (DBS) meeting at Bible Baptist Church, 2037 Eula Drive, Marietta, Georgia 30066. The Dean Burgon Society is a single issue society devoted to the defense of traditional Bible texts and plans to stream its meeting on www.DeanBurgonSociety.org for those who are not able to physically attend. If you have no internet connection available request the fourteen messages on DVD.

As you may know there are two types of textual criticism. The first is called higher criticism while the second is called lower criticism. Higher criticism has been around since Eden (*see Genesis 3:1-4*). The modern-day higher critic questions the authenticity of the Words of God. He doubts God used Moses to pen the first five books of the Old Testament. He claims there was more than one Isaiah that penned the book that bears his name. He rejects the existence of a historical Daniel. He believes the Bible is the work of man and not a work of God. He fails to understand that God has promised to preserve His Words. Lower criticism seeks to determine which Hebrew, Aramaic, and Greek Words are the closest to the original autographs. In the New Testament there is a seven percent difference between the Critical Text (Westcott and Hort) and the traditional text (the one the KJB is based).

This Conference continued on page 6

CROSS BEARING

LONELINESS SEEMS TO BE ONE PRICE THE SAINT MUST PAY FOR HIS SAINTLINESS. ALWAYS REMEMBER THIS: YOU CANNOT CARRY A CROSS IN COMPANY. THOUGH A MAN IS SURROUNDED BY A VAST CROWD, HIS CROSS IS HIS ALONE AND HIS CARRYING OF IT MARKS HIM AS A MAN APART.

A. W. Tozer



Now, those of us who hold to the received text
and the Authorized Version, we have wonderful heritage
(Moorman DBSN Issue 108 page 12)

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“Change is the only constant in scientific theories. That’s just one of the reasons my faith lies in the unchanging Word of God. Truth can’t be found without *He Who is Truth.*”

—Dr. Edward DeWitt

Hold the Fort

P. P. Bliss

Ho, my comrades, see the signal
Waving in the sky!
Reinforcements now appearing,
Victory is nigh.

CHORUS:

“Hold the fort for I am coming”
Jesus signals still;
Wave the answer back to heaven,
“By thy grace we will.”

See the mighty host advancing,
Satan leading on;
Mighty men around us falling,
Courage almost gone. **CHORUS**

See the glorious banner waving!
Hear the trumpet blow!
In our Leader’s name we triumph
Over every foe. **CHORUS**

Fierce and long the battle rages,
But our help is near;
Onward comes our great Commander
Cheer, my comrades, cheer. **CHORUS**

—*P. P. Bliss*

**Historical
Definitions
of Plenary
Inspiration**



Emery H. Bancroft:

By plenary inspiration we mean that the Scriptures are fully and equally inspired in all their parts. This opposes the teaching of partial inspiration expressed in the statement “The Bible contains the Word of God.” [*Christian Theology*, p. 39]

Lewis Sperry Chafer: By *plenary* inspiration is meant that the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts both *infallible* as to truth and *final* as to divine authority. [I-71]

Floyd H. Barackman: *Plenary inspiration* means that every part of the sixty-six canonical books of the Bible is the product of divine inspiration to an equal degree. (II Timothy 3:16) [*Practical Christian Theology*, p. 12]

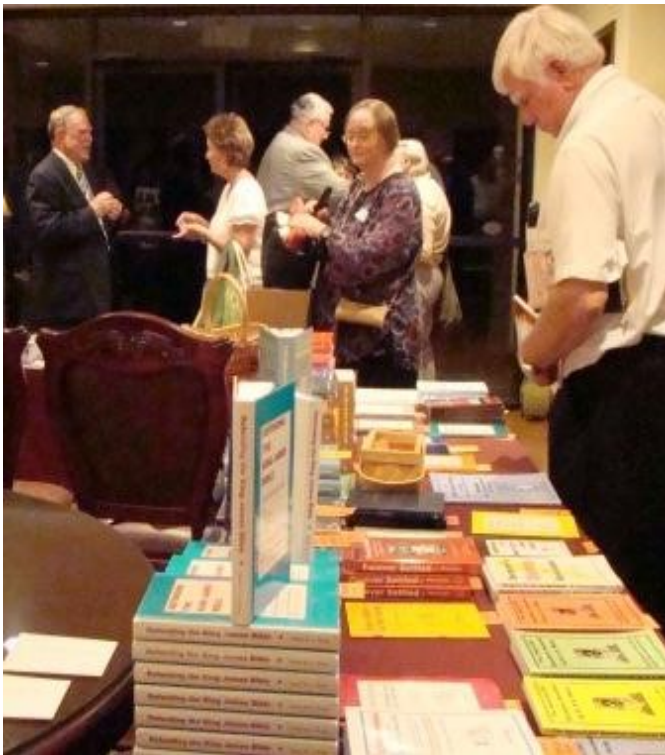
—Plenary is opposed to partial. The church doctrine denies that inspiration is confined to parts of the Bible; and affirms that it applies to all the books of the sacred canon...This of course does not imply that the sacred writers were infallible except for the special purpose for which they were employed. They were not imbued with plenary knowledge.. [*Systematic Theology*, Vol.1, p. 163,164] **DBS**



**The 36th DBS Conference
July 23-24, 2014
Bible Baptist Church**

2037 Eula Drive, Marietta, Georgia 30066
Contact Pastor D. L. Cooper
770-592-2660

The Dean Burgon Society
PO Box 354, Collingswood, New Jersey 08108
www.DeanBurgonSociety.org



This Conference continued from page 4

(1) This DBS conference is for those who fail to understand that God has promised to preserve His Words. (2) This DBS conference is for those who use the critical text and modern translations of the Bible. (3) This DBS conference is for those who use the KJB in the pulpit but modern bibles and texts in their study. And (4) this DBS conference is also for those who exclusively love and use the Words behind the KJB itself both in private and in public. Come to the DBS conference in Marietta, Georgia, or view the live streaming this July 23-24, 2014. Visit www.DeanBurgonSociety.org for information on how to view the streaming of the DBS 2014 Conference.

This year missionary David Bennett and DBS's 1st vice president Kirk DiVietro will be among the men speaking at the Bible Baptist Church's pre-convention conference--Sunday, Monday, and Tuesday evenings--the three days prior to the Dean Burgon Society's meeting. If you are in town early, plan on supporting Drs. Bennett and DiVietro with your prayers and with your presence.

Pastor D. L. Cooper is hosting this year's meeting at the Bible Baptist Church of Marietta. The Christians there stand with us on the King James Bible and its underlying Hebrew, Aramaic, and Greek Words. Bible Baptist is a fundamental church in complete agreement with the Society's *Articles of Faith*. At your leisure, review the DBS's *Articles of Faith* located on the Society's website (www.DeanBurgonSociety.org/DBS_Society/articles.htm). We look forward to seeing you in Marietta, Georgia. ***This meeting IS NOT limited to pastors and missionaries but IS FOR EVERYONE who loves the Scriptures.*** Why not tell a friend and then attend this year's meeting with other like-minded New Testament saints, July 23-24, 2014? **DBS**

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

Galatians 6:4-5

The Dean Burgon Society Advisory Council

Dan Agee — Texas

D. L. Cooper — Georgia

James Grumblatt — Michigan

Stephen Hollowood — Pennsylvania

William Sheppard — New Jersey

Christian Spencer — New Jersey

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By Missionary David C. Bennett, D. Min.



The Christian faith is exactly that, faith. The Word of God in 2 Corinthians 5: 7 says, “For we walk by faith, not by sight.” Our Christian walk on this side of heaven is entirely by faith, faith in Him and in His Words. In Romans 1:17 we read “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Also in Romans 10:17 we read, “So then faith cometh by hearing, and hearing by the word of God.” The faith we have in the person and saving work of Jesus Christ is known personally through our hearing and accepting God’s Words in His Word.

Since 1881 a difficulty has arisen that affects all believers. That is, how do we who speak the English language know we have the Words of God when there are literally hundred’s of English Bible versions all differing from each other? For instance Dr. Jack Moorman in MODERN BIBLES-THE DARK SECRET page three under the heading KEY PASSAGES MISSING says, “The *New International Version* which we have used as a representative has somewhat fewer omissions than, for example, the *New American Standard, Revised Standard, New English, Good News, etc.*” One could come to a conclusion that because these new versions of the English Bible all differ from one another there continues to be a need for yet another new version in the hope we will someday have a perfect English Bible. Or could all this be based on money? I am just speculating. Whatever, the reason for all these new versions and since all these new versions differ from each other is it too much to ask, “Are they all the Word of God in English?”

The following is a statement made in November 1996, by Detroit Baptist Seminary concerning their belief on inspiration and preservation of the Scriptures. For fairness and to escape any accusation of taking something out of context the whole statement is given. Emphasis has been added by this author.

“INSPIRATION AND PRESERVATION Statement
The Detroit Baptist Theological Seminary recognizes the multiplicity of translations and versions of the Word of God in many languages and dialects. We hold that inspiration is a direct miracle of God by which human authors and human languages were employed by God to give human beings His revelation in written form (2 Tim 3:16; 2 Pet 1:21). It is the original text (words, script, autograph-graphic, 2 Tim 3:16) that partakes of inspiration proper. All other texts, copies, reproductions, translations, and

versions partake of inspiration in an indirect, linear fashion from previous copies and translations to the extent that they reproduce the text of the original manuscripts. We hold that only the autographs of Scripture are inerrant and that copies and translations of Scripture are inerrant insofar as they are true to the inerrant autographs. Thus any translation or version of Scripture in any language is the Word of God if it accurately reproduces what is in the original manuscripts.

We do not hold that the Word of God is to be found exclusively in one English translation or any one translation in any other language since all such have mistranslations, miscopying, or misprinting, however minor, and are not therefore inerrant. On the other hand, even as a New Testament author could use the Septuagint, a Greek translation of the Hebrew Scriptures, as the authoritative Word of God (e.g., Heb 2:7 quotes Ps 8:5 from the Septuagint; Heb 11:21 likewise quotes Gen 47:31), so may any translation that is faithful to the autographs be held up as the Word of God.

While the Bible clearly teaches the ultimate indestructibility of the verbal revelation of God (Matt 24:35; 1 Pet 1:25), it does not tell how and where the written manuscript lineage of that Word is preserved. We believe that God has providentially preserved His word in the many manuscripts, fragments, versions, translations, and copies of the Scriptures that are available, and that by diligent study, comparison, and correlation, the original text (words) can be ascertained. We therefore hold that the integrity of any text, text type, translation, version, or copy of the Scriptures is to be judged by the autographs only and not by an English translation or any other reproduction or translation.

We acknowledge the right of all Christians to study the manuscript evidence regarding the text of Scripture and to come to a preference for a text, text type, translation, or version. We do not grant the legitimacy of regarding one text, text type, or translation as the very Word of God to the exclusion of all others.

In light of the considerable discussion and controversy among fundamentalists about versions, translation theories, manuscripts, texts, and text types, we hold that no particular beliefs about the best textual and translation theories should be elevated to the place of core fundamentalist beliefs or articles of distinctively fundamentalist faith. That is, fundamentalists may hold the doctrine of the verbal inspiration/inerrancy of Scripture with equal strength without embracing common beliefs about textual-critical matters and philosophies or theories of translation.”

Walking by Faith continued on page 10

The Idea of God’s WORD being preserved makes sense to most people who have never heard of the textual conflict

(Monte DBSN Issue 106 page 12).

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

(Doom DBSN Issue 107 page 10)

Gifts To The DBS Are Tax Deductible

In January, the Society submitted IRS form 990-N electronically to the IRS for year ending 2013. The 990-N needs to be submitted every three years for organizations whose revenue is less than fifty thousand dollars per year.

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

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



Registration Form

Although there are expenses for Bible Baptist Church and the Dean Burgon Society, there is no charge to attend the thirty-sixth annual DBS meeting — It is a free conference for all those who come in person and for all those who view the meeting live online.

If desired, you may participate in the free will offerings during two evening sessions. The society has a yellow Pay Pal link at the bottom of their website, too. But contributions are not required nor expected to attend the meeting.

Please tell someone you know about this conference whether they can physically come or if they only can view the live streaming — they will benefit from it!

Please fill out this registration form and mail it to the Dean Burgon Society, PO Box 354, Collingswood, New Jersey, 08108, or bring it with you to the conference.

Name: _____

Spouses' name (if attending): _____

Address: _____

City/State/Zip: _____

Phone Number: _____

E-Mail Address: _____

Web Page Address: _____

Name of Your Church: _____

Name of Your Pastor: _____

The Dean Burgon Society
PO Box 354
Collingswood, New Jersey 08108
www.DeanBurgonSociety.org



www.DeanBurgonSociety.org

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).



Come to the Annual Dean Burgon Society Meeting in Marietta ⁹

Hosted by Bible Baptist Church, 2037 Eula Drive, Marietta, GA 30066

Day One ~ Wednesday July 23, 2014

SESSION ONE 2:00 PM to 5:00 PM



The False Teachings of the ESV

Dr. Kirk DiVietro – Franklin, Massachusetts

- Pastor of Grace Baptist Church
- First VP & Secretary of the Dean Burgon Society
- Author of *Cleaning Up Hazardous Materials*



The False Teachings of the ASV

Daniel S. Waite – Collingswood, New Jersey

- Assistant Pastor of Bible For Today Baptist Church
- Second VP & Treasurer of the Dean Burgon Society
- Managing Editor of the *Dean Burgon Society News*



Leaving the KJB for the ESV Exposed

Dr. David Bennett – Australia

- Veteran missionary church planter
- DBS Executive Committee member
- Author of *God's Marvelous Book – The Bible*



What God Hath Joined

Dr. David L. Cooper – Marietta, Georgia

- Pastor of Bible Baptist Church
- DBS Advisory Council member

SESSION TWO 7:00 PM to 9:00



Pastors and the Textual Issue

Pastor Ken Rainey – Greenville, South Carolina

- Pastor of the Wayside Baptist Church
- DBS Executive Committee member



Drifts in Missions and Churches

Dr. David Bennett – Australia

- Veteran missionary church planter
- DBS Executive Committee member
- Author of *God's Marvelous Book – The Bible*

The 36th Annual DBS Meeting Hotel

The Best Western Kennesaw Inn
3375 Busbee Drive NW
Kennesaw, GA 30144
Phone: 770-424-7666



Day Two ~ Thursday July 24, 2014

SESSION THREE 9:00 AM to



Adding to the Bible by Meditation

William Sheppard – Collingswood, New Jersey

- Retired salesman
- DBS Advisory Council member



The Critical Greek Texts' Errors

James Grumblatt – Waterford, Michigan

- Small business owner: Computer technician
- DBS Advisory Council member



Jehovah Witness Bible's False Teaching

Dr. Christian Spencer – Collingswood, New Jersey

- Pastor of the historic Bible Presbyterian Church
- DBS Advisory Council member

SESSION FOUR 2:00 PM to 5:00



Wrong Hebrew Texts' False Teaching

Dr. Samuel Yun – South Korea

- Professor of Old Testament
- Church planter
- DBS Executive Committee member



Bible Preservation Defended Clearly

Dr. Jack Moorman – England

- Veteran missionary church planter
- DBS Executive Committee member
- Author of *Forever Settled*



Atheists' Attacks on the Bible

Dr. Donald Boys – Ringgold, Georgia

- Columnist and Conference Speaker
- Author of *Evolution: Fact, Fraud, or Faith*

SESSION FIVE 7:00 PM to 9:00



Burgon's Defense of the King James Bible

Dr. David Bennett – Australia

- Veteran missionary church planter
- DBS Executive Committee member
- Author of *God's Marvelous Book – The Bible*



Gnostic Foundations of the New Versions

Dr. D. A. Waite – Collingswood, New Jersey

- Pastor of Bible For Today Baptist Church
- Director of the Bible For Today
- Editor of the *Dean Burgon Society News*
- President of the Dean Burgon Society
- Author of *Defending The King James Bible*

Lord willing all sessions will be streamed live. See www.DeanBurgonsociety.org for details.

Walking by Faith continued from page 7

The above statement by Detroit Baptist Seminary invokes much to which several papers could and perhaps should be written. However, I want us to note the fact that we do not have those original text (words), autograph-graphs, original manuscripts, inerrant autographs, or autographs that Detroit Baptist Seminary speaks of in their statement and they know that. But we do have as Detroit Baptist Seminary says many “*manuscripts, fragments, versions, translations, and copies of the Scriptures.*”

WHERE ARE THE ORIGINAL NEW TESTAMENT WRITINGS AND WHY DID GOD ALLOW FOR THEM TO DISAPPEAR FROM OUR VIEW?

Was God not thinking when He did not preserve for us those original New Testament writings? The above statement would not have had to be written if the original New Testament writings were in our possession today, or would it?

Consider for a moment Deuteronomy 34: 1-6 where God’s Word says, “And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.”

Why did God bury Moses and not tell Israel of the burial sight? I believe the answer is in 2 Kings 18:4 where God’s Word says, “He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.” I believe, at least one reason God alone knows where He buried Moses was so Israel would not worship his place of burial as they did the brazen serpent!

Just as no man knows the burial site of Moses but God, no man knows the location of the original manuscripts, but God! God did not lose the original New Testament manuscripts but has either placed them where no man can find them or He allowed them to be used by His [non-Roman sympathizing] churches to such a degree that they were ultimately worn to pieces. However they came to

disappear from man’s view, God superintended their disappearance and they are not available today for us to use or worship!

Now many churches and organizations such as Detroit Baptist Seminary in their doctrinal statement say, “We believe in the verbal, plenary inspiration of the Bible, the sixty-six books of the Old and New Testament canon, which, being inerrant in the original manuscripts, is the final authority on all matters of faith and practice and any other subject on which it touches.”

Again Detroit Baptist Seminary speaks of those “original manuscripts.” The originals were written in Hebrew, Aramaic and Greek. Now, as I said before we do not have those originals either of the Old or New Testament, so where do we find the Word and Words of God today? The authenticity of the Old Testament has not been queried quiet as much as the New Testament. Most Bible believing pastors and scholars have until recently accepted the Masoretic Hebrew Text for the Old Testament. This text is the foundation for the Old Testament as found in the King James Bible. Dr. D. A. Waite adds that the Masoretic Hebrew Text underlying the King James Bible is the “**Daniel Bomberg edition, edited by Ben Cayyim—the 2nd Rabbinic Bible of 1524-25.**” (Emphasis in the book) *DEFENDING THE KING JAMES BIBLE* page 35.

Dr. Thomas Strouse in his book *THE LORD GOD HATH SPOKEN* page 16 says, “The Masoretic Text of the Old Testament derives its name from the Masoretic Scribes (AD 6 -10th centuries) who added vowel pointings to the tri-consonantal *apographa*. Their efforts helped standardize the OT Hebrew text from which the ancient, medieval, and Reformation versions were translated.” Dr. Strouse goes on to say on page 16, “That the Masoretic Text of the Hebrew OT is the standard received and traditional text of the OT should be apparent.”

**... no man knows
the location of
the original manuscripts,
but God.**

When it comes to the New Testament there was a Greek text that was unanimously accepted and used by the Lord’s [non-Roman sympathizing] churches until the nineteenth century. Some within Christendom had sought to dethrone this accepted Greek Text earlier but it was not until 1881 that it was accomplished. B. F. Westcott and F. J. Hort (W&H) compiled what has become known as the Critical Greek Text. This Greek Text is based primarily on two Greek manuscripts, Aleph and B. In Appendix E of his book *The*



King James Version Debate, D.A. Carson says that “Westcott/Hort defined a ‘neutral’ text outside of the Alexandrian type which consisted of Vaticanus and Sinaiticus. **This was their preferred text in determining which variant to use.** Both Vaticanus and Sinaiticus are now considered to be part of the Alexandrian Text type.” (Emphasis added).

**... the full title,
Lord Jesus Christ,
is missing 24 times
in the ASV.**

It is this **Critical Greek Text** that is **accepted today by liberals**, [Roman sympathizing churches], **evangelicals, and new evangelicals and sad to say a growing number of fundamentalists.** As Burton L. Goddard wrote on page 49 of *THE MAKING OF A CONTEMPORARY TRANSLATION* that, “...while conservative and liberal scholars disagree on many subjects of biblical concern, they find large agreement as to the original text of the New Testament.” That text of which they agree is the Critical Greek Text.

Sir Frederick Kenyon, late Director and Principal Librarian of the British Museum, says on page 165 in *THE TEXT OF THE GREEK BIBLE* that W & H’s favourite Greek manuscripts, *Vaticanus* and *Sinaiticus*, are the “...two outstanding authorities, earlier in date than any previously known, and supporting one another in evidence for **a text markedly different from** the received Byzantine text, that gave the impulse for a revision **BOTH OF THE GREEK TEXT IN COMMON USE AND OF THE ENGLISH VERSION.**” (Emphasis added).

It is important to note that **Kenyon said there was a Greek text in existence before 1881** and the appearance of W & H’s Critical Greek Text. This Greek Text Kenyon called “the received Byzantine text” and “Greek text in com-

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



mon use". This was the Greek Text that Kenyon says was "**markedly different**" from the Critical Greek Text!

Kenyon was certainly correct when he said this Greek text that existed prior to 1881 was "markedly different"! As Dr. D. A. Waite says in his book *FUNDAMENTALIST MIS-INFORMATION ON BIBLE VERSIONS* on page 72 there are "...5,604 places where the Westcott and Hort changed the *Textus Receptus*. According to the footnotes of Dr. Scrivener, there are 9,970 Greek words that have been either added, subtracted, or changed in some other way. If you wrote all those 9,970 Greek words in consecutive pages, you would have **45.9 pages** of differences." (Emphasis in the book).

This difference is reproduced in the translations made from that Greek text. One example is the title of our Saviour as the "Lord Jesus Christ." In the King James Bible this title appears 85 times in 82 verses (by my count but Dr. Jack Moorman in *Modern Bibles Dark Secrets* page 14 says, 84 times in 81 verses). In the *American Standard Version* this full title, Lord Jesus Christ, appears 61 times. This means the full title, Lord Jesus Christ, is missing 24 times in the ASV compared to the King James Bible. Dr. Moorman says on page 14 of *MODERN BIBLES-DARK SECRETS* that the full title Lord Jesus Christ appears "60 times in 60 verses in the *NIV*, 62 times in 62 verses in the *NRSV*, and 63 times in 63 verses in the *RSV*." Dr. Moorman in the aforementioned book also says on page 25 that "In the New Testament the modern version text is shorter than that of the King James Version by about the number of words in 1 and 2 Peter." That is quite a difference and it is all due to the "**markedly different**" Greek text used. **Dr. Kenneth I. Brown** in the Preface of *A CRITICAL EVALUATION OF THE TEXT OF THE KING JAMES BIBLE* says that "No issue today holds greater significance of a permanent nature than that of the Greek text from which all translations are made." I am in total agreement with Dr. Brown on this but disagree with him on his choice of what Greek text

should be used for translating. Dr. Brown continues on the same page saying that the *Textus Receptus* was the basis for "**all Protestant translations prior to 1881**" (Emphasis added). Note the word "**all**." Why did those before 1881 use only the *Textus Receptus*? Is it because this text goes all the way back to the originals? It is this Greek Text that underlies our King James Bible. Dr. D. A. Waite in *FUNDAMENTALIST MIS-INFORMATION ON BIBLE VERSIONS* says, on page 67 that "the *Textus Receptus* is a Greek text that was found in manuscripts handed down from Apostolic times in what has been called the Traditional Text."

Hence, in 1881 we have the appearance of another Greek text that Kenyon calls "a text markedly different" from the one underlying the *Authorized Version*. Now, did the Lord's [non-Roman sympathizing] churches before 1881 have the words of God in the "Greek text in common use" or was it a corrupted text?

Is it because this text goes all the way back to the originals?

It is worth mentioning here that the corrupters of the New Testament texts were alive and well not long after the originals saw the light of day. On pages 10 and 11 of *THE TRADITIONAL TEXT* Edward Miller, who edited the book after Dean John Burgon's death, says, "No sooner was the work of the Evangelists and Apostles recognized as the necessary counterpart and complement of God's ancient Scriptures and became the 'New Testament,' than a reception was found to be awaiting it in the world closely resembling that which He experienced Who is the subject of its pages. Calumny and misrepresentation, persecution and murderous hate, assailed Him continually. And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparring assaults. Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Appollonides, and other heretics, adapted the Gospels to their own ideas. Tatian, and later on Ammonius, created confusion through attempts to combine the four Gospels either in a diatessaron or upon an intricate arrangement made by sections, under which as a further result the words of one Gospel became assimilated to those of another. Want of familiarity with the sacred words in the first ages, carelessness of scribes, incompetent teaching, and ignorance of Greek in the West, led to further corruption of the *Sacred Text*. Then out of the fact that there existed a vast number



of corrupt copies arose at once the need of Recension, which was carried on by Origen and his school. This was a fatal necessity to have made itself in an age when the first principles of the Science were understood; for 'to correct' was too often in those days another word for 'to corrupt.'"

It is therefore correct to say the Lord's [non-Roman sympathizing] churches in its early days had the original manuscripts written by "holy men of God as they were moved by the Holy Ghost" but not soon after appeared Greek manuscripts corrupted by the hand of man. Now the question arises "Was the 'Greek text in common use' as Kenyon calls it, copied from corrupt copies or was the nineteenth century W & H Critical Greek Text based on corrupt copies?"

As declared earlier, in 1881 there was to emerge two "markedly different" Greek texts. The one is what Kenyon calls the "Greek text in common use" and the other is the *Critical Greek Text of W & H, 1881.* ONE WOULD HAVE TO ASSUME FROM MANY TODAY, LIBERALS, NEW EVANGELICALS AND SOME FUNDAMENTALISTS THAT THE LORD'S [NON-ROMAN SYMPATHIZING] CHURCHES WERE USING AN INFERIOR GREEK TEXT UNTIL 1881. BUT IS THAT TRUE? What is the manuscript evidence?

Dr. Kenneth I Brown says in the Preface of the book quoted earlier that "The '*Critical Text*' incorporates materials from thousands of manuscripts discovered and studied since the time of Erasmus." Is this true? Does the Critical Text incorporate material from thousands of manuscripts? **No, IT IS NOT TRUE.** Kenyon who was certainly not an ally of the Received Text says that Hort pinned "his faith to B." Page 168 THE TEXT OF THE GREEK BIBLE.

Another thing that Dr. Brown said is that Erasmus' Greek text is the *Textus Receptus* that underlies the King James Bible. Is that correct?

Dr. Waite on page 40 of DEFENDING THE KING JAMES BIBLE says, "This *Textus Receptus* that underlies the KING JAMES BIBLE New Testament, was basically **Beza's 5th edition of 1598.** Dr. Frederick H. A. Scrivener, in his *NEW TESTAMENT IN GREEK ACCORDING TO THE TEXT FOLLOWED IN THE AUTHORIZED VERSION TOGETHER WITH THE VARIATIONS ADOPTED IN THE REVISED VERSION OF 1881* LISTS ABOUT 190 PLACES WHERE THE *KJB* editors departed from Beza's 5th edition in favor of eight other sources" (Emphasis is in the book). Dr. Waite then goes on to say that "This Greek text is the exact text which underlies the *KING JAMES BIBLE.* **It is a text that hasn't changed. It hasn't had a revision in the last 381 years.**"

Continuing on this same issue I quote Sir Frederick Kenyon when he writes in *THE TEXT OF THE GREEK*



BIBLE pages 197, 198 that the *Textus Receptus*' "earliest representatives (in the Gospels) is Codex A." Kenyon calls this the *a* Text and that this "is the text found in the **great majority of manuscripts**, entrenched in print by Erasmus and Stephanus, and known as the *Textus Receptus* or Received Text, as opposed to the critical editions of modern times." (Emphasis added)

It is well known that W & H had nothing but detest for the Received Text.

It is well known that W & H had nothing but detest for the Received Text. Because of their loathing for the *Received Text* Kenyon says the *a* text was therefore placed by Hort as "an essentially secondary text, based upon a process of revision in minor details which began about the end of the fourth century and continued for several centuries, affecting the descendants of all earlier groups to varying extents, and finally dominating the Byzantine Church until the invention of printing, when it became the *Received Text* of the whole Church until the rise of modern criticism under the influence of the discoveries and research of the last century." pages 243, 244 *THE TEXT OF THE GREEK BIBLE.*

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



Now just because W & H and a few others had abhorrence for the *Textus Receptus*, which by the way is based on the majority of manuscript evidence, they (W & H) discarded the many for the few. There are today over five thousand Greek manuscripts of the New Testament available. In *DEFENDING THE KING JAMES BIBLE* on page 57 Dr. D. A. Waite has a chart showing that the manuscript evidence is not in favour of the *Critical Greek Text* but is overwhelmingly in favour of the Greek text underlying the *King James Bible* or as Kenyon stated that "Greek Text in common use" before 1881!

In *THE TRADITIONAL TEXT* page 12 Miller says "...so grossly improbable does it seem-that at the end of 1800 years 995 copies out of every thousand, suppose will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till YESTERDAY GOOD AS UNKNOWN,

will be found to have retained the secret of what the Holy Spirit originally inspired." (Emphasis added.)

Yet, this is what has happened. Today there are a multitude of English versions based on the *Critical Greek Text*, with each version reading differently from the other. The liberals, modernists, and new evangelicals we can understand recommending these versions based on a Greek text based on a few old disused manuscripts but not the fundamentalist!

... these people do not know for certain if they have the Word of God.

Permit me to ask those fundamental brethren who align themselves with the liberals and new evangelicals against the *Textus Receptus* and the *King James Bible* some questions. Firstly, should we who believe in and hold to the authority and sufficiency of the Scriptures not desire to have in our English language a Bible that is based on the inspired Hebrew, Aramaic and Greek words of God? Secondly, are

those inspired words for the New Testament found in the Greek Text which was in common use before 1881 or are those inspired words found in that Greek Text that did not see the light of day until 1881 under the guidance of W & H?

Dr. Brown in the book quoted earlier, said in the preface that "The points of difference are few in comparison to the size of the New Testament, BUT VITAL AND IMPORTANT WITH REFERENCE TO DOCTRINE OF THE BIBLE." The "points of difference are" not few as noted by Kenyon when he wrote that these two Greek texts are "markedly different." And as far as doctrine, I agree with Dr. Brown that it is definitely important to have the correct Greek text for it is "vital and important with reference to doctrine of the Bible."

Now **Dr. Brown undoubtedly believes certain Bible doctrines are affected** by the use of the *Textus Receptus*. He says on pages 1 and 2 of *A CRITICAL EVALUATION OF THE TEXT OF THE KING JAMES BIBLE* that "Although no major doctrine hinges on a textual variant, there are important doctrines involved in passages where textual problems occur." He then gives some examples which are: 1 Cor. 11:24; Luke 2:14; Mark 9: 24; 16: 8, 16; 2 Peter 1:21; and Acts 8: 37.

Therefore, according to Dr. Brown the Lord's [non-Roman sympathizing] churches did not have an accurate Bible from which to preach and teach the whole counsel of God and sound doctrine until 1881.

On the other hand according to Dr. D. A. Waite the doctrine of ecclesiology, eschatology, bibliology, Satanology, theology proper, soteriology, and Christology are all affected through the use of the *Critical Greek Text* in translation work.

So in summary, we see there are today two sides to the issue of the New Testament Greek Text.

Prayer Requests

- The Saints in Marietta as they prepare for the DBS conference.
- The funds for the trip to Georgia for all who desire to come.
- The speakers for the 36th annual meeting.
- DBS internet and printing ministries.
- That Christians will understand the importance of Biblical defense.
- Salvation for Rob Winograd's mother.
- Mild weather for the 36th annual conference in Marietta.
- Pastor D.L. Cooper of Bible Baptist Church, Marietta, Georgia.
- The health of Pastor Rainey and his wife.
- The health of Pastor Bob Barnett and his wife.
- Dr. Samuel Yun and Dr. Christian Spencer (and families) whose wives were called home to glory since last year's conference.



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“Tied in with this concept of a supernatural book which explains the spiritual and eternal to humanity must be the concept of the preservation of that Scripture. If the Scripture has not been preserved there can not be a case made for inspiration. God is eternal; therefore His Words must also be eternal. If His Words have been lost in time they are not His Words. Inspiration is an exercise in foolishness if there is not preservation. God is not foolish!”

—Dr. Edward DeWitt

Prior to 1881 the Lord’s [non-Roman sympathizing] churches accepted the originals as the very inspired Words and Word of God. But they did not have the originals. Therefore by faith the Lord’s [non-Roman sympathizing] churches accepted that Greek text which was “in common use” as the original Words and Word of God. This Greek text which was “in common use” was the basis for the King James Bible. It could be said the Lord’s [non-Roman sympathizing] churches prior to 1881 could be likened to those of whom Jesus spoke when He said “blessed are they that have not seen, (*the originals*) and yet have believed” (John 20:29).

Those on the Critical side of the Greek text issue also know the originals are absent from our use today. However, they still do not accept by faith that Greek text which was “in common use” prior to 1881. In fact even after W & H produced their Greek text these people do not know for certain if they have the Word of God or if they will ever have the Word of God.

Their walk by sight position is stated in various ways but all mean the same thing. We will quote three from the walk by sight side of the Greek text issue. Kenyon states the walk by sight position this way on page 12 of *THE TEXT OF THE GREEK BIBLE* saying that “Where (as in the case of the Bible) the extant copies are very numerous, and some of them very early, it is permissible to hope that the true reading is to be found somewhere among them.” The

walk by sight group only hope’s to someday “somewhere” among the 5000 plus manuscripts find the true readings of the New Testament. So they continue their search!

The walk by sight party’s position is also stated by those who made the New International Version. In THE MAKING OF A CONTEMPORARY TRANSLATION page 73 Ralph Earle says that “with the thousands of Greek manuscripts now at our disposal, we can reach a high degree of certainty with regard TO THE PROBABILITY of the best text.” (Emphasis added). Earle states even further on page 73 the position of the walk by sight crowd when speaking of the NIV Committee on Bible Translation that “We have all sought earnestly TO REPRESENT AS ACCURATELY AS POSSIBLE what SEEMS TO BE, AS NEARLY AS WE CAN DETERMINE, the original text of the New Testament.” (Emphasis added). Seems to be!?

Then there is Daniel Wallace of Dallas Seminary who admits that he and others of the walk by sight group “...are TRYING TO RECOVER THE ORIGINAL TEXT OF THE NEW TESTAMENT BY EXAMINING THE MOST ANCIENT DOCUMENTS WE CAN FIND.” (Emphasis added). Will they ever succeed?

This walk by sight group that defends the Critical Greek Text is likened to Thomas when he said “...Except I shall see (*the originals*) ...I will not believe.” John 20:25.

In closing this paper, two questions might be asked of this walk by sight group, and the questions are “Would they know the originals if they saw them” and “Would they then by faith accept them as the originals?” **DBS**



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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 eternality 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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