



# the Dean Burgon News

## IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

JUNE, 1980

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## An Answer To "What Is The 'Inspired' Word Of God?"

[Written by Dr. Edward M. Panosian, Chairman of the Division of History at Bob Jones University, as printed in Faith For The Family, February, 1979, pp. 1, 3-4].

By: Rev. D. A. Waite, Th.D., Ph.D.  
President, The Dean Burgon Society

[Installment #14]

### 21. ITEM —21.

A. Faith For The Family's Statement. "Erasmus is a far cry from his contemporary Martin Luther, . . ." [February, 1979, Faith For The Family, lines ##148-149].

B. The Issue. Is it wise to compare "Erasmus" and "Martin Luther" on the issue of the text of the Greek New Testament?

C. My Comments. I do not feel it is wise for Dr. Panosian to have compared Erasmus with Martin Luther in his article regarding "What Is The 'Inspired' Word Of God?" The reason for my feeling on this has to do with the main issues involved. When we are discussing the Word of God, the Bible, we are speaking of a specific subject-matter, which many differences of opinion on other matters does not necessarily enter in. It may, indeed, be true, as Brother Panosian has ably pointed out, that Martin Luther and Erasmus did not share fully the same views on the subject of "at what point should there be a complete break with the Roman Catholic Church." Nor did they share together the same view on the subject: "What methods for protest about the heresies and excesses of the Roman Catholic Church should be used?"

However, let it be clearly understood and remembered, that on the theme of what was

(CONTINUED ON PAGE 2)

## An Answer To "Textus Receptus: Is It Fundamental To Our Faith?"

[Written by Dr. Thurman Wisdom, Dean of the School of Religion at Bob Jones University, as printed in Faith For The Family, October, 1979, pp. 3-4].

By: Rev. D. A. Waite, Th.D., Ph.D.  
President, The Dean Burgon Society

[Installment # 7]

2. Is "This" As Explained Above "The Orthodox Position?" As explained above, this position sounds to me, at least, like "The Orthodox Position" all right. There may be variations in understanding some of the details, but it certainly could be called "The Orthodox Position" because it has been the "orthodox" position of the Christian Church as to the New Testament Greek Text for over 1500 undisputed years (up to the time of Westcott and Hort of 1881, with few exceptions)! That is "orthodox" which has been and is being espoused by the sound Bible-believers through the years, is it not? If this is true, "This" position certainly qualifies as being "orthodox."

3. Are ALL Opponents Of This "Position" Either "Ignorant," "Deceived," or "Apostate"? I would not say that "ALL" of them meet one of these three forced choices. Indeed, I feel some are "ignorant," that is, they really "do not know" the deep-seated issues around which this battle has been waging for the last 100 years—but not "all." I feel some are "deceived" by the high sounding, "scholarly" arguments of those riding the Westcott and Hort Express Train, and have not really looked into the matter in order to extricate themselves from this "deception"—

but not "ALL." And I also feel that some opponents of this position are indeed "apostate" and, like Westcott and Hort themselves [as clearly shown in our Heresies Of Westcott & Hort book, which is available to you for a gift to DBS of \$2.00], have departed from the historic Christian "Orthodox" Faith in many, many places—but not "ALL." Some of those who are "opponents" of "This" position, are fine, fundamentalist, separatist, godly, intelligent, well-trained, Spirit-filled Christian believers! It is to these especially that we of The Dean Burgon Society wish to address ourselves in just as dispassionate, reasoned, factual terms as we possible can. We intend to be just as patient as possible, and not to give up on those who at first are most adamantly opposed to what we have grown to believe is the truth in these matters.

### 8. ITEM #8.

A. Faith For The Family's Statement. "Should we then add to our list of fundamentals the doctrine that true faith in the Word of God demands absolute adherence to the Textus Receptus?" [October, 1979, Faith For The Family, pp. 3-4, lines ##49-53].

B. The Issue. (1) Does the word, "absolute adherence" overstate the position? (2) If the "Textus Receptus" is not "adhered" to in the New Testament as the best representative of "the Word of God," what are the alternatives?

### C. My Comments.

(1) An Overstated Position. Dr. Wisdom has overstated the position of many of us who believe that the "Textus Receptus" is the very closest to the original Greek manuscripts of any in existence today. Many of us

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

do not say we must have "absolute adherence" to the "Textus Receptus," though we feel it should be the only basis at this stage in the development of sound, thorough, and scientific Textual Criticism from the Supernatural viewpoint such as Dr. Thomas M. Strouse of the Maranatha Baptist School of Theology has been expounding in the *Dean Burgon News* in former issues (to be continued later as well) for any translation of the New Testament into whatever language! As Dean John William Burgon urged his readers, the goal of the Textual Critic from a Supernatural point of view (unlike the naturalistic and valueless views of Westcott and Hort who were themselves heretics doctrinally in this area of endeavor) is to uncover in as exact and assured manner possible what was the **Traditional Text of the Greek New Testament** going all the way back to the originals themselves! Until the many and almost impossible conditions laid down by Dean Burgon have been fulfilled—and it is not likely for them to be fulfilled any time soon, because of their demanding and difficult requirements—we must hold to the **Textus Receptus as the best representative of the original Greek Text** in print or possession today.

(2) **What Are The Alternatives To The "TEXTUS RECEPTUS" As A Base?** As we have mentioned at other times on the pages of the *Dean Burgon News*, to throw out the **Textus Receptus** (as Westcott and Hort have done in their English Revised Version of 1881) as a basis for all New Testament translations is to throw out in large measure the very original words of God Himself! This is what heretics Westcott & Hort have done [See our #595 on "Heresies of Westcott & Hort" for a gift to DBS of \$2.50] in their Greek Text which has formed the basis for the E.R.V. of 1881, the A.R.V. of 1901, the R.S.V., the N.A.S.V., and N.I.V., and virtually every other modern translation of the New Testament in print today (with very, very few exceptions!) This **Westcott & Hort Text** is, as Burgon has stated repeatedly, the most depraved, the most debauched, and the text farthest removed from the Divine Originals as any text that has ever seen the light of day! This is the text that takes "GOD" out of the

### AN ANSWER TO "WHAT IS THE 'INSPIRED' WORD OF GOD?"

(CONTINUED FROM PAGE 1)

the very best representation of the very original words of God in the Greek New Testament, there was absolutely no difference of opinion whatsoever on the part of these learned Doctors!! In fact, as pointed out in Philip Schaff's *History Of The Christian Church*, Vol. VI, Martin Luther's *German New Testament* was based precisely and exactly on Erasmus' second edition of 1519 of the Greek New Testament, and Erasmus paved the way for Luther's German New Testament, as well as Tyndale's English New Testament, as well as those in other languages as well. Schaff wrote:

From the 2nd edition of 1519, Luther prepared his German translation on the Wartburg, 1522, and Tyndale his English version, 1526. Thus Erasmus directly contributed to the preparation of the vernacular versions which he so highly commended in his preface

magnificent incarnation passage of I Timothy 3:16. This is the text that takes the story of the Woman Taken In Adultery out of the last verse of John 7 and John 8:1-11. This is the text that takes out the last 12 verses of the Gospel of Mark (16:9-20). This is the text which changed the Greek of the Received Text some 6,000 to 7,000 times, and almost invariably for the worse!

A second alternative, having rejected the **Textus Receptus** as the closest approximation that we have today to the Divine Originals, should you refuse to buy the heretical and wild, fanciful, speculative theories and inventions of Westcott and Hort, there is only one course open to you, perhaps. That is to do as many of the followers of Westcott & Hort and to throw up your hands and exclaim that it is impossible ever to find the real and accurate original words of God in Greek (or in Hebrew also for that matter) because they have perished and there is no way possible for us to reconstruct them with any degree of accuracy and assurance! This is the sad wail of an unbelieving heart! This admits that our Almighty God has not preserved His Word which He has promised over and over to preserve! This would make God out to be a liar! Just as God has preserved for man energy in abundance in the form of atomic energy, and yet man must himself work at and develop both the use and the safe use of that form of energy, so it is that God has preserved (I believe) to the very exact words and letters His entire New Testament (and Old Testament as well), yet he expects man who has been enlightened by the Holy Spirit, to find it where there are discrepancies in the few passages of the N.T. where this is true, and to use the evidence available skillfully to establish it once and for all! Until then, we must cling to the **Textus Receptus** as being the closest to the originals, and we must cling to the **King James Version** as being the most accurate and most scrupulous translation into English from this **Textus Receptus** or **Traditional Text**.

[TO BE CONTINUED]

to the 1st edition of his Greek Testament. He there expressed the hope that the Scriptures might be translated into every tongue and put into the hands of every reader, to give strength and comfort to the husbandman at his plough, to the weaver at his shuttle, to the traveller on his journey and to the woman at her distaff. He declared it a miserable thing that thousands of educated Christians had never read the New Testament. [Volume VI, Schaff, op. cit., pp. 638-39].

It was through the scholarship and soundness of Biblical insight and principles as to the Greek New Testament on the part of Erasmus (who was a scholar without equal in his own times in the Greek language, & who put together the **Traditional Greek Text** which had been then in existence from the early days of the church) which, more than any other one thing, aided the entire Reformation theology both through the influence of Luther's German New Testament as well as the other language translations based upon it. So, while it is true these two men were of quite different temperaments and of different positions on many other things, they were unified as to what, in their judgement, was the very best Greek Text of the New Testament any where in existence, and had great confidence in it.

#### 22. ITEM #22.

A. **Faith For The Family's Statement.** "The English reign of the Scottish King James early in the century was the occasion for the request that a 'STANDARD' translation, not theologically partisan nor reflecting an interpretative bias, be prepared by the best and most pious scholars of the realms. This project was seriously, dutifully, and successfully undertaken, producing the unparalleled **King James Version**, the so-called **Authorized Version** of the Bible, based essentially on the Received Text." [February, 1979, *Faith For The Family*, Lines ##169-181].

B. **The Issue.** Is there anything wrong with either the methods used, the personnel used, the success resulting, or the product they produced in the KJV?

C. **My Comments.** I think Dr. Panoasian's description of the initiation of the translation process for the Authorized (King James) Version is accurately depicted. For a fuller accounting of all the detailed work that each of the men of each separate committee accomplished, with the background of each

#### "KJV—AN ENGLISH—SPEAKING LINK"

DEAN BURGON SAID IT—"Our Authorized Version is the ONE RELIGIOUS LINK which at present binds together NINETY MILLIONS OF ENGLISH-SPEAKING MEN scattered over the earth's surface. Is it reasonable that so unutterably precious, so sacred a bond should be endangered, for the sake of representing certain words more accurately,—here and there translating a tense with greater precision,—getting rid of a few archaisms? It may be confidently assumed that no 'Revision' of our Authorized Version, however judiciously executed, will ever occupy the place in public esteem which is actually enjoyed by the work of the translators of 1611,—the noblest literary work in the Anglo-Saxon language." [Revision Revised, p. 113]

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translator, you might want to send us a gift of \$5.00 for #584 "The Men Behind The King James Version" by Gustavus S. Paine (212 pp.). The thoroughness of the process of translation has no parallel in modern times! There were more checks and double-checks on each word of that translation than any others. Read the fascinating story in this book if at all possible. It will give you new insight and new appreciation for both the quality and the accuracy of your King James Version. These men were scholars without parallel today!!

### 23. ITEM #23.

**A. Faith For The Family's Statement.** "But no version is inspired, except to the degree that it conforms to the original meaning of the words of the original manuscripts. Fundamentalists have always contended this. In the series of publications known as *The Fundamentals*, early in this century, the treatment of 'Inspiration of the Bible' contains this sentence: 'The record for whose inspiration we contend is the original record—the autographs or parchments of Moses, David, Daniel, Matthew, Peter, or Paul as the case may be and not any particular translation or translations of them whatever.'" [February, 1979, *Faith For The Family*, Lines ##201-215.]

**B. The Issue.** (1) Is ANY "version" strictly to be spoken of as "inspired," even if it "conforms to the original meaning of the words of the original manuscripts?" (2) Did Dr. Panosian rightly interpret his statement from *The Fundamentals*? (3) What can be said about (a) exact copies of the original words of the O.T. & N.T. and (b) accurate translations into other languages of the Masoretic Hebrew O.T. and the Textus Receptus Greek N.T.?

### C. My Comments.

(1) Should Any "Version" Be Called "Inspired"? I would have to differ decidedly with Dr. Panosian on his contention that a "version" could be considered as "inspired" even though it might "conform to the original meaning of the words of the original manuscripts." By the term "inspiration" we must understand primarily the process by which God caused His original words to be

#### "BURGON AGAINST RIVAL TRANSLATIONS INTENDED TO SUPERSEDE THE KJV"

DEAN BURGON SAID IT—"As something intended to supersede our present English Bible [KJV], we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves, we deprecate it entirely." [Revision Revised, p. 114]

#### "WESTCOTT & HORT'S TEXT A MOST VICIOUS RECENSION"

DEAN BURGON SAID IT—"...the text of Drs. Westcott and Hort, in all its essential features,—A TEXT WHICH, as will be found elsewhere largely explained, we hold to be the most vicious recension of the original Greek in existence...." [Revision Revised, op. cit., p. 114]

## "KING JAMES FANS" (?)

By E. L. Bynum

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[Installment #8]

### American Fundamentalist Confessions

The Confession of Faith of the Fundamental Fellowship was adopted in 1921. The modernist controversy was going full blast. The Fundamental Fellowship was formed within the Northern Baptist Convention, by those who opposed the Convention drift toward modernism. In 1921 Frank M. Goodchild presented a Confession to the Fellowship, as they met in a pre-convention meeting in Des Moines, Iowa. When the Conservative Baptist Fellowship became the Conservative Baptist Association of America in 1947, they accepted Goodchild's Confession almost word for word. It says, "We believe the Bible is God's word, that it was written by men divinely inspired, and that it has supreme authority in all matter of faith and conduct." They say nothing about the originals nor any version. What do you think they meant by "The Bible"? Who would suppose that they were talking about the ASV, Nestle's Greek Text, or this theory that there are mistakes in all Bibles.

The fundamentalist movement in America has never received the recognition that it deserved, because it has never been organizationally united, but we believe that

penned down by the "Holy Men of God" (2 Peter 1:20-21) whom He assigned to that task. In no sense whatsoever (in my own personal opinion and belief) should any version or any translation be considered "inspired." This would imply (and wrongly so) that God the Holy Spirit guided and directed as carefully and as inerrantly in such a version or translation from the originals as He did in the writing of the originals themselves in the first place. There is no scriptural support for this anywhere in the Bible, and because of this, it must be rejected as being false! I realize there are some otherwise well-meaning Bible believing Christians even today who cling to this false teaching, but that still does not make it correct and Biblical!

(2) Dr. Panosian's Interpretation of THE FUNDAMENTALS Quotation. The above quotation from *The Fundamentals* makes it very clear that the only "record" which those fundamentalists of that day considered as "inspired" was "the original record...and not any particular translation or translations of them whatever." I concur with this quotation, but I feel that Dr. Panosian has misunderstood it. This quote made no provision whatsoever for any "version" [which would be another translation from the original Greek & Hebrew into another language] being properly termed "inspired." In fact, their statement denies this by specific wording to that effect.

[TO BE CONTINUED]

this is as it should be. The battle with modernism could no longer be suppressed by the Northern Baptist Convention (now American Baptist Convention), so there was a "Call and Manifesto" issued in 1921 by 130 conservatives. This resulted in the formation of the Baptist Bible Union in 1923. Some of the leaders were W. B. Riley, O. W. Van Osdel (David Otis Fuller's predecessor at Wealthy Street Baptist Church, Grand Rapids), W. L. Pettingill, R. E. Neighbour, T. T. Shields (Canada), A. C. Dixon and the fiery J. Frank Norris of Fort Worth, Texas. Lumpkin says that T. T. Shields was "it appears . . . chiefly responsible for the Confession of Faith of the group." Although the Baptist Bible Union did not long survive, yet their Confession of Faith did continue on and has had a tremendous influence on a number of groups and movements that came into being!! I have here before me a copy of that Confession of Faith, as adopted on May 15, 1923 at Kansas City, Missouri. It reads as follows:

"I. Of The Scriptures / We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried." Now you will note that this article has heavily borrowed from the New Hampshire Confession and that there is no mention of any version or text. However, these men must have believed that the Scriptures had been providentially passed down to us, otherwise how could they say, "the Holy Bible . . . is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man . . ."??

However, there is a paragraph just below this article of their Confession, that may be responsible for the spreading of some misunderstanding in our day and time. It is labeled as being "(Explanatory)" and the quotation below is exactly as found in the Confession.

"(Explanatory) 1. By 'The Holy Bible' we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written, does not only contain and convey the word of God, but IS the very Word of God." We have emphasized "as originally written" since there are those who seize upon this phrase and try to show that these people who wrote and approved of this Confession did not think that they had a pure Bible for their use. Certainly anyone who believes in inspiration should believe that the original autographs were inspired and without error. But please keep in mind that the "Holy Bible" that they were talking about was not a Bible full of

#### "WHEN GOD'S WORD AT STAKE, CIRCUMLOCUTION IS CONTEMPTIBLE"

DEAN BURGON SAID IT—"But in fact,—(let the Truth be plainly stated; for, when God's Word is at stake, circumlocution, while concealment would be a crime); . . ." [Rev. Rev., p. 117]

errors, nor a Bible to be found fragmented among the manuscripts, nor to be found and separated from the several Greek texts, nor from the several versions.

We know this for certain, because the Confession says, "... the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation..." Anyone should be able to see that they were talking about something they had, for it was written in the present and future tense, and not the past tense.

[TO BE CONTINUED]

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STUDENT WRITES: As a Bible school student specializing in Greek, I am vitally interested in the topic of textual criticism. I am planning to write a thesis on the topic next year... The gift is \$6.00, for a copy of the Received Text. It is extremely difficult to find a copy of this text around here, the place being so saturated with the theories of Westcott and Hort and their proselytes. I was appalled at what my U.B.S. text did to Col. 2:2.

MICHIGAN: Enclosed is a gift to the Dean Burgon Society for \$300.00. As of this time I am looking for a good Fundamental Baptist Church... Maybe you know of some Baptist Church in my area that the pastor is a member of the Dean Burgon Society. Thank you for your help.

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MISSOURI: Enclosed is a gift of \$2.50. Please mail me a copy of Heresies of Westcott and Hort. You may also put my name on your mailing list for the DBS Newsletter. I am a student at Calvary Bible College and very convinced of the need for fundamentalists to accept the TR as opposed to the dialectical text of the liberals.

MICHIGAN: I praise God for the Dean Burgon Society and the stand that you have. I don't know why Dr. John R. Rice and the Bob Jones University don't wake up and see they are helping the National and World Council of Churches against the King James Version of the Bible. We have to pray that God will open their eyes.

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