

# DBS eNEWS

*"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 DEAN BURGON SOCIETY, INC.**, 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.

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

Dr. H. D. Williams, M.D., Ph.D., Managing Editor

THE OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

## Special Points of Interest In This Issue



Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position for over 30 years. 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.

## Annual Meeting Speakers' Schedule

I am enclosing a LINK to the **SPEAKERS' SCHEDULE** for our DBS meeting in July. I am sorry not to be able to allow as much time as some of you had requested, but the task was difficult. I had to squeeze 23 speakers into a day and one half of meetings (15 clock hours), allowing 5' between each speaker for a hymn.

## Pictures from a previous meeting

I know that each of you is able to speak for many more minutes than allowed in this schedule, but I want to be sure that ALL of our men are able to speak, even if it is only 25 minutes. You can say a lot in 25 minutes if you plan it carefully. As usual, I will be giving you a 3 minute warning before you are to stop (or more or less, or none at all if you prefer only the FINAL warning).

## Article by Dr. Jack Moorman

You'll notice that we have a 25 minute and a 45 minute section of Q&A and/or Testimonies on Thursday. This will allow some of those who do not speak to give a brief 3 to 5 minute testimony about what they are doing about our cause in their area. It will also give those in the audience opportunity to ask the speakers questions about things they covered or things that they did not cover.

Please bring your **WRITTEN MESSAGE** to me for publication in our **2009 DBS MESSAGE BOOK** and also give me or send to me your **DIGITAL message to put on our DBS and BFT Web sites if possible.**

## Featured Books (last item)

I look forward to the Lord's blessings on our meeting. I hope you will be able to arrive on Tuesday July 21st so you can be at our Executive Committee meeting on Wednesday morning from 9 to 12 noon.

You'll notice that this year we will eat in RESTAURANTS for lunch (2 hours) and at the church (1 hour) in the evening. Sincerely yours for God's Words, Pastor D. A. Waite

## ANNUAL MEETING SPEAKERS' SCHEDULE

### Wednesday, July 22, 2009

9:00--12:00 noon DBS Exec. Committee  
10:00--12:00 noon DBS Women Meet  
12:00--1:55 pm LUNCH AT RESTAURANTS  
2:00-2:05 pm Hymn  
2:05-2:40 pm Dr. Bob Barnett (MI)  
"God's Voice To Me--The KJB"  
2:45-3:25 pm Dr. H. D. Williams (GA)  
"The Miracle Of Inspiration"  
3:30-4:10 pm Dr. Kirk DiVietro (MA)  
"Trends In The Critical Text of Mark"  
4:15-4:50 pm Mark Reno (PA)  
"Where Will Version Perversion End?"  
4:55-5:30 pm James Grumblatt (MI)  
"Commonly Distorted Truths"  
5:35-6:00 pm Rob Winograd (IL)  
"Vote For Change?"  
6:00-6:55 pm SUPPER AT CHURCH  
7:00-7:05 pm Hymn & Offering  
7:05-7:40 pm Dr. Phil Stringer (IL)  
"Scholars Not Too Scholarly"  
7:45-8:25 pm Dr. Floyd Jones (TX)  
"Colophons Date The Gospels"  
8:30-9:05 pm Dr. Don Jasmin (MI)  
"Certainty of the Words of Truth"

You may click on the following link  
DURING THE MEETING and it will bring  
up Windows Media Player and take you to  
the live-streaming of the meeting.

[CLICK HERE](#)

For [technical problems](#)

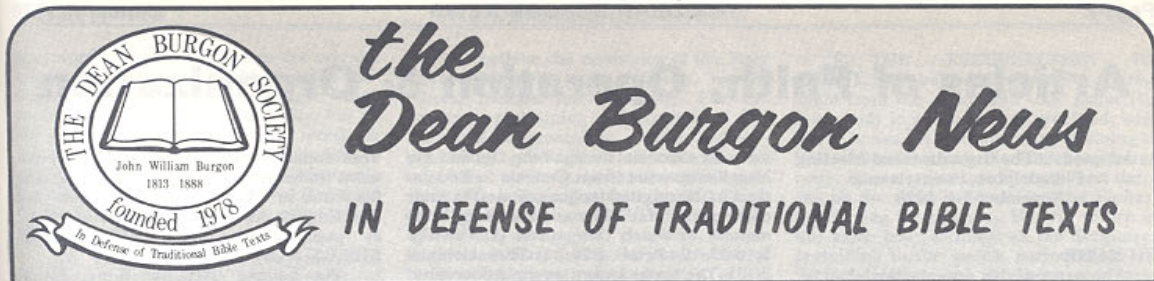
### Thursday, July 23, 2009

9:00-9:05 am Hymn  
9:10-9:35 am Pastor Paul Reno (MD)  
"American Indian Bibles #2"  
9:40-10:05 am Dr. Jack Moorman (UK)  
"KJB'S The Translators to the Reader"  
10:10-10:35 am Dr. C. Branine (IN)  
"The Princeton Text Before Warfield"  
10:40-11:05 am Dave Hollowood (PA)  
"Words Comprise the Word"  
11:10-11:35 am Pastor Ken Rainey (SC)  
11:40-12:05 pm Q&A or Testimonies  
12:05 pm-1:55 pm RESTAURANTS  
2:00-2:05 pm Hymn  
2:10-2:35 pm Daniel Waite (NJ)  
"The Canon of the New Testament"  
2:40-3:05 pm Dr. Humberto Gomez (MX)  
"Spanish Bible Progress"  
3:10-3:35 pm Manny Rodriguez (P.R.)  
"Choosing A Spanish Bible"  
3:40-4:05 pm Carlos Donate (GUAT)  
"Responding to Our Critics"  
4:10-4:35 pm Dr. Bob Doom (NC)  
"Reply To Letters on KJB"  
4:40-5:05 p.m. Dr. David Sorenson (MN)  
"Textual Preservation and Translation"  
5:10-5:55 p.m. Q&A and/or Testimonies  
6:00-6:55 pm SUPPER AT CHURCH  
7:00-7:05 pm Hymn & Offering  
7:10-7:35 pm Dr. Steve Zeinner (OH)  
"Translations Dropping the Ball"  
7:40-8:05 pm Pastor Mike Monte (MN)  
"Current Confusion on Inspiration"  
8:10-8:50 pm Dr. D. A. Waite (NJ)  
"An Answer to James Price"

### LADIES' MEETING

One of my favorite things to do all year is to attend the DBS WOMEN'S MEETING. This year should be no different. SHEILA DOOM from the RUSSIAN BIBLE SOCIETY will be our main speaker. Once you have heard her, you will look forward to hearing her a second time. CINDY STRINGER will welcome us women this year to the RAVENSWOOD BAPTIST CHURCH where her husband is the senior pastor. IMELDA GOMEZ has promised to sing for us, as well as give her testimony. There will be other testimonies, prayer time, and just all-around good fellowship. It is like a mini-women's-conference! Plan to attend Wednesday from 10:00 A.M. to NOON in the main auditorium. It will be 'streamed' for the world! See you there, Yvonne Waite.

## A PAGE FROM THE PAST THE FIRST DBS NEWS JANUARY 1979



VOL. I, NO. 1

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

JANUARY, 1979

### NEW BIBLE SOCIETY ORGANIZED

On Friday and Saturday, November 3 and 4, 1978, in Philadelphia, Pennsylvania, **The Dean Burgon Society** was organized.

The two-day meeting was called by the Organizing Committee consisting of Dr. David Otis Fuller, President of **Which Bible Society**, Grand Rapids, Michigan; Dr. D. A. Waite, Director of **The Bible For Today**, Collingswood, New Jersey; and E. L. Bynum, Pastor of the **Tabernacle Baptist Church**, Lubbock, Texas.

A total of twenty men (5 of whom were laymen) came together to form this new organization. They came from ten different States and Canada, and are members of eight different denominational affiliations. The Society elected its **Executive Committee**, including its five Titled Officers of President, two Vice Presidents, a Secretary, and a Treasurer, plus fourteen additional Executive Committee members.

Committees were appointed, including an Editorial Committee which will oversee the Society's Up-coming **Newsletter** which is to be called "**The Dean Burgon News**." The next meeting of the Executive Com-

mittee is scheduled for January 19 - 20, 1979, again in Philadelphia. At that meeting, plans will be laid for the group's first public meeting, with time and place to be announced.

The major portion of the organizational meeting was spent in going over carefully the Draft of a nine-page document, entitled, "**Articles of Faith, Operation and Organization**" of **The Dean Burgon Society**. The final form was arrived at after many amendments had been discussed thoroughly and passed.

The main purpose of the New Society is expressed in part by its slogan—"In Defense of Traditional Bible Texts." These "texts" are specified as (1) the Traditional Masoretic Hebrew Text which underlies the King James Version; (2) the Traditional Received Greek Text which underlies the King James Version; (3) the King James (or Authorized) Version itself; and (4) the various faithful foreign language translations based upon the underlying Hebrew and Greek Texts of the King James Version which are published by the **Trinitarian**

**Bible Society** of London.

Though composed of Executive Committee members from such denominational backgrounds as Independent, Wesleyan Methodist, Baptist, and Orthodox Presbyterian, the Society's founders agreed on a strongly-worded Fundamentalist doctrinal position which included the "plenary, verbal, Divine inspiration" of the Scriptures and their "consequent infallibility and inerrancy in all matters of which they speak." The group's "**Articles of Faith**" also include such things as a strong separatist plank, and the direct creation by God of the universe and man in "six literal solar days without any evolutionary process."

The purpose was stated in the "Articles" as serving as "a tax-exempt, non-profit, religious corporation through which individual donors and contributing congregations may cooperate in furthering the work and ministry pertaining to the Bible which men like Dean John William Burgon (1813-1888) of England began during his

(Continued on next page)



Standing (Left to Right): Rev. C. J. Drexler; Mr. Tony Ross; Mr. J. T. Roberts; Rev. G. D. Mellish; Rev. F. A. McQuade; Mr. W. A. DeJonge; Rev. E. L. Bynum; Rev. E. A. Griffith; Rev. D. O. Fuller; Mr. E. W. Fowler; Mr. T. P. Lettis; Rev. D. R. Miller. Seated: Mr. M. E. Nettles; Rev. P. C. Fedena; Rev. D. L. Vucish; Rev. D. A. Waite; Rev. M. J. Hollowood; Rev. R. V. Paulson.



Officers (Left to Right): Mr. M. E. Nettles, Treasurer; Rev. E. A. Griffith, Secretary; Rev. M. J. Hollowood, Vice President; Rev. D. O. Fuller, Vice President; and Rev. D. A. Waite, President.

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# PICTURES FROM THE DBS ANNUAL MEETING

## JULY, 2004



DO YOU  
REMEMBER?



Dr. Phil Stringer, Ph.D., is senior pastor of Ravenswood Baptist Church, Chicago, IL, where the DBS Annual Conference will be held.

## The Annual Conference Is Rapidly Approaching

The DBS Annual Conference 2009 will be hosted by Pastor Phil Stringer at Ravenswood Baptist Church, Chicago, IL, July, 22-23. Please mark your calendars.

The church phone number is 773-561-6576. Dr. Stringer's personal cell phone is 773-816-1240 and his home office phone is 773-478-6083.

The church plans a continental breakfast and a good supper. Lunch will be at area restaurants.

A few rooms at a special rate have been reserved at the Days Inn located in Niles, IL. [Click here](#) for the motel's website. The phone number is 847-647-7014. A free daybreak breakfast will be provided.

The church will provide the pick-up and return for arrivals and departures for both OHare and Midway airports for attendees. Please schedule your pick-up and departure times at 773-561-6576. For additional information click [here](#).

# A Manuscript Digest of the New Testament

*PRELIMINARY EDITION*

Manuscript Evidence for the 8000+ Differences between the Words  
underlying the King James Version  
And the Nestle-Aland Text of the Modern Versions

*Edited by J. A. Moorman*

## Introduction

### Heaven and earth shall pass away, but my words shall not pass away. *Mt. 24:35.*

When an inquiry is made into the text of the New Testament there is no more important place to begin than to see that the underlined word above is *plural* rather than singular. Christ has promised to preserve His *words*! If we believe in verbal inspiration we must also believe in verbal preservation. We cannot have the one without the other. Without the latter, the former serves no purpose.

It is with this and the many other promises in hand that God would indeed preserve His words, that we face the stark reality of well over 8000 differences between the Greek text of the AV and the Nestle/Aland text which underlies the modern versions.

In our previous work *8,000 Differences* it is shown that these are *variation units* which may involve the:

- Spelling of a word
- Substitution by different words
- Interchange of the same words
- Removal of words
- Addition of words

These 8000+ variation units may comprise anything from one word, to the words of clauses, sentences, and even multiple verses. They may or may not affect the translation, but they do constitute a real and actual change in underlying Greek words. If we believe in verbal inspiration, that *every word of God is pure* (Prov. 30:5), then every word is crucial and must be upheld and defended.

Indeed if the Bible gives promises as to its preservation, it also gives clear warning concerning the efforts of those who would seek its corruption. *Many* would be involved. John Burgon's famous statement of "Satan turning all his fury against the Written Word after the Living Word was taken to heaven", pointed to a process that was well under way as early as Paul's day.

For we are not as many which corrupt the word of God. *II Cor. 2:17.*

Therefore, up until the time of the invention of printing, the manuscript remains from the previous 1400 years provide us with a record both of the preservation and corruption of the New Testament text. The question as regarding the 8000+ differences between the two main protagonists is of course: Which is which? Which is the true; which is the false? As corruption would have come about, either through intent, accident or carelessness, how do we tell the original Holy Spirit inspired readings from those that have been tainted and corrupted?

### On Which Side is the True?

There are over 8000 pairs of differences recorded in this volume between the two kinds of texts. They tend to move together in block. Both sides cannot be right. What are the pointers to the side of textual purity and to that of textual corruption?

#### **1. We would expect the preserved uncorrupted Scriptures to be found on the side where the Bible is honoured and revered.**

The popular view since the late 1800s and one that arose out of theological liberalism is that while nothing approaching assurance can be achieved, the original reading is more likely to be found in the oldest remaining manuscripts as Aleph, B, the papyri, and other witnesses which give them at least partial support. This is the view held by editors of a long series of Nestle, and Nestle-Aland editions. Nearly all Bible societies and modern versions use this text. Against this is the fact that they have far fewer manuscripts to appeal to, and those they do have are less cohesive, and are more restricted geographically. Nevertheless the theorizing of Westcott and Hort, and the critical editions of Griesbach 1805, Lachmann 1842-50, Tregelles 1857-72 and notably the Eighth Edition of Constantine Tischendorf all combined to win the day.

Today, after many years of an unchanged Nestle-Aland/UBS text (though a few alterations are now envisaged) and Kurt Aland referring to it as the “Standard Text”, it is still as the USB “probability ratings” show only *tentative* and *provisional*. Nor do the editors of this text, past or present, make any appeal to God’s promise of providentially preserving His word. As theological rationalists they do not believe in verbal inspiration and certainly not in verbal preservation.

In this respect the contrast with the men of the Authorized Version and the editors of its underlying Greek Text could not be greater. They were men that knew God. They knew the word of God. They held it as a treasure most hallowed. Like Israel of old they stooped when they gathered the manna.

And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David.... *The Translator to the Reader*.

They were scholars of first rank, but they were also men who had a *knowledge of the Holy*. The day has been different for the movers and shapers of the revised Greek text. Go to any of the leading journals: *New Testament Studies*, *Journal of Biblical Literature*, *Journal of Theological Studies*, *Harvard Theological Review* etc. and you will find the critical text in the hands of a kind of scholarship that is modernistic, worldly, favorable to Rome, dismissive of Biblical faith....and certainly anything but spiritual.

Few today are more esteemed in the field of textual criticism than Bart Ehrman. In this introduction, a number of references are made to *The Text of the N.T. in Contemporary Research*, a major work of which he is co-editor. Yet in the March/April 2007 issue of *Biblical Archaeology Review*, we have quotations and pictures of this smiling professor *denying the resurrection of Christ*. Ehrman says:

I got to the point where the historical claims about Jesus seemed implausible, especially the resurrection. Not the crucifixion – I think Jesus was crucified like a lot of other people were crucified, and I think that, like a lot of other people, he stayed dead. p. 53.

What arrogant blasphemy!

Several years ago I gathered quotations at the British Library from the writings of a number of the critical text editors, past and present. Ehrman’s example of rank modernism is in line with the general trend they set. *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8:20.* A naturalistic approach to the text of the Bible and its preservation sets a man on a downward path that is soon likely to lead to shipwreck. In the same article, Ehrman claims to have begun as a fundamentalist!

How do we tell on which side of the fence the 8000+ corrupted or preserved readings lie? For a start we will go to the side where the Bible is upheld and the great doctrines believed. To trust the judgement of the kind of editors who produced and promoted the Aleph-B kind of text is very foolish.

## 2. We would expect the text of the preserved Scriptures to be cohesive.

Among their manuscripts we would expect to find great overall agreement.

This is certainly not the case for the two key components of the critical text, manuscripts Aleph and B; or of the critical text generally. A hugely disproportionate amount of the variation is to be found among the relatively few manuscripts supporting the Aleph-B text. The critical editors, Barbara Aland and Klaus Wachtel admit this:

The papyri and majuscules are for the most part individual witnesses: despite sharing general tendencies on the forms of their texts, they differ so widely from one another that it is impossible to establish any direct genealogical ties among them. (“The Greek Minuscule Manuscripts of the N.T.”, *The Text of the N.T. in Contemporary Research*, Bart Ehrman, Michael Holmes eds., Grand Rapids: Eerdmans, 1995, p. 46).

There is on the other hand strong overall cohesion among the witnesses that underlie the Authorized Version. Variations in editions of the Textus Receptus are slight, in fact only enough to show that they are independent productions. And, among the existing manuscripts, there is just enough variation to demonstrate that they are not lateral “carbon copies” of each other, but rather individual representatives of long lines of transmission.

### 3. We would expect the preserved uncorrupted Scriptures to be generally fuller.

In attempting to explain why there are nearly 2900 more words in the TR than in the Aleph-B text, a canon of the Westcott and Hort theory was that it was more likely for a scribe to add words than to take away from the text. In fact it is the opposite! Where there is deliberate alteration, it is far easier to remove words than to add them. The same is true of accidental alteration.

James Royse writes:

But these figures suggest strongly that the general tendency during the early period of textual transmission was to omit... Other things being equal one should prefer the longer reading. ("Scribal Tendencies in the Transmission of the Text", *The Text of the N.T. in Contemporary Research*, p. 246).

In view of the huge majority of manuscripts containing this fuller text, with countless scribes involved, spanning many centuries, covering a wide geographic area; we are bound to ask how these so-called "additions" could have been added so *consistently*.

### 4. We would expect the true text of Scripture to be more copied, propagated and spread abroad.

We would expect that God would preserve the Scriptures in their multiplying rather than their hiding. We would not expect the true preserved text to come to light after long being hid away. "Propagation" is the key word for the kind of manuscripts the King James Bible is based upon. Above 90% of Greek manuscripts fall into this category. In contrast we discover Aleph in a monastery at the foot of Mount Sinai, B at the Vatican library, the papyri in the "sands" of Egypt. *Multiply your seed sown* (II Cor. 9:10) describes the course of the pure uncorrupted Scriptures.

Manuscripts with the kind of doctrinal corruption found in Aleph and B were generally ignored by copyists. Nothing approaching an extended direct copy or exemplar of either Aleph or B has been found! The search has been "fruitless", (See T.C. Skeat, "The Codex Sinaiticus, The Codex Vaticanus and Constantine," *Journal of Theological Studies*, 50, pp. 619, 20). In fact Skeat goes on to say that Aleph remained "a pile of loose leaves" for some considerable time, (perhaps as much as two centuries!), before being bound up (p. 609). If these as claimed are the "best manuscripts" why were they treated in this way. Why are so few copies made?

**5. We would expect the true text to be the subject of a number of key epochs in the history of the manuscript period.** Among important historical times and events which played a providential role in the preservation process, we mention here three:

**a. The Early Lectionary Period.** Lectionary manuscripts are those that were divided into sections for readings throughout the year in services of the Greek churches. Some lectionaries have readings (lessons) for only Saturday and Sunday, others for each day of the week. Many have readings from the Gospels, others from the Apostolos (the rest of the NT excluding Revelation), and others contain both. A complete lectionary would contain two parts: the *synaxarion* - following the religious year and beginning with the variable date for Easter; and the *menologion* - covering the civil year and beginning on September 1.

At a time when most would not have their own copies of Scripture, this system allowed for a substantial amount of the NT along with readings from the OT to be read systematically throughout the year. Some 2435 lectionary MSS are known to exist (about 270 are in the uncial script), and nearly all support the kind of text underlying the AV. It is for this reason they are all but ignored in the Nestle-Aland apparatus. Current textual studies are only interested in the relatively few lectionaries showing some departure from the Received Text.

While the oldest extant lectionaries go back to about the 9<sup>th</sup> century, their formatting system is *very old*. The implications this has for the kind of early text the lectionaries had, as the following quotations shows, is a subject which modern textual criticism would prefer to avoid.

Carroll D. Osburn seems to be wrestling with the issue when he writes:

Precisely when and where these lections became fixed remains unsettled. Gregory theorized that the Saturday and Sunday lessons probably originated in the first half of the second century.

How early then are traces of lections detectable? It is evident, possibly from the time of Origen, but certainly from the time of

Epiphanius, Cyril of Alexandria, and John Chrysostom, among others, that having specific Scripture lessons for specific days was customary in their localities. Chrysostom indicates frequently that he is commenting on the “lesson” for the day. Consequently, Metzger is of the opinion that “the lectionary system current today in the Orthodox Church had its origin sometime during the fourth century”.

The question, however, is not settled. For his own reasons, Burgon saw the matter as settled by A.D. 348. For other reasons, some would not like to admit the origin of the lectionary system prior to A.D. 300, for it then could be said to represent the text of the early period. (“The Greek Lectionaries of the NT”, *The Text of the N.T. in Contemporary Research*, pp. 63,64. emphasis mine).

The implication is clear, and Osburn plainly says so in his last sentence. If the formatting is early so also is the text, and both are the same that we see in the Greek church today. There is every likelihood that the lectionary system placed a kind of preservative fence around the original words of the New Testament. It became a formal means by which early Greek speaking churches kept the words of Scripture pure and untainted. We see the Lord’s hand in this.

**b. The Changeover from Uncial to Minuscule Script.** While there may be earlier minuscules, the earliest to be dated is MS 461 of the year 835. The actual change of script began in the 7<sup>th</sup> century, and became developed in the 8<sup>th</sup>. The kind of text which was now being copied into the new script was almost in every instance that which we see in the Received Text.

Barbara Aland and Klaus Wachtel are at a loss to explain this:

Although transferring other ancient Greek literature into the new script involved “en meme temps un travail critique,” (at the same time, a work of criticism), this was not the case for the NT, at least in the sense that no attempt was made to base the newer MSS on the oldest available form of the text.... (“The Greek Minuscule Manuscripts of the NT”, *The Text of the N.T. in Contemporary Research*, p. 44).

This is a key period in manuscript history. The scribes who undertook this laborious and meticulous work were obviously convinced as to what constituted the true text. If one is spending so much time on a project they would want to be certain. To them the text to copy was certainly not the Aleph-B kind. Would not their vantage point into the previous textual history be more likely to give them a clearer view than ours 1200 years later? They knew to avoid the kind of manuscript preferred by Aland and Wachtel. We see God’s hand in this.

**c. The Printing and Spread of the Received Text.** During the 1500s it does not seem to have occurred to any of those so involved to set the type for anything other than Greek editions based upon the Traditional Text found in the vast majority of manuscripts. Nothing approaching an Aleph- B kind of text got within sight of Europe’s publishing houses. There was no debate, no doubt. They knew of manuscripts with aberrant readings and they left them where they lay. The Received Text and the great Reformation Bibles spread across Europe and then to the ends of the earth. Debate, dissent and opposition would come, but first the pure and full Scriptures were allowed to do their work. With the invention of printing it was this kind of Greek text that would be the first to speak. Again, we see the hand of God in this.

**THE REMAINDER OF DR. MOORMAN’S ARTICLE  
WILL BE IN THE NEXT DBS eNEWS, ISSUE 87**

To remove your name from our mailing list, please [click here](#).

Questions or comments? E-mail us at [bft@BibleForToday.org](mailto:bft@BibleForToday.org).

**THE FEATURED BOOKS ARE ON THE NEXT THREE PAGES.**

## FEATURED BOOKS

The DBS eNews cannot feature very many books in this small space. There are hundreds of books and articles that can help you in your studies at the following links:

[Dean Burgon Society.org](http://DeanBurgonSociety.org)

[Bible For Today.org](http://BibleForToday.org)

The following books may be ordered from (1). [www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org), (2). [www.BibleForToday.org](http://www.BibleForToday.org), (3). by clicking on the book which will take you to Amazon, or (4) you may also type the name of the book into the Amazon search engine.

## NEW BOOKS

### A CRITICAL ANSWER TO JAMES PRICE'S KING JAMES ONLYISM BY D. A. WAITE, Th.D., Ph.D.

**A CRITICAL  
ANSWER  
TO  
James Price's  
King James Onlyism**

D. A. WAITE, Th.D., Ph.D.

225 of Price's Statements  
Analyzed Carefully For  
Errors, Misrepresentations,  
and Serious Falsehoods

BFT #3375

- **The Book Refuted.** This book is called a critical answer to *King James Onlyism: A New Sect*. The author is Dr. James D. Price who was formerly a Professor at Temple Baptist Seminary in Chattanooga, Tennessee, from 1972 to 2005.

- **The Positions Explained.** Price has taken a false position in two areas: (1) a disbelief in the preservation of the original Hebrew, Aramaic, and Greek Words, and (2) a strong opposition to those who maintain this position. He refers to them as "King James Only." This is a slanderous term implying those who believe the first area are Ruckmanites on the KJB.

- **The Purpose Revealed.** In this book, I have made COMMENTS on 225 of Price's STATEMENTS. I believe this is important because of the outlandish manner in which Price has repeatedly used clear inaccuracies and falsehoods in his book.

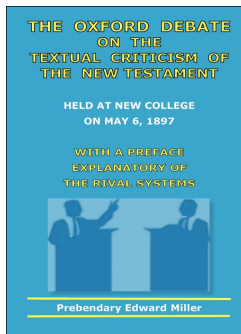
- **The Further Study.** The reader is encouraged to get three of my other books answering similar arguments on Bible versions and Bible preservation: (1) *Fundamentalist Deception on Bible Preservation* (BFT #3234 @ \$8.00 + \$4.00 S&H); (2) *Bob Jones University's Errors on Bible Preservation* (BFT #3259 @\$8.00 + \$4.00 S&H); and (3) *A Critical Answer to Michael Sproul's God's Word Preserved* (BFT #3308 @ #11.00 + \$4.00 S&H). Learn to discern in this current battle for our Bible.

- **Order from:** [Bible For Today:](http://BibleForToday.org)

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Collingswood, NJ 08108  
Phone: 856-854-4452  
Fax: 856-854-2464  
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The link to Amazon will be available in two weeks.

## THE OXFORD DEBATE BY EDWARD MILLER



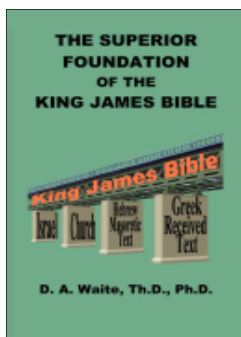
This book is the record of a debate held at Oxford University in 1897 by noted scholars of the day. Edward Miller, the assistant to Dean John William Burgon, was one of the participants. He printed the text of the debate with the approval of all of the debaters. The debate was about the two methods of textual criticism: (1) the method of Bishop B. F. Westcott and F. J. A. Hort, and (2) the method of Dean John William Burgon, Dean of Chichester. Dean Burgon supported the Traditional Text and Westcott and Hort supported a text that they constructed from two old manuscripts. The Book can be ordered from:

[www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org)

**BFT #3397**

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## THE SUPERIOR FOUNDATION OF THE KING JAMES BIBLE BY D. A. WAITE, Th. D., Ph. D.



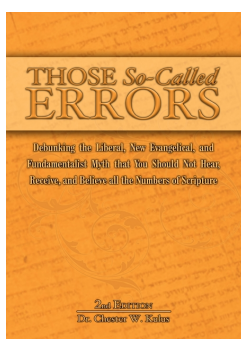
**The Background of This Booklet.** The idea for this booklet came from my book, Defending The King James Bible (**BFT #1594** @ \$12.00 + \$4.00 S&H). In this book, I point out four superiorities of the King James Bible: It has (1) superior texts, (2) superior translators, (3) superior translation technique, and (4) superior theology. I have simply taken point #1 and edited it for printing here.

**The Need For This Booklet.** One of the most important parts of the battle for the real Bible in our time is the answer to the question: Which Old Testament Hebrew and Aramaic Words and which New Testament Greek Words are we to use as the basis for all our translations? Since there are so many viewpoints on this, there is a drastic need to discuss the problem in detail.

**The Purpose of This Booklet.** In this booklet, I attempt to meet the need to talk about this matter and to give my reasons why I believe that the Hebrew, Aramaic, and Greek Words underlying the King James Bible are the only Words that should be used as the basis for Bible translations. Though it is a complex subject, I hope I might make it clear to the readers.

**The Use of This Booklet.** I will be using this booklet at two upcoming meetings. One meeting will be at an independent Baptist college. The other will be at a Bible conference in Mexico. I hope it will be used by hundreds and even thousands of God's people who need answers to this vitally important problem. **BFT #3384** [www.BibleForToday.org](http://www.BibleForToday.org) ISBN #1-56848-062-8

## THOSE SO-CALLED ERRORS BY DR. CHESTER W. KULUS



This book, *Those So-Called Errors*, by Dr. Chester W. Kulus debunks the liberal, New Evangelical, and Fundamentalist myth that you should not hear, receive, and believe all the numbers of Scripture. Dr. Kulus has methodically and painstakingly cited the alleged problem areas, found in the books of Samuel, Kings, and Chronicles, and has expounded, explained, and extirpated *Those So-Called Errors*. **BFT #3408** . Bible For Today, **900 Park Avenue, Collingswood, NJ 08108**

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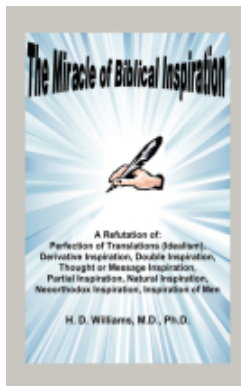
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## THE MIRACLE OF BIBLICAL INSPIRATION BY H. D. WILLIAMS, M.D., Ph. D.



There are numerous opinions in the literature concerning the meaning of "inspiration" of the Bible such as "the partial view," "the natural view," "the neorthodox view," "the pagan view," and many others. The explanation of most of the various views is very troubling. Very few positions exalt the true origin of the original Words of the Bible in Hebrew, Aramaic, and Greek. The positions fail to correctly recognize that the process and the product of "inspiration" is a **miracle** "once delivered." Dr. Williams' work will help others to understand the meaning of the words associated with "inspiration" in their Biblical context.

- *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15*
  - *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" 2 Timothy 3:16*
  - *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 1:21*
  - *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment." Job 32:8-9*
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## ONE TITTLE SHALL IN NO WISE PASS BY DR. CHESTER W. KULUS

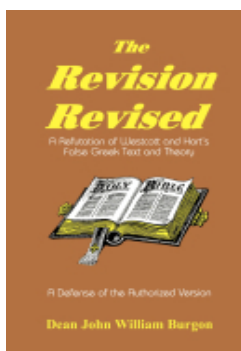


Dr. Chester W. Kulus' book, *One Tittle Shall In No Wise Pass*, is a thorough examination and refutation of the false premise by many scholars that the vowels were not inspired or present in the Hebrew text from the beginning. Every library, pastor, teacher, missionary, and evangelist should have this **VERY** important work in their library.

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Any of the books by Dean John William Burgon, Edward Miller, his assistant and former student, or Jack Moorman, etc., can be ordered from the Dean Burgon Society or Bible for Today or purchased on Amazon by typing in the title. The Revision Revised **BFT #611**

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