



the Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

March/April 2012 — Issue 105

“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)

A word from the DBS president	2
A summation of Rob Winograd’s speech	4
The DBS Executive Committee	4
DBS 2012 Pre-Registration Form	5
<i>KJB: By Inspiration or Translation?</i>	7
The DBS Advisory Council.	7
A listing of the 2012 speakers	9
Phil Stringer’s speech summarized	10
The DBS membership form	11
Reminder of DBS Women’s Meeting	11
Is the KJB MORE Readable?	12
Stephen Zeinner’s speech summarized	13
A New Look at <i>Life & Letters of Erasmus</i>	13
Current DBS prayer requests	14
The Articles of Faith of the DBS	16

“. . . inspiration is the process by which God moved the forever settled Word from heaven to earth.”

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

The Sifting Process Of Our Dean Burgon Society



Our Dean Burgon Society is now in its 34th year. We have been standing for the King James Bible throughout this time. After all these years of writing and speaking by our DBS leaders, there are many things that have been learned by us through our own mistakes. Let

me give you a brief history of some of the changes and developments that have occurred in order to arrive at where we are today. Our *Articles of Faith, Operation, and Organization* have not changed. But the leadership personnel and the carrying out of these principles have modified, as the needs have arisen.

Sad To Say, At First, There Were Followers of Peter Ruckman Who Attended Our DBS Founding Meeting. We were seeking to stand for our King James Bible and its underlying Hebrew, Aramaic, and Greek Words when we began in 1978. We still seek this. All around the religious world there were pastors, churches, schools, colleges, and theological seminaries that were using and defending modern versions and their false underlying Hebrew, Aramaic, and Greek Words. They had also undermined the Hebrew, Aramaic, and Greek Words that underlie the King James Bible in favor of non-Traditional Greek Words. At our founding meeting, there were several followers of Peter Ruckman who attended. I don't know their purpose in attending, but they were there.

The Ruckmanites Didn't Last Long And Soon Left. Peter Ruckman believes it is all right to have pastors and other Christian leaders involved in the ministry who have been di-

vorced and remarried. The DBS leaders did not want any of its Executive Committee members to be divorced and remarried. For this reason these men were not permitted to be in our DBS Executive Committee. These Ruckmanites also believed that the King James Bible was "*inspired by God*" and therefore was just as good as, or even better than, the original Hebrew, Aramaic, and Greek Words underlying the King James Bible. That would have been dangerous for the Dean Burgon Society had this heresy been allowed to remain within it.

We Had Some, At The DBS Foundational Meeting Who Were Affiliated With The National Council Of Churches Apostasy. Once again, these men slipped into the meeting without anyone knowing who they were or where they stood on Biblical separation. Once our DBS Articles were reviewed and adopted, these men could see that they could not be a part of our DBS leadership and dropped out.

There Was One Man Who Was In A Compromising Group. This man was in a church group that had a backdoor relationship with the apostate National Council of Churches. At first, he said he would leave this church group and become part of our DBS Executive Committee. When he got home, he wrote a very scorching letter to me stating that he would not leave this compromise group, though he had said he would do so at first. He dropped out as well.

For Many Years, We Had DBS Leaders Who Believed That The King James Bible Was "Inspired," Though They Did Not Believe In "Double Inspiration." It was not a matter of concern at the time, but one of our first Vice Presidents held to an "*inspired*" King James Bible. He made it clear that he did not believe in "*double inspiration*" as taught by Peter Ruckman. We also had some of our other DBS leaders who used "*inspired*" for the words of the KJB. These leaders are no longer with our DBS.

For Some Years, DBS Speakers Called The KJB "Inspired" In Their DBS Messages. During several years, some of the DBS leaders came into the DBS who believed the KJB was "*inspired*" in some way. They even spoke of these beliefs in their messages at the DBS annual meetings.

The DBS Leaders Finally Dealt With This Error. After many years of putting up with this error, the DBS leaders finally passed a resolution to the effect that since neither our DBS Articles of Faith nor the Bible teach that the King James Bible, or any other translation could possibly be considered to be "*given by inspiration of God.*" Our DBS speakers were not to use this in their DBS messages. The phraseology seemed to be clear to all at the time.

THE DEAN BURGON NEWS

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The Dean Burgon Society

D. A. Waite, President & DBSN Editor

R J. Barnett, Vice President

K. D. DiVietro, Secretary

D. S. Waite, Treasurer & DBSN Managing Editor

PO Box 354 , Collingswood, NJ 08108

www.DeanBurgonSociety.org



After This Resolution Was Made, One Of Our DBS Speakers, In His Message Called The KJB "Inspired."

One of the other DBS leaders asked me about this speaker's words. He thought we had clarified our DBS position by the former resolution about "inspiration" of the KJB.

I Spoke To This Speaker And Asked Him Why He Called The KJB "Inspired" After Our DBS Resolution.

I reminded him he had agreed to the DBS Questionnaire which dealt with this matter. When I talked with the man who used this term, he said that he agreed that the KJB was not "given by inspiration of God," but he believed it was "inspired."

Because Of This Misunderstanding Of The DBS Resolution, The DBS Questionnaire For DBS Leaders Was Clarified. The DBS Questionnaire was then revised to state that no speaker on the DBS platform would refer to the KJB as "inspired."

Because Of The Unscriptural Use Of "Inspired" For The KJB Or Any Translation, The DBS Questionnaire Was Changed Again.

It was agreed by the DBS leaders that not only was the KJB not to be referred to as being "inspired" from the DBS platform at our meetings, but no DBS leader could believe it or refer to its being "inspired" at any time at any place where he was speaking.

The Questionnaire Was Then Also Clarified Regarding the Term "Inspired."

In the DBS Questionnaire, it says very clearly that: "Because I believe it to be the correct and proper Biblical position, I will reserve the following five terms **exclusively** for the Hebrew, Aramaic, and Greek Words underlying the King James Bible: "given by inspiration of God," "God-breathed," "inspired of God," "verbally inspired," or "**inspired.**" This seemed clear to me and most others. It says, further: "I will **not use any of these**

preceding five terms to anyone, at any time, in any way, at any place to refer to the words of the King James Bible or any other translation, because I am in full agreement that to do so is not Biblical. I believe this position is consistent with our DBS Articles and other DBS documents."

The Questionnaire Was Further Clarified To Add The Following:

Because of further confusion, we also added further clarification of "inspired" as follows: "***NOTE*: Neither the King James Bible nor any other language translation, will be referred to as "inspired" in any sense at all, including "derivative inspiration," "indirect inspiration," "having the mark of inspiration," "inspired in a 'generic' or general sense" or any other similar terms that might be brought up to modify "inspired" or "inspiration."**

This Is The Background Of Our DBS History In These Areas.

Though some of these things have been mentioned before, I thought it would be helpful to rehearse some of the 33-year history of our Dean Burgon Society in the area of "inspiration" and the King James Bible.

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

President of the Dean Burgon Society, Incorporated, Director of the Bible For Today, Incorporated, and Pastor of the Bible For Today Baptist Church.




Help The Society

The Society needs your help with informing people about the issues of the Society and of the upcoming meeting. **PLEASE PRAY** for the July meeting dealing with the subject of Bible preservation.

PLEASE SUPPORT the society by your attendance at the Preservation Conference this July 18-19, 2012. These meetings will be streamed live for all who can not physically come.

Get Involved

You can **pray**, you can **write**, you can **inform** others about the DBS. There are a few prayer requests listed on page fourteen.

Why not write an article on a textual issue? House wives, students, Christians not in full time ministry, pastors and professors are all welcome to submit articles for consideration in the upcoming issues of *the DBS News*. **The Society needs your help with informing people about the issues of the text.** 

**The Thirty-Fourth DBS Conference
July 18-19, 2012
Bible Baptist Church
2037 Eula Drive
Marietta, GA 30066**

Call Pastor D. L. Cooper at 770-592-2660



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



Rob Winograd

[Summarized By Daniel S. Waite]

Think about this: *“Our faith in what the word of God is, affects our belief of who God is and our response to how we are required to follow Him. We must have a high view of His word”*

Brother Winograd considers himself a regular *Joe the plumber*. No, he is not a plumber, but I am sure he can fix a leaky faucet. Today on the landscape of Christendom there is a doctrinal leak that needs fixing. We must pray that God will open the eyes of our brothers and sisters in Christ to see the importance of adhering to TR based texts.

The Dean Burgon Society Executive Committee

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David C. Bennett — Australia
Clinton Branine — Indiana
Edward E. DeWitt — Illinois
Kirk D. DiVietro — Massachusetts
Bob Doom — North Carolina
Ted Grasser — North Carolina
J. David Hollowood — Pennsylvania
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Douglas O. Nielsen — Minnesota
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PO Box 354, Collingswood, New Jersey 08108
Phone: (856) 854-4452 — Fax: (856) 854-2464
eMail: DBS@DeanBurgonSociety.org

After Brother Winograd was discharged from the United States Army, he began to listen to Radio preachers, many of whom used the King James Bible. In fact, his grandmother, who was born 1898, prayed for Rob’s salvation. She lived on this earth for ninety-nine years! God answered her prayer after her death.

God quickened Robert when he was in his late forties. The Lord Jesus Christ delivered him from the darkness of this present evil world — *“the lust of the eyes, the lust of the flesh and the pride of life.”* When he was younger he had little, if any, exposure to God’s Words. After he was saved, he attended Bible studies and he *heard contradictions*. This past July, brother Winograd said, *I knew I had to study why the differences*. He wanted to get to the bottom of the textual problem.

This past summer he drove his pickup truck from the windy city to the small town the Society has made its home since 1978. His speech was entitled: *Acceptance of the King James Bible as Supreme*.

- 1) **The King James Bible is supreme because it is a faithful.**
- 2) **The King James Bible is supreme because it is attested by the manuscripts.**
- 3) **The King James Bible is supreme because of the quality of manuscripts.**
- 4) **The King James Bible is supreme because of its accuracy.**
- 5) **The King James Bible is supreme because it was not tainted by the theories of modern textual criticism which have a low view of the Bible**



The 34th DBS Conference

July 18-19, 2012

Bible Baptist Church

2037 Eula Drive, Marietta, GA 30066

Call Pastor D. L. Cooper at 770-592-2660



In three short months from now, the Dean Burgon Society conference will take place. This year's meeting is being held in the **Southeast**. Please make plans now to come to our 34th annual DBS conference. Invite your friends and family to join us in Georgia.

Dr. D. L. Cooper is the host. He pastors the Bible Baptist Church of Marietta which is about twenty miles **North of Atlanta**. There has been some good progress with the plans for this year's gathering, but there is still more things that need to be done. If you are coming, *please fill out the DBS 2012 Pre-Registration form on this page* and mail it to the Society's PO box in Collingswood.

This year, the focus is on Bible preservation. This is a doctrine that is clearly taught in Scripture. Sadly there are many from all circles in our day who ignore and even deny this vital doctrine. **If you are unable to attend, but have friends or family in the greater Atlanta area, please tell them about the DBS's 34th Annual Conference.**

If, for some reason, you are not able to come, all services will be available on DVD and CD. Lord willing, the meetings will also be streamed "live" over the Internet, making the meetings available to anyone in the world with Internet access who cannot make it to Marietta this summer.



DBS 2012 Pre-Registration Form

Please fill out this pre-registration form and mail it to the Dean Burgon Society, PO Box 354, Collingswood, New Jersey, 08108 (fill in all pertinent lines and check all appropriate boxes).

Lord willing, I will attend at least one session during the conference. I have checked the box(es) below beside the session(s) I am planning on attending. *(All women are welcome to attend the Ladies' meeting and all men are welcome to attend the Executive Committee meeting.)*

Wednesday July 18, 2012	Thursday July 19, 2012
9:00 AM Executive Committee: <input type="checkbox"/>	
10:00 AM DBS Ladies' Meeting: <input type="checkbox"/>	9:00 AM – 12:00 PM Session 3: <input type="checkbox"/>
2:00 PM – 5:00 PM Session 1: <input type="checkbox"/>	2:00 PM – 5:00 PM Session 4: <input type="checkbox"/>
7:00 PM – 9:00 PM Session 2: <input type="checkbox"/>	7:00 PM – 9:00 PM Session 5: <input type="checkbox"/>

*Please check the box if you desire to stay on the grounds for any meals that might be served. Lord willing, meals will be provided to **THE FIRST 100 PRE-REGISTRANTS** before sessions one and five (freewill offering available).*

Name: _____

Spouses' name (if attending): _____

Names & ages of others living at home (if attending): _____

Address: _____

City: _____

State/Zip: _____

Phone Number: _____

E-Mail Address: _____

Name of Your Church: _____

Name of Your Pastor: _____

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

Standing The Test Of Time

The King James Bible has stood the test of time. It is over 400 years old.

It is improbable that any modern translation will match the four century benchmark.

Think of all the translations that have been born and died in YOUR LIFE TIME. The KJB was around at our birth and if the Lord Jesus Christ tarries, it will be around at your death.

Please pray that God would be honored this July at Bible Baptist Church of Marietta. Satan and his minions hate the Scripture and desire to see Bible believing Christians fall out of fellowship with our risen Lord Jesus Christ. Keep in the Book of all Books. Be not deceived by the glitter of the modern-day translations.

This year's meeting is for everyone. Its focus is on **Bible preservation**. Everyone who attended the conference in Collingswood is welcome to come to Marietta. The saints in Georgia are ex-


pecting a full house. Let us all pray to that end.

If you were not able to make the annual meeting in New Jersey, plan now to attend the 34th annual conference in Marietta, Georgia. We would love to have you join us.

There is a battle over Biblical inspiration and there is a battle over Biblical preservation. Some of our friends have an imprecise view of inspiration and an empirical view of preservation.

*The theme of this year's 34th annual Dean Burgon Society's Conference is **God Has Promised To Preserve His Words**.* It is a meeting that should be attended by all.

Pastor Cooper and the saints at Bible Baptist Church are looking forward to hosting the 2012 Dean Burgon Society Meeting.

Mark your calendars for July 18-19, 2012. Make plans now to attend the 34th annual meeting. 



If you missed the 400th Anniversary of our King James Bible, get the conference on DVD . You can even view it online. Why not do so today?


BEWARE OF THE SCOFERS

The Dean Burgon Society was founded in 1978 to answer a critical need on the landscape of the American church — *the authority of Scripture*.

One should not be surprised when the world questions, doubts, and even scoffs at Scripture. *But we should be shocked when Scripture is questioned, doubted, and even scoffed at by professing Christians.* When there is no certainty, when there is no sure foundation, the seed of doubt is planted.

In classrooms and pulpits, teachers and pastors are planting the seeds of doubt. It may not be overt, deliberate, or intentional — but, nonetheless, they are doing it. They are openly questioning the legitimacy of particular passages of Scripture and they are openly wondering if the Words of God have been preserved.

Learn the truth about the doctrines of inspiration and preservation. Study the issues closely. Do not surrender your faith in the Words of God. *“Study to shew thyself approved unto God . . .”*

The Dean Burgon Society has uploaded many of their conferences for individuals all over the world to view. There is audio and video available for anyone who has access to a computer connected to the internet. If you do not have a computer, the DBS has this media available on DVD, too. 



Popular Audio This month

The TR on the Computer — Dr. Kirk DiVietro

Popular Video This month

The Doctrinal Heart of the Bible — Dr. Jack Moorman

Total DBS AUDIO Messages Downloaded For March: 696

Total DBS VIDEO Messages Downloaded For March: 1,860

Total DBS downloads via mobile phone for March: 114

View the Society's messages every day for free!

www.sermonaudio.com/deanburgonsociety

Plan now to come to the 34th annual meeting at Bible Baptist Church

2037 Eula Drive, Marietta, Georgia 30066

By Pastor J. Paul Reno



“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. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:15-17).

All Scripture comes from God. The process was inspiration, which is simply defined in the Scriptures. Five great teachings about the Scriptures are found in the Bible.

1. **Pre-existence: Psalm 119:89**
2. **Inspiration: 2 Timothy & 2 Peter 1:21**
3. **Preservation: Psalm 12:6-7**
4. **Corruption: 2 Corinthians 2:17**
5. **Translation: Many N.T. & O.T. passages**

What God has in heaven, He gave to us through the process of inspiration. He then preserved it to match the heavenly copy. Satan and mankind have corrupted what was given, and thus have created alternative readings. **Translation should be the taking of the preserved Words of God and transferring them into a receiving language.** If this is done properly we have a faithful, trustworthy, accurate and complete translation. Such is our King James Version.

***What God has in heaven,
He gave to us
through the process
of inspiration.***

In 2 Timothy 3:16, “Scripture” is from the Greek word “*graphe*” which means “*original writing; document, i.e. holy writ.*”

In 2 Timothy 3:15, “Scriptures” is from the Greek Word “*gramma*” which means “*writing, epistle, letter, book.*” Thus Timothy knew the writings which would have been faithful copies of what God had given originally by inspiration.

The word “inspiration” occurs just once in the New Testament. It comes from the Greek word, “*theopneustos*,” which means, “*God breathed, divinely breathed in, given by inspiration of God.*” (The words “*inspire*” and “*inspired*” do not occur in our Bible.)

This is a process, not a product. It was GOD'S doing and not that of translators. There is no hint that it is a transferable quality from one language to another. It is God's work (not man's), and totally incapable of being divided or diluted.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

God would have us contend FOR the faith rather than be contentious about error. Since “*the faith*” is found in our Bibles, the Scriptures must be our authority. We have a safe source in the superb and irreplaceable translation, the King James Version. There are several competing views on this subject. On the left are those who hold to liberal views. For example:

- a) The Scriptures as given originally are lost and replaced with corrupted copies.
- b) God gave men thoughts which they expressed in their own words. Thus there is no verbal plenary inspiration.
- c) “Inspiration” is lowered to include poems, ideas, hymns and preaching.

The Dean Burgon Society Advisory Council

- Jose Pedro Almeida — Brazil
- Frank Crawford — Canada
- James Grumblatt — Michigan
- Stephen Hollowood — Pennsylvania
- Don Jasmin — Michigan
- Jeffrey Khoo — Singapore
- Kenneth Rainey — South Carolina
- Christian Spencer — New Jersey
- Rob Winograd — Illinois
- Samuel Yun — New Jersey

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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).

On the right are reactionary views of re-inspiration due to lost Scriptures. Near us are those who misunderstand the word “*inspiration*.” These use it to describe a product or quality. They use it as being powerful, pure, accurate *etc.* **! once was in this group and only left it after careful study and much reading of the Scriptures.**

Again I say, “*inspiration*” was a process, not a quality. It was not a product of man's translation nor a process of translation. Our King James Version is an accurate, safe, complete, trustworthy, irreplaceable, enduring, quick, powerful, and matchless translation, but not “*inspired*” by Bible definition.

If the “1611” was inspired, why was it revised?

Let us consider ten vital issues:

1. The Apocrypha

These books were never inspired of God and are not a part of our Bible. I have reasons to believe the translators believed the same. They included these non-inspired books in the 1611 Edition. Why? They would not have done so if they had been operating under divine inspiration. Neither would they have included the Apocrypha if their translated words were inspired. To think otherwise is to question the men and their academic and spiritual integrity. The inclusion of the Apocrypha speaks eloquently against the inspiration of the King James Version.



2. Marginal Notes and Readings

The 1611 AV has many notes and readings in its margins. These give alternative words and breadth of meaning. While not changing God's words in English, they obviously show the translators' difficulties in expressing adequately in English what God had said in the original languages. They struggled with faithfully giving us God's Words in English. This is a typical problem in moving from one language to another in translation.

3. Multiple Editions

“*Forever, O Lord, thy word is settled in heaven*” (Psalm 119:89). **To claim inspiration of the King James Version is to create great questions. Which edition specifically is the accurate “*inspired*” version?** Seven main editions from 1611-1769 had modifications. There were many varying texts among these early printings. Even today there are minor differences between the Cambridge, Oxford, and Nelson editions. This certainly shows the work of men, not the inspiration of God. If the “1611” was inspired, why was it revised?

Most alterations were spelling changes. Jesus said, “*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*” (Matthew 5:18). **Certainly these changes do not speak of the KJV being an “*inspired*” text.** This does not meet the Bible standard of forever settled (The 1769 text, Cambridge edition, is the accurate translation of God's perfect Words).

4. Process of Translation

“*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).

“*Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you*” (1 Peter 1:10):

The fifty-six men worked over a seven-year period. They gave us no evidence of any awareness on their part of being used to produce an inspired English Bible. **Their silence is eloquent!**

The time taken, the steps followed, the six committees, the consultation with others in the Kingdom, checks and balances, use of the power of logic and education, *etc.* all argue for translation and not inspiration. Where in the Scriptures is there any hint of God using such a process for inspiration? This process is in distinct contrast with “*holy men of God spake as they were moved by the Holy Ghost..*”

These 56 men considered various reasons as to why a certain word was chosen over another. They carefully examined

**Plan now to come to the 34th annual meeting at Bible Baptist Church
2037 Eula Drive, Marietta, Georgia 30066**



**2012 Speakers
at Marietta**

1. Bob Barnett
2. Ed DeWitt
3. Kirk DiVietro
4. James Grumblatt
5. Jack Moorman
6. Don Jasmin
7. Ken Rainey
8. Christian Spencer
9. Daniel S. Waite
10. D. A. Waite
11. Rob Winograd
12. Samuel Yun

meanings to accurately present what God had said. This also is in stark contrast to inspiration.

5. Translators View of Their Task

These men were chosen for their superior linguistic skills (What a contrast to many of those God used to write the Bible under inspiration). They used these skills in careful examination of the Hebrew/Aramaic and Greek texts. They compared the previous English translations. They consulted the translation work of Bibles in other languages. These commendable actions were proper for translation.

They took what was available and revised, revised, and revised. This is not the process of inspiration but good translation. Such was recommended from Tyndale, to William Carey, to this day. They did what they did because of who they were--**TRANSLATORS.**

6. Doctrine of Divine Preservation

"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 forever" (Psalm 12:6-7).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23, 25)

Where in the Scriptures is there any hint of God using such a process for inspiration?

God promised to preserve His words! If God failed, what hope is there for our souls? If He promised but didn't follow through, how can we trust Him?

God did keep His promise. He did preserve His Words. Their purity made it possible for souls to be saved throughout the ages. God's Words were not lost.

The translators had those Words to translate into English. The ignorance of this particular Bible teaching has greatly added to the confused thinking of our day. Divine preservation removes the need for "double inspiration" or "re-inspiration" which are common errors today.



Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15).

7. Process of Acceptance

Starting with Wycliffe's translation there had been a number of translations presented to the English-speaking world. The confusion was such that King James was asked to intervene. He provided the backing of the British Crown and adequate financing. The project of translation was undertaken.

In 1611, the first edition was printed and circulated. **If this had been an "inspired" version, surely the godly saints would have recognized it as such and quickly embraced it.** The record shows otherwise. Gradually the improvements in translation were seen and an acceptance occurred. This took a number of years after much comparison.

Fourteen years later, in 1625, the Pilgrim fathers came to the New World. They did not bring the KJV English Bible with them. Rather, they brought an older English translation, "The Geneva Bible." Later they would see the superiority of the KJV translation. They never did believe in its inspiration.

8. Variable Inspiration

If the KJV is the "inspired" words of God, which edition is 100% inspired? How inspired would that make the Tyndale—70%, 80%, 90%? What about the Geneva, Matthew's, Bishop's, etc. Bibles? What about the various deviant versions of today? Are they 20%, 50%, 70% inspired?

God's Words were not lost.

What kind of view does that lead us to about inspiration? **Can anyone believe in different levels or degrees of inspiration?** These are tools in measuring accuracy in translation but not inspiration.



Dr. Phil Stringer

[Summarized by Daniel Stephen Waite]

Pastor Stringer traveled from Chicago to discuss the *Four Hundred Years of the King James Bible Influence*. He noted, *that there are plenty of illustrations given to us on how inspiration works.*

He said, *People without a Bible have to trust what they are told whether it be a tribal culture, an evil government, or a pagan "church."*

The KJB changed this system — *now people can read God's Words for themselves.* The King James Bible is read by millions of people around the world. In fact, the former college president stated, *among the folks that read the Bible on a consistent bases — 82% use the KJB.*

A fifty-year-old Bible Translation is an antique, these are words that Phil Stringer used during the summer of 2011, when the society met in the small Borough of Collingswood, New Jersey (population c. 16,000).

"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). Brother Stringer read this passage at the start of session Wednesday evening. He stressed the importance of God giving His Words and God keeping His Words. In reference to preservation, Dr. Stringer proclaimed, *I believe it because God says so!*

Brother Stringer gave an illustration of a young lady who turned from Islam to the Lord Jesus Christ. She returned what she considered a "defective Bible" to a local bookstore and asked for one with "the real words." — In exchange for the modern version she was given a KJB.

Dr Stringer noted, that the linguistics of the Tyndale translation and the linguistics of the KJB profoundly influenced the Anglo-Saxon English "so that the average English person could understand."

This four hundred year Bible transformed the entire English language with its "clear, blunt and direct" translation. The KJB soon became a Bible for the common woman and man. The vocabulary used in the King James Bible was not

limited to the comprehension of professors and priests — but it was translated so an average English person could understand. It was written on the average grade level below the ninth grade by the toughest standards (see *Readability* article on page twelve in this *DBS News*).

There has been nothing in history like the gathering together of the qualified translators of the King James Bible. More than likely they are among forty-seven of the greatest language scholars that ever lived. These men had no hidden agenda but "They approached it with one thought—accuracy." Stringer stated, "most bibles are produced with a discernible agenda"

"Their clearly stated goal was to take what God had given in Hebrew and Greek and reproduce the same thing into English."

Some of our brethren "have tried to compare it to the original giving of Scripture, . . . by doing that they have missed something very important." God promised to preserve His Words without telling us how He was going to do it.



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9. Bible Translators

What are the implications to Bible translators today? Must people of other languages wait for "holy men of God" to write when they are "moved by the Holy Ghost"? After 1900+ years must they still wait for the Words of God through inspiration? Is God still inspiring today?

when a more accurate translation is made? (Should we revert to defending the Wycliffe, etc?)

10. Linguistic Issues

"Knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20).

**These are tools
in measuring accuracy
in translation
but not inspiration.**

Perhaps we should ask these prepared translators to add to their burden for accuracy in translation what labors it would take to make sure they precisely carry over some mystical quality of inspiration! Then they will need to defend their translation against any revision lest some of the "inspiration" be diluted. Can we ask that of the translators? Where is the logic of scriptural teaching for such an idea?

If the missionary teaches his converts that their Bible is inspired, what happens

Most claims for an inspired version of the Bible are among English-speaking people. There seems to be a linguistic prejudice and superiority complex. Pride is resisted by God but grace is given to the humble. Dare we say to others, "Our language has an inspired Bible but yours does not?"

People of other languages are proud of their languages and feel them superior to English. How do we feel when they claim inspiration for their Bibles? How do we respond if their Bible differs from ours?

Continued on page 12 first column



THE DEAN BURGON NEWS Membership and Subscription Form

Published As the Lord Supplies — D. A. Waite, Editor, D. S. Waite Managing Editor

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**The Dean Burgon
Ladies Meeting**
10:00am to 12:00pm — July 18, 2012
at
Bible Baptist Church


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

Have you ever tried communicating in another language? You should know that not all languages are equal. Each language has strengths of preciseness and clarity that vary from other languages. Hebrew, Aramaic, and Greek have strengths not found in English. These are issues the translators have to deal with.

To think that the English holds all that God said is to ignore linguistics, word studies, Strong's Concordance, etc. **Receptor languages always have their limitations.** Fortunately no scripture is "of any private interpretation."

Receptor Languages Always have

The whole of Scripture will balance any real or perceived imperfections, limitations and misunderstandings of a single passage. **God has so designed the Bible to be all that we need in our own language.** A proper translation will meet our needs.

In summation, inspiration is the process by which God moved the forever settled Words from heaven to earth. Translation and revision are God's process of transferring His words into the language of a certain people. This is the heritage of our KJB! 

Is the King James Bible MORE Readable?

A few years ago *D. A. Waite, Jr.* performed an objective analysis of **seven English translations** of the Bible, these included: *The American Standard Version*, *The King James Bible*, *The New American Standard Version*, *The New International Version*, *The New King James Version*, *The New Revised Standard Version*, and *The Revised Standard Version*. The purpose of the study was to determine the **complete** readability levels of all seven translations. Four different computer applications were utilized in gathering the data. This study meets the scientific standards of objectivity. Any objective researcher can repeat this study and discover the same results. **The bottom line:** *Over all* the King James Bible is more readable than the six other translations which were evaluated. What follows is taken from the preface and conclusion of *The Comparative Readability of the Authorized Version* (Item #2671). This is about an eighty page summary of the large and unabridged research document, *Reading Ease of the King James Bible*.

Yes, it is absolutely true. The translators of the Authorized Version (KJB) really **wrote** on the college level! The readability statistics are crystal clear. Utilizing the same methods used in my *Reading Ease of the King James Bible*, I have computer-generated these readability statistics: **Flesch Reading Ease**—47.9 (difficult readability); **Flesch Grade Level**—13.3 (college sophomore); **Flesch-Kincaid**—12.7 (almost college freshman); and **Gunning's Fog Index**—15.2 (college junior).

But did the translators of the King James Bible **translate** on the college level? You see, these readability scores were generated (by *Word for Windows 2.0*) from the *dedication* to the Authorized of 1611, written by the translators and addressed to King James I of England.

These scores are important because they demonstrate how these Elizabethan translators *could* write when they were free to create their own words and syntax and were not limited by the words and syntax they were *translating*. The long sentences and complicated syntax stand in stark contrast to the simple words and compact phrases of the translation that followed. But what then *was* the grade level at which the KJB translators actually *translated*? That is an excellent question. But are the mass-marketed answers accurate?

We have all seen comparative grade level statistics. . . . But do the Flesch-Kincaid (F-K) and Gunning's Fog indexes (GFI) *really* prove that the KJB is written on the high-school senior (12) and college sophomore (14) levels? Do these readability formulas actually prove that the KJB is more difficult to read than the ASV, RSV, NASV, NIV, NKJV, and the NRSV? Do they actually *prove* that the NIV is the easiest to read of them all?

See **More Readable** Continued on page 15



D. A. Waite, Jr.

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Dr. Stephen Zeinner

[Summarized By Daniel Stephen Waite]

Brother Zeinner is the director of Bearing Precious Seed Global. He travels to many countries of the world to find translators and presses which ultimately leads to TR based Bibles in the vernacular of the people.

This is the precise reason why he selected the topic *The KJB's Influence on Foreign Translations*, for the Dean Burgon Society's thirty-third annual meeting. His burden is evident and his passion is sincere.

Brother Zeinner makes his home in Ohio and this past July he traveled across Pennsylvania to the small Philadelphia suburb of Collingswood. Pray for his wife Connie as she often

remains home while he travels from city-to-city and country-to-county.

He has served as a church planting missionary in the Spanish world for several decades. He has learned of the textual problems first hand. He has witnessed the dismissal and apathy by the "older-and-wiser" established missionaries concerning the weaknesses of the Westcott and Hort-based translations.

When at the 33rd conference brother Zeinner reminded us that *there are one billion people in the world who speak English*. He mentioned that *young people from many countries are learning English*. Dr. Zeinner said *the King James Bible is read and studied around the World – and not just in English speaking countries*. Some will actually read the King James Bible to aid them in their study of English.

The KJB is a faithful, accurate, true translation of God's Words. That cannot not be said of all translations of the World. Dr. Zeinner noted, that in his first Spanish class, that his instructor was a Christian, and that *they read out of the Spanish Bible*.

No other book has influenced the World like the Bible. *The Bible's character reveals the greatness of It's author. Its design is supernatural and unparalleled*. The Words of God's influence on accurate translations have been immense. Brother Zeinner reminded us of this faithful influence upon their readers.

Dr. Zeinner said, *hundreds and perhaps thousands of translations have been influenced by the KJB*. He also said, *Don't have priests and monks work on your foreign translations*.



Please note: The following is a report of "Life and Letters of Erasmus," the written record of the lectures of J. A. Froude at Oxford University. It was written as though it were a newspaper article in 1894.

A New Look At the Life and Letters of Erasmus

Dr. Froude Lectured Oxford Students on Erasmus, a lover of England, this past year.

Dr. James Anthony Froude, Regius Professor of Modern History at Oxford University, delivered twenty lectures on the topic of *"Life and Letters of Erasmus,"* this past year at Oxford University. He continuously reminded his listeners that if one would study Erasmus and listen to his words, they would truly understand his time period, the one that gave birth to the Reformation. Among other things, Dr. Froude discussed the early life of Erasmus, his English friends, his relations with the Pope and Reformers, and his writings. The letters by Erasmus and to him played a large role in Dr. Froude's research and presentation.

Dr. Froude described how the young Erasmus and his older brother Peter were orphaned, and then briefly taken care of by some men who squandered the boys' inheritance. Leaning heavily upon Erasmus' own testimony in his letters, Froude then told his listeners how Erasmus and his brother were forced into a monastery. Peter was the first to give in, but Erasmus long resisted

entering monastic life. Yet it was not the end for Erasmus. Dr. Froude explains how he was happily given a temporary dispensation from the monastery so he could work for the Bishop of Cambrai. This *"temporary"* dispensation, Dr. Froude related, turned into permanent dispensation, as Erasmus never returned. Erasmus eventually left the Bishop and went to the University of Paris.

Dr. Froude also pointed out Erasmus's many trips to our own England, and his many good friends here. Erasmus paid great tribute to our country and our late king, Henry VIII in his letters as quoted and discussed by Dr. Froude. It is not clear exactly what years Erasmus was here, but he did come a few times. He met Henry VIII as a young boy before Henry VII died. At a later visit, Erasmus and Henry, then a young man, became friends and started corresponding with one another. Dr. Froude related how Erasmus became friends of Lord Mountjoy, Warham, Dean Colet, Bishop Fisher and, above all, Sir Thomas More. Dr. Froude made sure his listeners understood that Erasmus and More were very close. Erasmus put it that between he and More there was but one

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

spirit. Thus, they were very much in agreement with each other about many things. The execution of More, years later, was of great grief to Erasmus when he heard of it about a year before his death. It is clear from both Dr. Froude's presentations, and Erasmus's letters, that Erasmus loved England, and many times would have

come here, but could not because of his illnesses.

Dr. Froude frequently made reference to the relationships which Erasmus had with the Pope and the reformers. Erasmus himself said he was a loyal supporter of the church, but he made it clear it needed reform. However, he opposed the

tearing down of the Roman institution and establishing of new churches. Therefore, he tried as much as possible to disassociate himself from Luther and the other reformers. Dr. Froude described how the monks, angry at Erasmus because he shunned of their wayward practices, railed on him and claimed he was on the side of the reformers. The reformers, however, also were angry with Erasmus, first trying to win him over, then condemning him. Thus he was caught between the two factions, both attacking each other and him in the meantime.

Thankfully, Erasmus was favored by many rulers, including Henry VIII and Charles V. They, along with several of the popes watched over him and kept him safe from harm. Thus, his relationships with the religious factions of his day was a little confusing; he rebuked many of Rome for immoral and scandalous behaviors, then disapproved of reformers leaving and overturning the Roman institution. (We can understand this by comparing him with the Puritans who lived a few centuries ago.)

Dr. Froude also discussed and read many of Erasmus's writings. These included a compilation of the Greek New Testament, *The Praise of Folly*, *Adagia*, and *The Freedom of the Will*. (Dr. Froude also said there was a possibility Erasmus wrote *Julius II*, but Erasmus himself denied it.) Erasmus spent much time revising his Greek Testament, after a hastily prepared first draft. *Adagia* was one of his first works, and which was quite popular. Dr. Froude relates how, as Erasmus left England and bid goodbye to his friends Fisher and More, the later suggested Erasmus write something which developed into *In Praise of Folly*. Erasmus wrote *The Freedom of the Will* after constant pressure from




Prayer Requests

- Pastor Ken Rainey's family — death of father on January 9th.
- Dr. Jeffery Khoo and the Saints at True Life Bible Presbyterian Church.
- The Saints in Marietta as they prepare for this year's conference.
- Safety and encouragement for Pastor Reno as his eye sight is poor.
- The funds for the trip to Georgia for all who desire to come.
- The twelve speakers for the 34th annual meeting (see page 9).
- DBS internet ministry.
- That Christians will understand the meaning of inspiration.
- Bearing Precious Seed Global to make inroads with TR based Bibles.
- That Christians will understand the meaning of inspiration.
- Salvation for Rob Winograd's mother.
- The health of Dr. Robert Barnett, his wife, and his son.
- Mild weather for the conference this July in the Southeast USA.
- Repair of AC at the Bible Presbyterian Church of Collingswood.
- For people to be encouraged about the preservation of Scripture.
- Pastor D. L. Cooper of Bible Baptist Church, Marietta, Georgia.
- The prejudice against Pastor Ken Rainey to stop.
- The health of Pastor Rainey and his wife.
- Phil Stringer's ministry in Chicago and the Christians at Ravenswood.
- Reception of gospel tracts Dr. Moorman prints and distributes.
- Support for Mark Reno as he directs the Conversion Center.
- The proclamation of the Words of God in Collingswood.
- The Church planting endeavors of brother Almeida in Brazil.

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the Romans to crush the Reformers. Luther responded to Erasmus with *The Bondage of the Will*. Erasmus was praised for his many writings – and also widely criticized. One of the best ways to understand him would be to look at his writings.

Dr. Froude lectured his listeners on, among other things, the youth of Erasmus, his English friends, his relations with popes and reformers, and his writings. Dr. Froude told us, “the best description of the state of age immediately preceding the Reformation will be found in the correspondence of Erasmus himself. I can promise my own readers [of the book he is to publish containing his lectures] that if they will accept Erasmus for a guide in that entangled period, they will not wander far out of the way.” Those of us at the London Times – and all Englishmen, indeed – must needs agree. 

By
Anna M. Waite



34th DBS Conference
July 18-19, 2012
Bible Baptist Church
2037 Eula Drive
Marietta, GA 30066

More Readable *Continued from page 12*

The short answer to the above questions is **NO**. The data indicates the NIV is not the most readable translation. In fact the data demonstrates that the King James Bible is the easiest to read.

The average word in the King James Bible is short. The Entire KJB averages 1.31 syllables and 3.968 letters per word. This word length puts the King James in the same readability category as the children’s books that *Pro-Scribe* sampled for analysis. 88.30% of the KJB’s words (first place) contain six letter or less. For the New Testament 97% of its words (first tie) contain eight letters or less.


The King James Bible’s average sentence, although moderate in length, is within Pro-Scribe’s guidelines for “clear and effective writing.” For the Entire Bible, the KJB’s sentences average 19.53 words per sentence. Remember that G4 and G5 recognized the King James’ colons and semi-colons as “sentence-enders” for the purpose of readability and “saw” its sentences as shorter than WW2 and WW6 did.

The King James Bible did extremely well in the average, four-program, Entire Bible scores. According to the F-K index, the KJB’s average grade level is 5.630 (first place). The GFI rated the King James at the 8.27 grade level (first place). And the FRE considered the King James Bible’s 81.40 as EASY reading (second place). No other versions did as well over-all in the Entire Bible readability scores—none!

In the sixty-six book averages, the King James Bible again did extremely well. The F-K average was 6.20 (first tie). 63.3% of its book scores were *first or second* places (NIV=37.9%). The GFI average was 8.63 (first place)–71%

first or second (NIV 40.9%). And its FRE average was 78.73 (first place)–62.1% first or second (22.7%=NIV). Again not a single version equaled or surpassed this excellent record.

The King James Bible shined in the 66-book frequency distribution table as well. According to the F-K formula 74.3% of the books are on or below the sixth grade level, and 94% are on or below the seventh grade level! The tougher GFI says that 98.5% of the KJB’s books are on or below the *tenth* grade level. And the FRE rated 97% of the King James books as *Fairly Easy or Easy!* These were all first place statistics!

Using the exact same F-K, GFI, and FRE that the version-makers *claim* to use, the King James Bible overturns the tables of the “money-changers” and cleanses the “temple-of-truth” with its excellent showing! If any of these seven versions is authorized to boast about its success in these rigorous readability contests, it is the Authorized Version. If any has the right to flaunt the crown of victory, it is the King James Bible. But it is far to humble to boast and brag. It will, instead, continue to do what it has been doing so well for over four-hundred years—provide the English-speaking world with a consistently accurate and basically simple translation of the Word of the Living God. 



THE ARTICLES OF FAITH OF THE DEAN BURGON SOCIETY

Adopted November 3-4, 1978, in Philadelphia, Pennsylvania 1978

Acknowledging the Bible to be the inerrant, infallible, plenary and verbally inspired Word of God, among other equally Biblical truths, we believe and maintain the following:

A. The Bible: We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The books known as the Apocrypha, however, are not the inspired Word of God in any sense whatsoever. As the Bible uses it, the term "inspiration" refers to the writings, not the writers (2 Timothy 3:16-17); the writers are spoken of as being "holy men of God" who were "moved," "carried" or "borne" along by the Holy Spirit (2 Peter 1:21) in such a definite way that their writings were supernaturally, planarity, and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be inspired.

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

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

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

B. The Trinity: We believe in the Deity, unity, equality, and eternity of the Triune God: God the Father, God the Son, and God the Holy Spirit. This Triune God is the One living and true God; everlasting, immutable, of infinite power, wisdom, holiness, justice, goodness, and truth; the Maker and Preserver of all things, both visible and invisible; subsisting in Three Persons, of one substance, power, and eternity. The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

We believe the ministries of the Holy Spirit during this age of Grace, among others, include the following: For the unsaved--restraining and convicting. For the saved--regenerating, sealing, indwelling, filling, guiding into all truth, glorifying

Christ, teaching, and showing things to come. We believe that the so-called "sign gifts" (1 Corinthians 12:7-11) of the Holy Spirit (such as tongues, prophecy, knowledge, etc.) ceased with the completion of the New Testament canon around 90 or 100 A.D. and are not present today (1 Corinthians 13:8-12; Hebrews 1:2; 2:34).

C. The Person of Christ: We believe in the essential, absolute, eternal Deity; and the real and proper, but perfect and sinless, humanity of our Lord Jesus Christ. Christ is the eternal Son of God, the Second Person of the Trinity, being very and eternal God, of one substance and equal with the Father, and when the fullness of time was come He took upon Him man's nature, with all the essential properties thereof, yet without sin, being conceived by the power of the Holy Spirit in the womb of the virgin Mary, of her substance; so that the two whole, perfect and distinct natures, the Godhead and Manhood, were inseparably joined together in one Person, without conversion, composition, or confusion, Which Person is very God and very Man, yet one Christ, the only Mediator between God and man. The Lord Jesus Christ in His human nature thus united to the Divine, was sanctified, anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in Whom it pleased the Father that all fullness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of Mediator and Surety. Christ was made like unto us in all things, sin only excepted, from which He was clearly void, both in His flesh and in His spirit. He came to be the Lamb without spot, Who, by the sacrifice of Himself once made, takes away the sin of the world (John 1:29), and in Him is no sin (1 John 3:5). But all the rest of us, although born again in Christ by faith, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:10).

D. Birth of Christ: We believe in Christ's miraculous virgin birth of Mary as the Bible clearly teaches.

E. The Death of Christ: We believe in Christ's substitutionary, propitiatory, expiatory, vicarious death, and in the atoning power of His redeeming blood. "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ. . ." (1 Peter 1:18-21).

F. The Resurrection of Christ: We believe Christ did truly rise again from the dead; and took again His same body in which He was crucified, with flesh, bones, and all things appertaining to His resurrection body. In His resurrection body, He ascended into Heaven, and there sits on the right hand of God the Father, interceding for His own. He will return in this same body to fulfill all the Scriptures pertaining to the events surrounding His Second Coming and in power and great glory to judge men.

G. Salvation: We believe that salvation accomplished by Christ is experienced only through the regenerating power of the Holy Spirit by the Word of God, not by works, but by God's sovereign grace through personal faith in the Lord Jesus Christ as Saviour (Titus 3:5; Ephesians 2:8-10).

H. Heaven and Hell: We believe in the everlasting bliss of the saved in the place called Heaven, and in the everlasting suffering of the lost in the place called Hell-fire.

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

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

K. Separation: We believe in obedience to the Biblical commands to separate ourselves unto God and from worldliness, ecclesiastical apostasy, and "disorderly" brethren. (2 Corinthians 6:14-7; 1 Thessalonians 1:9-10; 2 Thessalonians 3:6,11, 14-15; 1 Timothy 6:3-5; Romans 16:17; 2 John 1:9-11).

L. Creation: We believe in the Biblical account of the creation of the entire universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God in six literal solar days without any evolutionary process, either naturalistic or theistic; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, the first parents of the entire human race. (Genesis 1-2; Colossians 1: 6-17; John 1:3).

The Dean Burgon Society
PO Box 354
Collingswood, NJ 08108

