



# *the* **Dean Burgon News**

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OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

MAY, 1980

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### **"KING JAMES FANS" (?)**

By E. L. Bynum

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[Installment # 7]

#### **The Southern Baptist Convention**

In 1925, the Southern Baptist Convention adopted the New Hampshire Confession of Faith, with minor revisions. However, they made no revision of the article on the Scriptures, but adopted it as written. Everything that we said about the New Hampshire Confession of Faith above, holds true here. There is no reference to the originals nor to any version. Although there were undoubtedly "scholars" (?) who would not have applied this to the KJV, we dare say that there would have been a battle royal that would have gone down in Church history, if they had tried to downgrade the KJV, or suggest that it was filled with errors and put any such thing in their Confession of Faith.

#### **Foreign Confessions Of Faith**

There are a number of significant Confessions of Faith by Baptists in foreign lands. While we would not for a moment suggest that these foreign language Baptists were using the KJV, it is apparent that these people thought that they had a reliable translation of the Bible for their use. It is not necessary for us to prove that their translation was reliable, but only that they believed that it was. Because of space, we will only quote from the very significant French Confession.

**Confession of Faith of the Evangelical Association of French-speaking Baptist Churches, 1879 and 1924.** "Concerning The Holy Scriptures: We believe that the canonical writings of the Old and the New Testaments

(Continued on page 3)

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

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

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

[Installment # 13]

### **20. ITEM #20**

**A. Faith For The Family's Statement.** "The honest reader deserves to know about this ERASMUS. To Erasmus—prince of 16th-century humanists, scholar extraordinary, aloof from partisan labels, from whom a letter would be prized, framed, and handed down as an heirloom, the darling of fawning princes and pedants—to him, I say, Christianity was a way of life, not dogma or creed. **This attitude would make him the hero of modern theological pseudo-liberals who disdain doctrine as divisive, but embrace love as truth.**" [February, 1979, Faith For The Family, lines ##129-142].

**B. The Issue.** (1) Was Erasmus ALL BAD? (2) Does the reputation of Erasmus—good or bad—determine the value (or lack of it) of the Received Text which he edited and published?

#### **C. My Comments.**

**1. Some Quotations About Erasmus.** From Philip Schaff's **History Of The Christian Church** (8 vols.), as published by Eerdmans, let's quote a few items concerning Erasmus, in order to get a background of him [Especially from Vol. VI & VII]:

Erasmus was, like most of the German and

English humanists, a sincere and enlightened believer in Christianity, and differed in this respect from the frivolous and INFIDEL HUMANISTS of France and Italy. [This is important as you analyze Dr. Panosian's use of the term "HUMANIST"... [Vol. VII, p. 411]... What Reuchlin did for Hebrew learning, Erasmus, who was twelve years his junior, accomplished for Greek learning and more. He established the Greek pronunciation which goes by his name; he edited and translated Greek Classics and Church Fathers and made them familiar to northern scholars, and he furnished the key to the critical study of the Greek Testament, the magna charta of Christianity. [Vol. VI, p. 632]... Erasmus was the prince of Humanists and the most influential and useful scholar of his age. He ruled with undisputed sway as monarch in the realm of letters. He combined brilliant genius with classical and biblical learning, keen wit and elegant taste. He rarely wrote a dull line. [Vol. VI, p. 635]... The appearance of Erasmus' edition of the Greek Testament at Basel, 1516, marked an epoch in the study and understanding of the Scriptures. It was worth more for the cause of religion than all the other literary works of Erasmus put together, yea, than all the translations and original writings of all the Renaissance writers... The volume, 672 pages in all, contained the Greek Text in one column and Erasmus' own Latin Version in the other, together with his annotations... In all, Erasmus published five editions of the Greek Testament—1516, 1519, 1522, 1527, and 1535... From the 2nd edition of 1519, Luther prepared his German translation on the Wartburg, 1522, and Tyndale his English Version, 1526. Thus Erasmus directly contributed to the preparation of the vernacular versions which he so

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

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

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

[Installment # 6]

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

highly commended in his preface to the 1st edition of his Greek Testament. He there expressed the hope that the Scriptures might be translated into every tongue and put into the hands of every reader, to give strength and comfort to the husbandman at his plough, to the weaver at his shuttle, to the traveller on his journey and to the woman at her distaff. He declared it a miserable thing that thousands of educated Christians had never read the New Testament. [Vol. VI, pp. 638-39]. . . . Protestants should never forget the immense debt of gratitude which they owe to the first editor of the Greek Testament, who enabled Luther and Tyndale to make their translations of the word of life from the original. . . . To him we owe also the first scholarly editions of the fathers. . . . [Vol. VII, p. 403. The fathers he edited, some for the first time, were: Jerome, Cyprian, Athanasius, Hilarius, Irenaeus, Ambrose, Augustine, Epiphanius, Chrysostom, Basil, and Origen. Cf. Vol. VII, p. 415]. . . . He revered the Bible as divine revelation, and zealously promoted its study. He anticipated Luther in the supreme estimate of the word of God as the true source of theology and piety. . . . He wished to lead theology back from the unfruitful speculations and frivolous subtleties of scholasticism to Scriptural simplicity, and to promote an inward, spiritual piety. [Vol. VII, p. 412]. [Schaff, *op. cit.*, VI VII].

This is a very brief digest of some of the interesting quotations taken from 58 of Schaff's pages. And we make no defense for the theology and background of Philip Schaff in spiritual matters. I think you'll agree with me that Erasmus—even though he remained in the Roman Catholic Church until his death—was not as evil and as bad as Dr. Panosian's quotation might make him sound, that is "the hero of modern theological pseudo-liberals."

2. The RECEIVED TEXT Edited By Him In The First Printed Edition Does Not Rise And Fall On Erasmus. I think it should be pointed out, however, regardless of the strengths or weaknesses of Erasmus, the scholar, and Greek teacher, such must not and should not cloud the evaluation of the Greek New Testament which he published! He did not, so far as I am aware, seek to formulate any textual theory or theories such as, for example, were propounded by Westcott and Hort when they came out with their revised and critical Greek Text!! Had he formulated some theory of the text, and sought to explain away various words and phrases he found solidly rooted in that Traditional Text which he was working with, then, indeed, his Roman Catholic background, and other traits of theology would play a very vital part in whatever text he came up with—just as the Heresies Of Westcott And Hort [get our book by this author for a gift to DBS of \$2.50] affected and infected every part of their Greek Text!! Erasmus, however, merely took the Greek manuscripts which were available to him at the time (which were good representatives of the Traditional Text of the Scriptures), and sent them to the printer for publication! Erasmus' Greek Text, being, as it was, a representation of the Received or Traditional Text found in the vast majority of Greek Manuscripts even now extant (some 80% to

95% of them, in fact!) measures very favorably as to wording with the many other representatives of the Traditional or Received (or Textus Receptus) Text such as the texts of: (1) Cardinal Ximenes (The Complutensian Polyglott), 1514 (published in 1520); (2) Robert Stephens (1546); (3) Theodore Beza (1565); (4) Bonaventure and Abraham Elzevir (1624). [Cf. Miller's Guide To The Textual Criticism Of The New Testament, available for a gift to the DBS of \$7.00, pp. 7-12 for more details on this]. Note what Edward Miller wrote concerning the various forms of the Received or Traditional Text available in this time period of Erasmus: "The copies chiefly followed were known to be specimens more or less exact of what had been preserved in the Church as the recognized form of the inspired Word. The Received Text of the sixteenth and seventeenth centuries represented with general, but far from invariable accuracy, the Traditional Text of the previous ages of the church." [Miller, *op. cit.*, pp. 12-13].

[TO BE CONTINUED]

"all true translations of Scripture." We fundamentalists and separatists of the Dean Burgeon Society are fundamentally and unalterably opposed to the abbreviated Westcott and Hort-type of Greek New Testament text which questions the last twelve verses of Mark, twelve verses in John 7 and 8, the word "God" in 1 Timothy 3:16, and advocates a host of other changes and alterations which obliterate the very words of God the Holy Spirit in the original autographs! We likewise deplore the efforts on the part of the translators of the New English Bible, the New American Standard Version, the New International Version, the Living Bible, and many other "new translations" into English, to turn from the Hebrew Masoretic Text into some other "basis" for the final form of the Old Testament text! Yes, we must "settle" on a sound "text" of both the Old and the New Testaments, and until sound and sane principles of Textual Criticism on the part of fundamentalist separatists have been developed and have arrived at the place of absolute readiness, having examined and considered all the evidence which is presently scattered all over the world and in many, many languages, we issue a plea to hold fast to the Masoretic Hebrew Text and the Traditional Received Greek Text as the closest "text" to the autographs which should form the only "basis" for "all true translations of Scripture"!

### 6. ITEM #6.

A. Faith For The Family's Statement. "This Textus Receptus is represented today in the Greek Testament of Desiderius Erasmus, which formed the basis for the King James Version of the Bible." [From October, 1979, issue of Faith For The Family, pp. 3-4, lines ##40-44.]

B. The Issue. (1) Was the King James Version New Testament taken from the "Textus Receptus" of Erasmus only? (2) Is the Greek Text which underlay the King James Version available in print today?

### C. My Comments.

1. Was the King James Version New Testament Taken From The "Textus Receptus" Of Erasmus Only? I am well aware

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that those who seek to depreciate and to deprecate the Greek Text which underlies our Authorized (King James) Version of the New Testament employ, as one of their favorite methods, the charge that it came from Desiderius Erasmus of Rotterdam (1466-1536) [Cf. *History Of The Christian Church*, by Philip Schaff, Vol. VII, p. 401.] Then, after identifying the KJV Greek Text of the New Testament with Erasmus, they proceed to call him names such as "humanist," "Roman Catholic," "the hero of modern theological pseudo-liberals," and so on. Then, the third, and final step used by those opposed to the Greek Text underlying the KJV New Testament, is to imply (though they don't always state it in words) that Erasmus (whom they allege is somewhat evil, apostate, Roman Catholic, devious, etc.) was influenced for the worse in his Greek Text because of his alleged background. [We have answered some of these errors in our "Answer To 'What Is The 'Inspired' Word Of God?'" by Dr. Edward M. Panosian, in Item #20 as published in our *Dean Burgon News*, and will not repeat the arguments here, but the reader is urged to read Item #20 for further clarification]. The point in question here, however, is "Was the KJV New Testament Taken From The 'Textus Receptus' of Erasmus Only?" The answer is a resounding "No! By no means!!" If you will consult *A Guide To The Textual*

Dean Burgon Said It—"BURGON'S CRITICAL METHOD OF ARRIVING AT THE N.T. TEXT" "We deem it even axiomatic, that, in every case of doubt or difficulty—supposed or real—OUR CRITICAL METHOD MUST BE THE SAME: namely, after patiently collecting ALL THE AVAILABLE EVIDENCE, then, without partiality or prejudice, to adjudicate between the conflicting authorities, and loyally to accept that verdict for which there is clearly the preponderating evidence. THE BEST SUPPORTED READING, in other words, ALWAYS BE HELD TO BE THE TRUE READING: and nothing may be rejected from the COMMONLY RECEIVED TEXT, except on evidence which shall CLEARLY OUTWEIGH THE EVIDENCE FOR RETAINING IT. We are glad to know that, so far at least, we once had Bp. Ellicott with us. He announces (in 1870) that the best way of proceeding with the work of Revision is, 'to make the TEXTUS RECEPTUS THE STANDARD,—departing from it ONLY when critical or grammatical considerations SHOW THAT IT IS CLEARLY NECESSARY.'" We ourselves mean no more. Whenever the evidence is ABOUT EVENLY BALANCED, few it is hoped will deny that THE TEXT WHICH HAS BEEN 'in possession' FOR THREE CENTURIES AND A HALF, AND WHICH RESTS ON INFINITELY BETTER MANUSCRIPT EVIDENCE THAN THAT OF ANY ANCIENT WORK WITH CAN BE NAMED,—SHOULD, for every reason, BE LET ALONE." [Revision Revised, pp. 20-21]

**Criticism Of The New Testament** by Edward Miller (published by the DBS and offered for a gift of \$7.00), pp. 7 ff. you will discover that prior to 1611 when the KJV was published, there were the following Greek New Testament Tests printed and available: (1) Cardinal Ximenes' Complutensian Polyglott (1514, published 1520); (2) Erasmus' five editions (1516, 1519, 1522, 1527, and 1535); (3) Robert Stephen's four editions (1546, 1549, 1550, and 1551); (4) Theodore Beza's editions (1565 to 1598). [Miller, *op. cit.*, pp. 7-11.] In other words, at the time of the translation of the King James Version of 1611, there were available a total of 15 editions of the Greek New Testament, only five of which were those of Erasmus! It is not factually true, in other words, to say that Erasmus' edition (or editions) "formed the basis for the King James Version of the Bible" as Dr. Wisdom has written. Erasmus was only one of four editors that could have been (and probably were) used, and his editions were only five of a possible fifteen that could have been (and probably were) used in the translation of the KJV New Testament into English.

2. Is The Greek Text Which Underlay The King James Version Available In Print Today? I am very pleased to be able to say that the exact Greek Text which underlay the King James (Authorized) Version of 1611 is presently available in print today! It is the carefully done and clearly printed text of The Trinitarian Bible Society of London, England entitled: *The New Testament—The Greek Text Underlying The English Authorised Version Of 1611*. This fine Greek New Testament is available from the DBS for a gift of \$9.00. Get your copy, and study it. It was published in 1976. You will note in the preface that Erasmus' Greek New Testament did not form the "basis" at all for the "King James Version," but instead, it states: "The editions of Stephens, Beza and Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the Textus Receptus underlying the English Authorised Version of 1611 follows the text of Beza's 1598 edition as the primary authority, . . ."

#### 7. ITEM #7.

A. Faith For The Family's Statement. "This, the King-James-only advocates say, is the orthodox position, and anyone who does not agree with it either is ignorant, has been deceived by 'modern brainwashed scholarship,' or is an apostate." [From October, 1979, issue of Faith For The Family, pp. 3-4, lines ##44-49.]

B. The Issue. (1) To what does "This" refer? (2) Is it "The Orthodox Position?" (3) Are all opponents of this "position" either "ignorant," "deceived," or "apostate?"

#### C. My Answer.

1. To What Does "this" Refer? In the context of Dr. Wisdom's sentence, the word, "this" refers, among other things, to the following: (1) It is a "recent" position. [Line #28.] (2) It is a position taken by "some conservatives". [Line #28.] (3) It is a "demand". [Line #29.] (4) It demands "that Christians must agree." [Lines ##29,30.] (5) It

deals with "settling on a Received Text." [Lines ##36-37.] (6) It uses this "settled" Text as the "basis for all true translations of Scripture." [Lines ##39-40.] (7) It makes use of the same "basis" as that used "for the King James Version." [Lines ##42-43.] In reply and clarification of "this" above position, let me say the following: (1) This is by no means a "recent" position, but it has been the position of the vast majority in the Christian Church from the writing of the New Testament up to 1881—with very, very few exceptions! It is only in "recent" times that this position based upon a **decided Text of the New Testament** has been so wholesalely and so uncaringly thrown out of Fundamentalist circles, thus causing to be formed "a little band of men whose hearts God has touched" who have sought, with but "five smooth stones" a "sling," willing "hands," and a gigantic "faith" in the Living God, to "run" toward this "Goliath" Giant to do him battle! We have penetrated deep within this "Goliath" Giant, and have found that at his very heart of hearts, he is a "Philistine," with all that implies, though he is parading around pretending to be an "Israelite." (2) Praise God "some conservatives" take a position on these matters at least! May their tribe increase! (3) What is wrong with a "demand" for believers to side with the truth? (4) Why should not Christians agree on the very bed-rock of their Faith, that is what are the very words of Scripture?! (5) Why not try to "settle on a Received Text" if possible? (6) Why, then, should not this "Received Text" on which we have settled, be the "basis" and the "only basis" for "ALL true translations of Scripture" in whatever language under heaven? (7) Why should not the basis used today be the same as that which underlay the King James Version of the New Testament (and the Old Testament as well, for that matter!)?

[TO BE CONTINUED]

#### "KING JAMES FANS?"

(Continued from page 1)

are the Word of God and constitute the only and infallible rule of faith and Christian life and the only touchstone by which every doctrine, every tradition and every religious and ecclesiastical system as well as every method of Christian action are to be tested. / We believe that the Holy Scripture is a providential document and that the Holy Spirit presided in sovereign manner at its origin and at the formation of the biblical story. We believe that He has Himself assured therein the perfect teaching and the entire historic truth, despite the imperfection of the human instruments who, by His divine inspiration and under His control, have contributed toward communication to us the divine oracles. / We believe that the Holy Scriptures reveal to us all that we must know in the spiritual realm. We believe that they need not be modified or completed by any other revelation in the course of the present dispensation." (From Baptist Confessions of Faith, by Lumpkin.)

These French Baptist make no mention of

### OUR READERS RESPOND

**NORTH CAROLINA:** I would just like to mention that I thoroughly enjoy and am blessed by each of these papers. I thank God for those of you who hold high the banner in the battle against those who would corrupt the Word of God. I am quite troubled at the apathy displayed by my Christian brothers in the local church where I am a member.

**WISCONSIN:** Thank you so much for THE DEAN BURGON NEWS which I have received almost each month. I am thankful to the Lord for your unique ministry. May the Lord richly bless you and your ministry as you continue to serve Him!

**HOW WONDERFUL** to have found this organization! It is rather a lonely position to find yourself in when you are considered a crank because you do not go along with the crowd concerning the Bible texts.

The Lord put it in my heart to study His Word. I had no real guidance, but began a library anyway. The commentaries I purchased always had foot notes and the part I was most interested in was always there, and in Greek.

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[Revision Revised, p. 96]

the originals or any version, but they did believe that God had providentially given to them the Holy Scriptures!

[TO BE CONTINUED]

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One day I saw an ad for Moody Bible Institute for a Greek course. I enrolled. Of course, they taught the only text was W-H. But when I was in a position to translate, I was crushed to find the Greek did not in all cases confirm my belief. When I was ordering some books one day from Puritan Reformed Books, when I seemed to be compelled to order Rev. D. O. Fuller's three books. I have no words to tell you what it was to find the truth.

Then the Lord placed in my hands material concerning this organization (DBS), for which I am grateful. We so need grammars, lexicons, dictionaries, and commentaries that uphold the Word of God.

I do hope the Lord will bless to the extent that you are able to publish much material.

### THE DEAN BURGON NEWS

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