

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
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Interest In
This Issue**

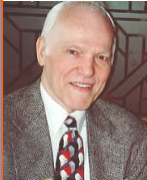
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Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position for 32 years. Under his leadership, the Dean Burgon Society has defended the preserved Words of God and provided many publications to pastors, missionaries, and students for study.

A Warning On Gail Riplinger's Book

This new book will be available at our 32nd Annual DBS Meeting July 14-15 at GRACE BAPTIST CHURCH in Franklin, MA, and even before this by calling **856-854-4452**.

- **The Reason For This Book.** This book is the result of Gail Riplinger's writing a 61 -page book entitled "*TRAITORS*." In her book, she lists at least thirteen names, beginning with Dr. and Mrs. Waite, D. A. Waite, Jr., and ten other people plus some organizations.
- **The Goal of This Book.** The goal of this book is to clear up, as much as possible, the many, many false and untrue statements made by Gail Riplinger in her "*TRAITORS*" book. Since she does not single out the ones to whom this title applies, it is to be assumed that she has applied it to all people and groups she mentions.
- **The Name of This Book.** By the title of the book, "*A WARNING on Gail Riplinger's KJB & Multiple Inspiration HERESY*," there is a setting forth of Gail Riplinger's **HERESY** view of the verbal plenary inspiration of the King James Bible and other Bibles as well.
- **The Usefulness of This Book.** As you can see, unlike many books, this book has an elaborate eighteen-page "*Index of Words and Phrases*." Because of this, the readers can look up any subject they wish to look into and find it without difficulty. Of special interest is Gail Riplinger's **HERESY** that verbal plenary inspiration rests not only with the King James Bible, but with other Bibles as well since Acts 2. The "*Index*" will help to point this out clearly.

Getting A Copy of This Book. Request a **free PDF** copy or a 134-page printed book as BFT #3464 @ \$13.00 + \$7.00 S&H; Two at \$11 each or \$22 + \$9 S&P; Five at \$9 each or \$45 + \$12 S&P.

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

BOOK SALE

At the Annual Meeting of the DBS, the Executive Committee voted to place the remaining hardcover books in storage on sale. This is in response to several changes the DBS is making in publishing their books. In the future, DBS will publish books by print-on-demand (POD). This will eliminate many administrative problems such as storage. The POD books will be perfect bound (paperback). So, if you would like case bound (hardcover) books, now is the time to purchase them at a discount before they are gone. When they are gone, the DBS does not plan to print hardcover books at present in the future. Below is a chart with the sale price for single copies of the remaining hardcover books COMPARED to the price of POD books. **Contact: 1-800-JOHN 10:9, or go to www.DeanBurgonSociety.org.**

<u>TITLE</u>	<u>SALE PRICE (1/2 OFF CURRENT DBS PRICE) CASEBOUND (HARDCOVER)</u>	<u>POD PRICE This will be the regular future price</u>
The Last Twelve Verses of Mark	\$7.50	\$22.00
The Revision Revised	\$12.50	\$29.00
The Traditional Text of the Holy Gospels	\$7.50	\$20.00
Inspiration and Interpretation	\$12.50	\$29.00
The Causes of Corruption of the Traditional Text	\$8.00	\$20.00
Forever Settled	SOLD OUT	\$20.00
A Guide to the Textual Criticism of the New Testament	\$5.50	\$15.00
8000 Differences Between the N.T. Greek Words of the KJB and Modern Versions	\$10.00	\$27.00
Verbal Plenary Preservation of the Bible	No hardcover books available	\$15.00
The Oxford Debate	No hardcover books available	\$10.00
Scrivener's Annotated Greek NT	\$17.50	This may be printed in leather in the future
Why The DBS Deserves Its Name	\$2.50 (<u>paperback</u>)	\$10.00

DBS REGIONAL MEETINGS

The DBS is willing to hold Regional Meetings around the US and in other nations. However, the host church will need to pay all of the expenses of the speakers, which may include travel expenses, lodging, and meals. For regional meetings, three to four speakers is normal. A regional meeting is scheduled normally on Monday and Tuesday afternoons and evenings.

In addition, the DBS live-streams meetings around the world. It will require the host church to provide the internet connection plus the expenses of our excellent computer specialist and technician, Dan Waite. He will need to rent a van to bring the necessary equipment for the live-streaming. If you are interested, email us at: pastor@biblefortoday.org.

**Do Not Miss This Book Sale:
GREAT GIFTS FOR PASTORS AND STUDENTS**

Do Not Miss The Book Sale On The Previous Page
When They Are Gone, You Will Not See These Prices Again

DBS ANNUAL MEETING JULY 14 - 15, 2010 Speakers' Schedule

THE MODERATOR OF THE ANNUAL MEETING WILL BE:
PASTOR D. A. WAITE, Th. D., Ph.D.

Wednesday, July 14, 2010

9:00--12:00 noon DBS Exec. Committee
10:00--11:55 noon DBS Women Meet
12:00--1:55 pm LUNCH AT RESTAURANTS
2:00-2:05 pm Hymn
2:05-2:45 pm Dr. Bob Barnett (MI)
"God's Truth To Me--The KJB"
2:50-3:30 pm Dr. H. D. Williams (GA)
"Biblical Activism"
3:35-4:15 pm Dr. Kirk DiVietro (MA)
"Cleaning-Up Hazardous Materials"
4:20-5:00 pm Daniel Waite (NJ)
"What Is Truth?"
5:00-6:55 pm SUPPER AT RESTAURANTS
7:00-7:40 pm Dr. David Brown (WI)
"The Crew Behind Modern Bible Versions"
7:45-7:50 pm Hymn & Offering
7:55-8:20 pm Dr. David Bennett (AUS.)
"TR Facts Answered"
8:25-9:05 pm Pastor Paul Reno (MD)
"Sincerity"

TO LISTEN TO THE LIVE-STREAMING
DURING THE ANNUAL MEETING,
GO TO THE DBS WEBSITE:
www.deanburgonsociety.org
AND CLICK ON THE
LIVE-STREAMING BAR

The DBS Annual Meeting will be archived and
you may listen at a later date, also. The link will
be announced at a later time.

Thursday, July 15, 2010

9:00-9:05 am Hymn
9:10-9:50 am Dr. Phil Stringer (IL)
"The Translation Methods of William Carey"
9:55-10:35 am Pastor Ken Rainey (SC)
"The Words God Gave (John 17:8)"
10:40-11:15 am Dr. Jack Moorman (UK)
"Denials From 9 Independent Baptist Colleges"
11:20-11:45 am Pastor Ralph Brown (WI)
"Answer to James Sighthler's DBS Charges"
11:50-12:30 pm James Grumblatt (MI)
"Christ Crucified"
12:35 pm-12:55 pm Dr. Bob Doom (NC)
"Biblia Fidela--A Romanian TR"
12:55 pm-1:55 LUNCH AT CHURCH
2:00-2:05 pm Hymn
2:10-2:50 pm Dr. Don Jasmin (MI)
"Defense of the Faith"
2:55-3:35 pm Dr. Stephen Zeinner (OH)
"Foreign Bible Translation & Distribution"
3:40-4:50 pm TESTIMONIES & Q&A
4:55-6:55 pm SUPPER AT RESTAURANTS
7:00-7:25 pm Mark Reno (PA)
"God's Words Are Pure Words"
7:30-7:35 pm Hymn & Offering
7:40-8:05 pm Rob Winograd (IL)
"Evolutionary Semantics Version"
8:10-8:15 pm Dr. Christian Spencer (NJ)
"Introduction & Invitation for 2011"
8:20-9:00 pm Dr. D. A. Waite (NJ)
"Warnings About Gail Riplinger"

DBS WOMEN MEET IN FRANKLIN, MASS
JULY 14, 2010 @ 10:00-12:00 NOON

"STREAMED AROUND THE WORLD"

All women are invited to attend the DBS WOMEN'S ANNUAL GATHERING in Franklin, Massachusetts. PAMELA BENNETT, a missionary wife, will be the key note speaker. Her years of experience in Australia as a wife, mother, grandmother, and friend will encourage us. ANNA M. WAITE's review of THE LIFE of ERASMUS, as well as JULIA MONAGHAN'S personal testimony will enrich us. All will be welcomed to the area Wednesday morning at ten o'clock A.M. in the main auditorium by RACHEL LAVIN of GRACE BAPTIST CHURCH. The service will be "streamed" around the world.

The 32nd Annual DBS Conference

The DBS 32nd Annual Conference in 2010 will be hosted by Pastor Kirk DiVietro at Grace Baptist Church, 69 Beaver Street, Franklin, MA, July, 14-15, 2010. **Please mark your calendars.**

The church phone number is 508-528-8100. The two airports located near Franklin, MA are Logan and Providence. The Providence airport is the easiest airport for the church and Southwest airlines is the best airline into Providence and the Franklin area.



Dr. Kirk DiVietro, Pastor

NEW INFORMATION

The **COMFORT INN** in Foxboro, MA is where most of us will stay. Only 10 rooms will be reserved. The cancellation date is June 13th, **one month** before the meeting. The motel is 12 miles from the church. It takes about 16 minutes to drive it.

Phone is 508-543-1000. The address is 4 Fisher Street, Foxboro, MA 02035. There is a free continental breakfast of hot waffles, assorted pastries, cereal, yogurt, fresh fruit, juice and coffee.

Website: www.comfortinn.com/hotel-foxboro-massachusetts-MA036?sid=zb8qg .

Cost: \$79.00 + tax.

Only 10 rooms are reserved.



[Editor's note: The article to follow is by Dr. P. S. Ferguson. By necessity, the article was divided into four SECTIONS because of its length (see the "Contents" below). The FIRST section was in DBS eNEWS #92, the SECOND in DBS eNEWS #93, the THIRD in DBS eNEWS #94. This is the FOURTH and final section.

THE HISTORIC VIEWS OF THE CHURCH CONCERNING PRESERVATION

SECTION IV

BY

Dr. P. S. FERGUSON

CONTENTS:

INTRODUCTION

- I. Reformers and Preservation
- II. Warfield Overturns Historic Position
- III. Preservation Views Today

CONCLUSION

LIST OF ABBREVIATIONS:

DBSJ *Detroit Baptist Seminary Journal*
KJV King James Version

CT	Critical Text
MT	Majority Text
TR	<i>Textus Receptus</i>
WCF	Westminster Confession of Faith

CURRENT UNCERTAINTY AS TO THE TEXT

The cumulative efforts of all the textual critics of the last hundred and fifty years have resulted in maximum uncertainty as to the original reading of the New Testament text. Even the famed, “Alexandrian Text” of Westcott and Hort is clearly an eclectic compilation as, Hort himself admitted, because none of the surviving manuscripts contained a pure Alexandrian text. Indeed, the 3,000 differences in Vaticanus and Sinaiticus in just the Gospels show that if these are the “most reliable” manuscripts then the term reliable is very elastic indeed. The essential choice is between the Traditional Text manuscripts which are internally consistent and a handful minority of slightly older manuscripts that differ widely from one another. Dr. A. J. Gordon once correctly observed, “To deny that the Holy Spirit speaks in Scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words.”[166] David Cloud words bear repeating here, “There is something wrong with a position on Bible preservation that leaves a man with no preserved Bible.”[167]

Textual critics agree that it is impossible for us to have in our hand the Words of God today. Modern scholarship ultimately denies Biblical preservation and replaces it with human uncertainty. When man assumes his autonomous human reason to be the final reference point in predication on textual issues, he is then confronted with an ever-present philosophical dilemma. Such an approach implicitly assumes that a finite man, beginning totally independently and autonomously, can forge a path towards ultimate truth. However, the Scriptures warn that we cannot trust man, for he will lie (Rom 3:4) and the arm of flesh will ultimately fail us (2 Chron 32:8). However such a framework is doomed from the beginning as man is finite and, as such, has nothing toward which he can point with certainty. This is even more of a problem when, as the textual critics agree, the textual words cannot be ascertained scientifically in the extant textual evidence. This is because certitude of textual knowledge using this approach would require a person to know *everything* before they could truly know *anything*. However, as infinite knowledge is not possible for finite beings outside of Scripture it is invalidated epistemologically speaking for any textual critic to utilize his subjective opinions as a reference point for intrinsic and transcriptional probabilities of textual variants.

Wilbur Pickering explains that as long the textual materials are handled in this way “we will never be sure about the precise wording of the Greek text” because,

Even where there is unanimous testimony for the wording of the text, the canons of internal evidence do not preclude the possibility that that unanimous testimony might be wrong. Once internal evidence is accepted as the way to determine the text there is no basis in principle for objecting to conjectural emendation. Hence no part of the Text is safe. (Even if it is required that a proposed reading be attested by at least one manuscript, a new Papyrus may come to light tomorrow with new variants to challenge the unanimous witness of the rest, and so on.

This is attested by the leading textual critics on the last century. Rendel Harris in 1908 declared that the New Testament text was, “More than ever, and perhaps finally, unsettled.”[168] In 1910, Conybeare states that “the ultimate (New Testament) text, if there ever was one that deserves to be so called, is forever irrecoverable.”[169] Another critic, Merrill M. Parvis admits, “Each one of the critical texts differ quite markedly from all the others. This fact certainly suggests that it is very difficult, if not impossible, to recover the original text of the New Testament.”[170] In 1941 Kirsopp Lake, after a life time spent in the study of the New Testament text, argues, “In spite of the claims of Westcott and Hort and of von Soden, we do not know the original form of the Gospels, and it is quite likely that we never shall.”[171] Bart Ehrman states, “there is always a degree of doubt, an element of subjectivity.”[172] Kurt Aland declares that the latest Text of the United Bible Societies is “not a static entity” and “every change in it is open to challenge.”[173] G. Zuntz admits that “the optimism of the earlier editors has given way to that skepticism which inclines towards regarding ‘the original text’ as an unattainable

mirage.”[174] Earnest Caldman Colwell admitted in 1947 that “no objective method can take us back through successive reconstructions to the original.”[175] Robert M. Grant, a well-known critical scholar, says,

The primary goal of New Testament textual study remains the recovery of what the New Testament writers wrote. We have already suggested that to achieve this goal is well-nigh impossible. Therefore we must be content with what Reinhold Niebuhr and others have called, in other contexts, an ‘impossible possibility.’[176]

K.W. Clark now accepts,

The textual history that the Westcott-Hort text represents is no longer tenable in the light of newer discoveries and fuller textual analysis. In the effort to construct a congruent history, our failure suggests that we have lost the way, that we have reached a dead end, and that only a new and different insight will enable us to break through.[177]

Contemporary liberal Textual Critic, Bruce Metzger, bewails, “Occasionally none of the variant readings will commend itself as original, and he [the textual critic] will be compelled either to choose the reading which he judges to be the least unsatisfactory or to indulge in conjectural emendation . . . one must seek not only to learn what can be known, but also to become aware of what . . . cannot be known.”[178] In a 1994 article, “What Text Can New Testament Textual Criticism Ultimately Reach?,” leading textual critic, William L. Petersen poses the rhetorical question for those who reject providential preservation,

Is the “original” Mark the Mark found in our fourth-century and later manuscripts? Or is it the Mark recovered from the so-called “minor agreements” between Matthew and Luke? And which - if any - of the four extant endings of “Mark” is “original?” And how does the “Secret Gospel of Mark” ... relate to the “original” Mark? It is clear that, without even having to consider individual variants, determining which “Mark” is “original” is a difficult - and perhaps even impossible - task.[179]

Reuben Swanson, one of the most eagerly-read modern critical scholars states, “To believe that we can reconstruct out of fragmentary and late material ‘the original pure text’ is thus a delusion.... There can, therefore, be no agreement among critics as to which reading may have been original.”[180] Dan Wallace argues that, “when we say ‘thus says the word of God,’ we have a relative degree of certainty that this is indeed what the original text said.”[181] Wallace tries to comfort us by assuring,

To be sure, we do not know whether we have recovered the exact wording of the original, and we may never know. At the same time, we are getting closer and closer. And no essential belief is affected by any viable variants.[182]

A professed Fundamentalist, William Combs also has given up and states,

While it is not possible to produce a text that is in all points identical to the autographs, nevertheless, carefully produced texts and versions are able to convey God’s truth to the reader.[183]

MAJORITY TEXT AND PRESERVATION

The “Majority Text” has in recent years become a distinct term from Received Text as a result of the theories of a number of textual scholars. The most well-known advocate of the Majority Text (MT) is Wilbur Pickering, who in 1977 published a book on the subject called *The Identity of the New Testament Text*. Another is Maurice Robinson, the professor of New Testament and Greek at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. The MT is a statistical construct that does not correspond exactly to any known manuscript. The Received Text reflects the text received by the churches, whereas the MT is an artificial construct that is compiled by comparing all known manuscripts with one another and deriving from them the readings that are faithfully represented in the *majority* of extant Greek manuscripts. The MT view also adopts the Warfieldian view of re-interpreting the Westminster Confession. Although it is closer to the Received Text than the Critical Text, it differs in at least a thousand places. It suffers from being based on the work of the textual scholar, von Soden who Frederik Wisse indicts by concluding that, “von Soden’s inaccuracies cannot be tolerated for any purpose. His apparatus is useless for a reconstruction of the text of the MSS he used.”[184] The MT is, therefore, essentially a collation of less than 10% of the extant documents.

Dan Wallace praises the MT advocates such as Wilbur Pickering for subduing his “theological invectives” and because his “theological presuppositions regarding preservation were also played down” and sneers that, unlike the TR advocates, Pickering is, “sane, reasonable, and thorough.”[185] The MT advocates have correctly sunk some holes in the CT battleship and men like Robinson have argued of Hort’s genealogical theory,

Possibility (which is all that was claimed) does not amount to probability; the latter requires evidence which the former does not. As Colwell noted, by an “a priori possibility” Westcott and Hort could “demolish the argument based on the numerical superiority urged by the adherents of the Textus Receptus.” The TR (and for all practical purposes, the Byzantine Textform) thus was overthrown on the basis of a hypothesis which was not demonstrable as probable.

The problem with such an approach is that it turns to scientific methods rather than scriptural presuppositions to guide the choice of texts and the same radical confusion of the CT advocates quickly arises. For instance, we are still left with the problem that when we count the extant manuscripts available, we are still unable to compare them with the total number of manuscripts ever written. Furthermore, we are still left with the perennial uncertainty of the CT advocates as we to date cannot factor objectively into such calculations that 1,000 or more manuscripts critics like Daniel Wallace believes are still generally “lost” or not publicly accounted for. Kevin James pertinently observes,

While most existing New Testament copies have been roughly categorized into “majority” or “non-majority” groupings, the exact text of thousands of existing manuscripts is unknown except in a handful of places....It should be understood that it is impossible to prove which of two or more competing wording variations is the original since the originals have long since disappeared. But it is the height of folly to throw the settled received text of three and one-half centuries into the dustbin to make a revision when the exact contents of thousands of existing copies of mainstream tradition manuscripts is unknown.[186]

TR advocates base their arguments primarily from a Scriptural presupposition and not solely on the majority of manuscripts, although we recognise God preserving the true text essentially throughout the totality of the MT family of manuscripts (around 2% of the time the TR departs from the MT). This is because we believe that there are supernatural forces involved; one opposing its preservation and another promoting it and this must be factored into our thinking. We believe God promised to preserve His word, and actually did. Essentially, the difference between the CT and MT advocates is that one simply goes from dating pieces of paper to counting them. However, predicating your belief in numbers is in marked contrast to the Historic Reformed position of appealing to the voice of the Holy Spirit speaking in the Scripture in respect of providential preservation. As the Trinitarian Bible Society explains,

Furthermore, as no detailed collation of all surviving manuscripts has taken place, the exact majority text cannot yet be determined; and even if one day that became possible, the resultant text could only be provisional and tentative, because the discovery of further manuscripts might change minority readings to majority readings, or vice versa. The doctrine of providential preservation, however, teaches that the Church *is*—and always has been—in possession of the true text of Scripture.[187]

Another major problem the MT advocates have is that there are many occasions when they cannot know for certainty what the text is by their statistical models and have to resort to the “intrinsic and transcriptional probability” method of Hort to “guess” what the text should be. For instance, Moises Silva points out of Hodges and Farstad’s Majority Text, “in many cases the mss. in question were so deeply divided that it was impossible to come to a firm decision. In the Gospel of Matthew alone, they specifically noted over seventy passages that fall into this category.”[188] In the Hodges and Farstad text, they state of some manuscripts, “the rival variations were weighed both in terms of their distribution within the majority tradition as a whole and with regard to intrinsic and transcriptional probabilities. Occasionally a transcriptional consideration outweighs even a preponderance of contradictory testimony.”[189]

The major problem with the MT position is that ultimately they leave us without a certain text. In the *The Greek New Testament According To The Majority Text* it candidly confesses on the book jacket,

Scholarly discipline permeates the editor’s logic and conclusions; yet Hodges and Farstad make no claims that this text in all its particulars is the exact form of the originals.

On page x of the introduction we are told,

The editors do not imagine that the text of this edition represents in all particulars the exact form of the originals...it should therefore be kept in mind that the present work...is both preliminary and provisional.

So we are bound to ask, if Hodges and Farstad does not have the true text, the TR and the editions of the Critical Text does not have it then if after all these centuries we still have only a provisional, preliminary, tentative Bible; what are we to do? The presupposition is also somewhat flawed as one could use the same methodology to decide what is true Christianity by distilling the common denominator between all the "Christian" faiths. If we believe that this would not result in the true Christian faith, why do we think we will "recover" and "restore" the Scriptures with the same methodology? Dr Edward F. Hills explicitly rules out such a view,

Hodges, Pickering and Van Bruggen seem to think that this is possible, but in so thinking they are badly mistaken. The same thing must be said of them that has just been said of Dr. Warfield. In spite of their good intentions, their thinking is pointed toward modernism and unbelief. For if the providential preservation of the holy Scriptures is unimportant for the defense of the New Testament text, then it must have been unimportant for the history of the New Testament text and hence non-existent and not a fact. And if the providential preservation of the Scriptures is not a fact, why should we suppose that the infallible inspiration of the Scriptures is a fact? For inspiration and preservation go together.

Hodges and Pickering try to substitute their theory of statistical probability for Burgon's doctrine of the special providential preservation of the Scriptures. According to these two scholars, statistical probability shows that whenever the transmission of an ancient book has been normal, the best text is found in the majority of the manuscripts. The transmission of the New Testament text has been normal. Hence the text found in the majority of the New Testament manuscripts is the best New Testament text.

In advancing this argument, however, Hodges and Pickering contradict themselves. For they both claim to believe in the providential preservation of the Scriptures, and if this providential preservation is a fact, then something is true of the New Testament which is not true of the transmission of other ancient books. Hence the transmission of the New Testament cannot have been normal. And even from a naturalistic point of view their argument is faulty. For the New Testament is a religious book, and the transmission of a religious book is never normal because it is transmitted mainly by believers who do not regard it as a normal book.[190]

VIEWS OF THE TEXTUS RECEPTUS BY ITS CRITICS

Even some of the most trenchant critics of the TR have accepted the historical fact of the TR only view as equated with that of historical orthodoxy. Henry Fox writing in 1875 accepts,

The Reformation, which threw open the floodgates of knowledge, gave a great impulse to the study of Hebrew and Greek; but it was long before the dust which centuries of neglect had accumulated over them could be cleared away...Hebrew scholarship was entirely in the hands of the Jewish rabbis, and the Masoretic or traditional text of the Old Testament Scriptures was regarded with superstitious veneration as absolutely perfect. There is not in all the annals of literature a more striking instance of credulity than the general acquiescence of the learned in that opinion. The rabbis boldly asserted, and the Christians implicitly believed, that the Hebrew text was free from error, and that in all the MSS. of it, not an instance of a various reading of importance could be produced power![191]

Kurt Aland the principal editor of the Nestle-Aland edition of *Novum Testamentum Graece* writes, "Finally it is undisputed that from the 16th to the 18th century orthodoxy's doctrine of verbal inspiration assumed this *Textus Receptus*. It was the only Greek text they knew, and they regarded it as the 'original text.'"[192] Hort himself admits, "'The fundamental Text of late extant Greek MSS generally is beyond all question identical with the dominant Antiochian or Graeco-Syrian Text of the second half of the 4th century.'"[193] Barbara Aland writes, "Every Theologian of the sixteenth and seventeenth centuries (and not just the exegetical scholars) worked from an Edition of the Greek Text of the New Testament which was regarded as the 'revealed text.' This idea of verbal inspiration (i.e. literal and inerrant inspiration of the text)was applied to the *Textus Receptus*" and "We can appreciate better the struggle for freedom from the dominance of the *Textus Receptus* when we

remember that in this period it was regarded as preserving even to the last detail the inspired and infallible Word of God Himself.”[194]

Another critic, Merrill M. Parvis states, “The *Textus Receptus* is not the ‘true’ text of the New Testament,” but concedes, “It [the TR] was the Scripture of many centuries of the Church’s life. ... The *Textus Receptus* is the text of the Church. It is that form of text which represents the sum total and the end product of all the textual decisions which were made by the Church and her Fathers over a period of more than a thousand years.”[195] Bruce M. Metzger, accepts the *Textus Receptus* was “spread widely throughout Greek speaking lands,” that it was the text of the first translation of the Bible into Teutonic language, by Ulfilas, “apostle to the Goths,” in the second half of the fourth century. He also accepts that it was the text of the first translation of the Bible into a Slavic language, thus forming “the basis of the New Testament ... for millions of Slavic peoples.” He concludes,

As regards the history of the printed form of the Greek New Testament, the so-called *Textus Receptus*, which was based chiefly on manuscripts of the Antiochian recension (sic), has been reprinted, with only minor modifications, in almost one thousand editions from 1514 down to the twentieth century. When one considers how many translations into the vernaculars of Europe, Asia, Africa, and South America have been based on the Greek *Textus Receptus* of the New Testament (such as the King James version or Luther’s translation), it will be appreciated how enormous has been the influence of Lucian’s recension (sic), made in Antioch about the turn of the third and fourth centuries of the Christian era.[196]

The liberal historian, Jonathan Sheehan accepts, “There was, for Medieval Christians (and for many modern ones as well) essentially no reason to suppose that the text of their Bible was anything but identical with the Bible itself.”[197] Another, E. C. Colwell has admitted that those who are committed to the absolute authority of preservation will ultimately reject textual criticism,

It is often assumed by the ignorant and uninformed – even on a university campus – that textual criticism of the New Testament is supported by a superstitious faith in the Bible as a book dictated in miraculous fashion by God. That is not true. Textual criticism has never existed for those whose New Testament is one of miracle, mystery, and authority. A New Testament created under those auspices would have been handed down under them and would have no need of textual criticism.[198]

In the preface to the 1633 Elzevir publication of the Greek NT it states records, “*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*” (“What you have here then is the text universally recognized: we offer it free of alterations and corruptions”). Charles Hammond writes in 1884, “There have been other critics who seem to regard a deviation from the *Textus Receptus* as little else than a heresy, and assume that the cursive MSS., on which it is based, are the representatives of other early correct codices, now lost, of a different type from those early ones that now exist, but more worthy of consideration. [199]

CONCLUSION

It is axiomatic to even the most ardent critic of the KJV that the recovery of the “autograph text” is outside the possibility of recovery simply by a neutral Textual scientific methodology. Even the leading exponents of textual criticism candidly concede this. By eliminating God’s work of preservation, they have left the church disarmed, vulnerable and in total confusion. They are like those of old of whom God says in the last verse of the book of Judges “In those days there was no king in Israel: every man did that which was right in his own eyes” (Judg 21:25). The Lord promised He would simply “do wonders” to preserve his word (Josh 3:5) in taking the ark through the Jordan. He left no physical evidence that this miracle happened in the waters of the Jordan, yet Christ and the Apostles clearly had those Words in there day. In a similar manner, God does not necessarily leave tangible evidence of His providential preservation, yet we have all of the Words of God today.

These multi-versionists have no final authority, save for their own reasoning or a scholar to tell them what God probably said. Their infallible Bible is lost and they are desperate for you not to possess one either. They believe that the Bible emerged from a “big bang” and then it was lost. Since no unity is recognized, it follows that no authority will be either. Thanks to an evolutionary path which will culminate one day through liberal scholarship it may possibly theoretically reappear in the future, although they do not think so. However, God

has promised preservation in the minutiae, and not simply in the main. Our Lord could not have said it any clearer in the three Gospels, Matthew, Mark and Luke that, "Heaven and earth shall pass away, but my words shall *not* pass away." We say with the great Apostle, "Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom 3:4).

Though the Bible is not exhaustive in setting forth every detail of the preservation of God's Words, when and where it speaks, it speaks with God's authority. This authority does not extend to all competing and contradictory theories of the mode and methodologies of preservation. We should never be tempted to surrender the clear promises of God's Word (1 Cor. 4:6) amidst the capricious waves of textual critical theory. The Scriptures explicitly teaches that preservation is a work of God and offers no encouragement to those who seek a compromise with rationalistic textual criticism. There can be no question as to what God did, as He never acts contrary to what He promised. The Rev. Dr. Ian Paisley, Joint Chairman of the World Congress of Fundamentalists and Founder of the Free Presbyterian Church of Ulster, shows the necessity of believing in preservation and inspiration,

There is no such thing as verbal Revelation without verbal Inspiration and there is no such thing as verbal Inspiration without verbal Preservation. In all cases it is not partial but plenary i.e. full, complete, perfect.

The Divine Revelation, put into writing the verbally Infallible Scriptures though Divine Inspiration, must have Divine Preservation in order to be available to all generations... If there is no preserved Word of God today then the work of Divine Revelation and Divine Inspiration has perished.[200]

Jack Moorman comments, "Therefore, it is the work of past inspiration which makes the Scriptures profitable in the present. And conversely, the Scriptures cannot be profitable in the present if the manifold blessings of inspiration have not been preserved." [201] A Presbyterian 19th century writer correctly observes,

No man can have a wordless thought, any more than there can be a formless flower. By a law of our present constitution, we think in words, and, as far as our consciousness goes, it is as impossible to infuse thoughts into the mind without words, as it is to bring men into the world without bodies.[202]

Professor Albert J. Hembd of Reformation International Theological Seminary who is textual consultant to the Trinitarian Bible Society also makes clear that the Words of God would be preserved through the true Church throughout all times,

The Byzantine text rightly gained the ascendancy and that permanently, thus manifesting itself to be the text that would be the Scriptures in the true Church's mouth, from generation to generation, even for ever, in accordance with the promise of Isaiah 59: 20–21. We have shown that the true text, the words of God promised in Isaiah 59: 20–21, would be that which would be in the mouth of the true Church, in the mouth of her seed and her seed's seed, from henceforth and for ever. Thus, any text that was obliterated and forgotten for 1,400 years cannot by Scriptural standards be the Providentially preserved words of God, because it was not the text that was in the Church's mouth, that is, in her profession and in her feeding upon it as it was being expounded from her pulpits from generation to generation.[203]

The Rev N. Pfeifer, speaking at the annual meeting of the Trinitarian Bible Society in 2008, is also unambiguous,

The Word has not been lost and refound in recent years; God has kept his Word down through the generations, to be realised in the Masoretic texts of the Hebrew Old Testament and in the Textus Receptus of the New.[204]

Even the contemporary agnostic textual critic, Bart Ehrman accepts the KJVO advocates are the only consistent group on preservation,

One cannot read the literature produced by the various advocates of the Majority text without being impressed by a remarkable theological concurrence. To one degree or another, they all (to my knowledge, without exception) affirm that God's inspiration of an inerrant Bible required [emphasis added] His preservation of its text.[205]

Ehrman also accepts the fallacious logic of those who are argue that God was involved in preservation but this was just "general," as he argue, "If one affirms God's involvement in the transmission process in any way at all, is it anything but high handed to claim that He was generally, but not fully involved?" [206]

The disciples of Westcott and Hort have now for a century disturbed the Protestant world by making merchandise of the Church implicitly arguing that all along Rome has always been right. It is interesting to note that the latest United Bible Societies Text descended from the Westcott and Hort family boasts, “the new text is a reality, and as the text distributed by the United Bible Societies and by the corresponding office of the Roman Catholic Church (an inconceivable situation until quite recently) it has rapidly become the commonly accepted text for research and study in universities and church.”[207] The United Bible Societies Vice President is Roman Catholic Cardinal Onitsha of Nigeria. On the executive committee is Roman Catholic Bishop Alilona of Italy and among the editors is Roman Catholic Cardinal Martini of Milan. Ecumenist, Patrick Henry happily claims, “Catholics should work together with Protestants in the fundamental task of Biblical translation...[They can] work very well together and have the same approach and interpretation . . . [This] signals a new age in the church.”[208] In 1943 the Papal encyclical *Divino Afflante Spiritu* encouraged a new ecumenically translated Bible as it said, “These translations [should] be produced in cooperation with separated brothers.”[209] Indeed, the Introduction in that Catholic Bible says,

In general, Nestle’s-Aland’s *Novum Testamentum Graece* (25th edition, 1963) was followed. Additional help was derived from *The Greek New Testament* (editors Aland, Black, Metzger, Wikgren) produced for the use of translators by the United Bible Societies in 1966.[210]

In 1924, the liberal paper *The Christian Century* was clear that “the Bible of the fundamentalist is one Bible: the Bible of Modernism is another.”[211] Today, we have now the same Ecumenical Greek Text for the modernist, liberal and Romanist Bibles. Just as Christ was hated by the world and despised by the conservative religious leaders in His day (Matt.12:14, 24, 15;12, 27:18), so the perfect Written Word is similarly attacked today. Indeed, a telling evidence for the truth of the TR can be seen by simply observing the text that the modern scribes envy, fear and mock the most. When once Protestants looked to the Received Text of the true Church as the final court of appeal in faith in practice they know looked to Rome and apostates to adjudicate over what the Words actually are of the text. This is further exacerbated when we consider that Rome has a unenviable record of forging all kinds of historic positions and documents such as the “Pseudo-Isodorian Decretals” and the “Donation of Constantine.” We are being led by Rome and apostate text critics and scholars (Semler, Griesbach, Lachmann, Metzger etc.) in this “enlightened” approach to text criticism, which simply continued Rome’s agenda but under a different banner. Through these fifth columnist “allies,” Rome’s assault against the despised “Protestant Pope” has swept the field. Yet sadly so many Fundamentalists have embraced such a corrupted source as their “infallible rule of faith.”

Modern fundamentalism champions scholars and scholarship, or man’s wisdom, as being authoritative. No longer are God’s assurances sufficient evidence to warrant the certainty that we know what God’s Words are. Faith in the promises of preservation and availability is deemed irrational and intellectually irresponsible on the basis of supposed deficient attestation. The Christian faith is based upon the revelation of God, not the subjective and capricious opinions of men for as Paul said, “your faith should not stand in the wisdom of men, but in the power of God” (1 Cor 2:5). We often discern the fulfillment of prophecy with hindsight and the almost five hundred years of providential blessing on the Words received by the Church is powerful evidence. However, if we believe that Scripture in its original languages is our final authority then, practically speaking, we should define that authority in terms of the apographs since we do not have the autograph originals. In our Reformation Bibles we hold in our hands the very “word of God, which liveth and abideth for ever” (1 Pet. 1:23). This “liveth” and “abideth” defines both inspiration and preservation.

The final authority of modern textual criticism is a mystical, hypothetical, ever-mutating product of their subjective imagination. CT advocates perennially strive but never reach, a locus forever just out of our grasp. We now have accepted with liberals, such as Dean Inge, that the Church is now valued as expressing, “the common mind of Christian people” but it “has no accredited organ, and claims no finality for its utterance.”[212] Protestant ministers and schools now tell the world the Reformation Bible is not to be trusted. Suspicion and uncertainty has entered into the precincts of God’s house concerning His Word. Reformed Theologian and CT advocate Robert Reymond typifies the confusion when one rejects the doctrine of perfect preservation,

The significance of the distinction between inerrant autograph and errant apograph may be seen from another angle. What difference would it make, some have asked, if the autographs did contain some of the errors that are present in the copies? Is not the end result of textual criticism and hermeneutics by both nonevangelical and evangelical essentially the same? As far as the results of textual criticism and hermeneutics as such are

concerned, the answer to this last query is yes. By sound application of the canons of textual criticism, most by far of the errors in the text may be detected and corrected. And both nonevangelical and evangelical can properly exegete the critically established text. But the nonevangelical who fails to make a distinction between the inerrancy of the autographs and the errancy of the copies, after he has done his textual criticism and grammatical-historical exegesis, is still left with the question, Is the statement which I have now reached by my text-critical work and my hermeneutics true? He can only attempt to determine this on other (extrabiblical) grounds, but he will never know for sure if his determination is correct. The evangelical, however, who draws the distinction between inerrant autograph and errant apograph, once he has done proper text-critical analysis which assures him that he is working with the original text and properly applied the canons of exegesis to that text, rests in the confidence that his labor has resulted in the attainment of truth.[213]

By his appeal to naturalistic textual critical principles derived from the reason of the autonomous man, Reymond finds himself in a logical fallacy. He can have no certainty that he “is working with the original text” and as a consequence can have no “confidence that his labor has resulted in the attainment of truth.”

The Roman Catholic *Dublin Review* could not hide its delight at the Revised Version finally destroying *Sola Scriptura*, when they sneered,

The “Bible-only” principle is proved false. It is now at length too evident that Scripture is powerless without the [Catholic] Church as the witness to its inspiration, the safeguard of its integrity, and the exponent of its meaning. And it will now be clear to all men which is the true church, the real Mother to whom the Bible of rights belongs.[214]

Roman Catholic Bishop, Henry Grey Graham also mocks,

Pious Protestants may hold up their hands in horror and cry out, “there are no mistakes in the bible! it is all inspired! it is God’s own book?” Quite true, if you get God’s own book, the originals...These, and these...only, were inspired...The original Scripture is free from error, because it has God for its author; so teaches the Catholic Church...but that does not change the fact that there are...thousands of differences in the old manuscripts..and I should like any enquiring Protestants...to see if they can possibly reconcile it with their principle that the Bible alone is the all-sufficient guide to salvation. Which Bible? Are you sure you have got the right Bible?...You know...that you must trust to some authority outside of yourself to give you the Bible...We Catholics...glory in having some third party to come between us and God, because God Himself has given it to us, namely, the Catholic Church, to teach us and lead us to Him.[215]

The Reformers broke free from Rome under the purity of the text, and now many are capitulating thither under the pretence of their corruption. Rome has seduced the Reformed Church back to its Tridentine presupposition. By definition, the supposed *variants* are those readings which differ from this Reformation text. Rome deliberately utilized the existence of variants to try to overthrow the Reformers’ claim that they had a sure word of prophecy, which did not need either interpretation or validation by Roman authority. By using this line of reasoning, the Reformation succeeded and the Reformed churches prospered. This allows Rome and the cults today to authoritatively select texts and readings at random and indiscriminately from the Received Text tradition with no prior consideration as to whether they were in public use. Laodicean Christians might favour the new versions, but the Holy Spirit’s providential blessing has not followed. Modern textual criticism is headed up by those committed to advancing the liberal and ecumenical agenda. A typical ecumenical approach is seen in the recent comments on his blog by Dallas Theological Seminary professor and leading Textual Critic expert, Daniel Wallace,

On the flight back from Athens last week, I sat in front of a gregarious Irish gentleman...This gentleman affirmed a lot of my most precious beliefs: Jesus Christ, the theanthropic person, died for our sins and was bodily raised from the dead; by putting our faith in him we are saved indeed, we are saved exclusively by God’s grace; there’s nothing that we can bring to the table to aid in our salvation. The good doctor called himself an evangelical. And he also called himself a Roman Catholic.

To some evangelicals, as soon as they hear that one is a Roman Catholic that immediately excludes such a person from the Pearly Gates. To some Catholics, once they hear that a person is an evangelical, they have the same posture. I wonder if part of the reason for this black-and-white view of salvation is due to a radical,

unreflective commitment to one's tradition. I am a Protestant and an evangelical. I used to think that if someone did not fit within those two labels, he was eternally damned. But part of my reasoning was that since I thought that the evangelical faith was 100% correct, any deviation from it was 100% wrong. The problem with that approach is that many other Christian groups believe in a lot of what evangelicals believe. Obviously, I can't say that someone who believes in the bodily resurrection of Christ is 100% wrong! Yet, the three major branches of Christendom all embrace the truths that Jesus Christ is fully God, that he died for our sins, that he was raised from the dead, and that we are saved by God's grace alone through faith. There's so much right with other groups that it's impossible to claim that they're all wrong!

As I suggested in my last blog, I'm questioning some of the tenets of Protestantism and evangelicalism. That doesn't mean that I'm questioning the whole thing; I still believe that the evangelical faith is the best expression of genuine Christianity today. But I also believe that it is flawed and that we can learn from Catholics and Orthodox. And just as it is possible for someone to be saved and be an evangelical, I think it's possible for someone to be saved and be a Catholic or eastern Orthodox. So, I'm still at least 51% Protestant (and Luther is still a hero of mine), but I have no qualms criticizing my own tradition and exploring what we can learn from others.[216]

In our supposed postmodern age which opposes certitude of truth and morality the "buffet style" approach to the true text will lead the churches back to Rome and finally to the certainty of the authority of the antichrist. By moving the locus of inspiration *away* from the Received Text of the true Church that has been affirmed in the Confessions as authentic and providentially tested, Rome and the world mock at those who profess *infallible* truth from what they claim is a *fallible* book. As David Norris laments, "One of the most evil effects of the proliferation of modern bible versions, each one claiming to be more authentic than the last, is that the single standard by which we can identify deceivers has been cast aside." [217] He correctly observes,

No one's life is going to be radically changed by reading a corrupted version of Shakespeare, but relying on a corrupted version of God's Word has eternal consequences. When the meaning of a verse hangs on a single word or even a single letter, we cannot afford to have an unsure and approximate text. The Bible is not a text penned in the heat of literary and human inspiration, but it was given in words carried into the minds of its human authors on the breath of God, and then written by that same breathing into holy pages. Why should we think that God would take such great care by a divine act of inspiration to secure the perfect recording of His every word, if at the last all is lost? The Word that God gave, He also keeps. Those who treat the text of God's Word like a Shakespeare folio will end up with a text like Shakespeare, a probable text with no certainty at all. It must be obvious that all those, professed friend or patent foe, who treat the Bible as though it were a human text will be unable to give us any more certainty for the Bible than they can for any human book. This is completely inadequate.[218]

Conservative CT advocates would rather believe the history pieced together by mainly unbelieving textual critics than scriptural promises and the doctrinal statements of believers. It is amazing that Reformed believers who believe in the depravity of unregenerate man and the degeneration of man and the world system in general, have accepted that scientific rationalism and classical education has somehow "evolved" to the point where apostates and liberals are more qualified to translate God's word today than in 1611. Rome has shown its ability to adopt Enlightenment thinking such as on evolution in contradistinction to historic Reformed opposition. Michael Maynard makes a pertinent observation in his work *A History of the Debate Over I John 5:7-8*, "Received Text advocates are still waiting for the fundamentalists minority text advocates to explain why they trust four liberals and a Jesuit, who is in line to become the next pope, with the identity of the New Testament." [219] What a tragedy!

[Editor's note: AMEN!]

[The endnotes begin on the next page.]

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Psalms 12:6-7 "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."

Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Psalms 105:8 "He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations."

Psalms 117:1-2 "O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD."

Psalms 111:7-8 The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.

Psalms 119:89 For ever, O LORD, thy word is settled in heaven.

Psalms 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

Psalms 119:160 Thy word is true from the beginning: and every one of thy righteous judgments *endureth* for ever.

Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Matthew 5:18 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 24:35 Heaven and earth shall pass away, but my words shall not pass away.

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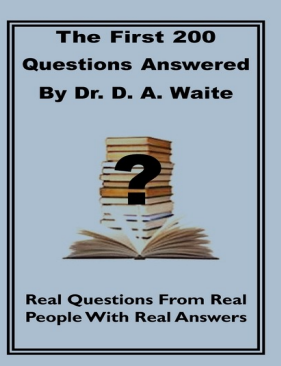
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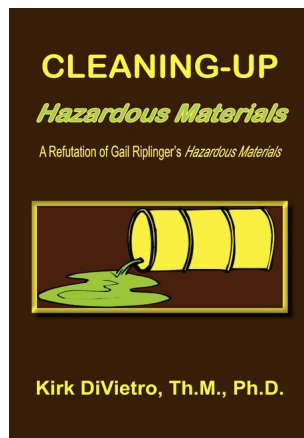
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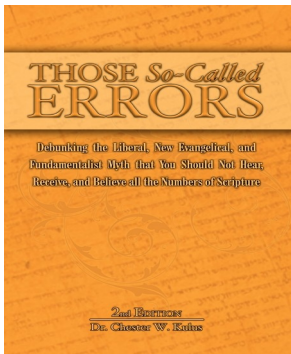
- **Because of the False View of Inspiration.** Mrs. Riplinger has a completely distorted view of Biblical inspiration. 2 Tim 3:16 refers to the way the original Hebrew, Aramaic, and Greek Words were produced. It was by the process of God's "breathing out" (THEOPNEUSTOS) of those Words.
 - **Because of the False View of the King James Bible.** Mrs. Riplinger has a completely distorted view of the King James Bible. She believes the King James Bible was given by **God Himself** rather than its being the only faithful, true, and accurate English translation made by a group of **men**--scholarly and equipped, but still just **men**.
 - **Because of the False View of Lexicons and Textual Aids.** Mrs. Riplinger has a completely distorted view of the purpose and usefulness of sound lexicons and textual aids for Pastors and others in their study of the Bible. The measure of a useful lexical aid is not the extent to which the author's doctrine or lifestyle agrees with her own, but the extent to which the volume produces honest and helpful meanings and uses of the Hebrew, Aramaic, and Greek Words underlying the King James Bible. The focus must be on the results produced, rather than the personal faults or traits of those who have produced it.
 - **Because of the Correcting of Pastors and Other Leaders.** Mrs. Riplinger, throughout this and other of her books, demeans and challenges various Pastors and other Bible-believing church leaders. Even though she might disagree, it is out of place and unbiblical for a woman to rebuke men."
- BFT #3457 One for \$25.00 + \$8 S&P; Two at \$23 each or \$46 + \$10 S&P; Five at \$20 each or \$100 + \$15 S&P.**

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The first edition of *Cleaning-up Hazardous Materials* was released before final editing and proofing was accomplished secondary to ministry needs. As a result, the final edition was just completed and just released. The first edition may be purchased from Bible For Today or The Dean Burgon Society at a reduce price of \$18.00 until they are gone.

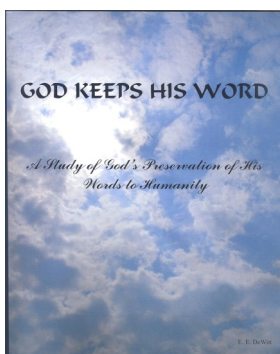


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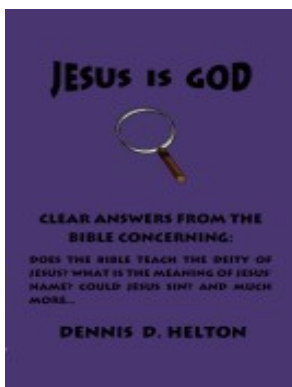


- See the comments by Dr. Waite on page 2 of this issue about “A Warning.”
- **The Reason For This Book.** This book is the result of Gail Riplinger’s writing a 61 -page book entitled “*TRAITORS.*” In her book, she lists at least thirteen names, beginning with Dr. and Mrs. Waite, D. A. Waite, Jr., and ten other people plus some organizations.
 - **The Goal of This Book.** The goal of this book is to clear up, as much as possible, the many, many false and untrue statements made by Gail Riplinger in her “*TRAITORS*” book. Since she does not single out the ones to whom this title applies, it is to be assumed that she has applied it to all people and groups she mentions.
 - **The Name of This Book.** By the title of the book, “*A WARNING on Gail Riplinger’s KJB & Multiple Inspiration HERESY,*” there is a setting forth of Gail Riplinger’s HERESY view of the verbal plenary inspiration of the King James Bible and other Bibles as well.
 - **The Usefulness of This Book.** As you can see, unlike many books, this book has an elaborate eighteen-page “*Index of Words and Phrases.*” Because of this, the readers can look up any subject they wish to look into and find it without difficulty. Of special interest is Gail Riplinger’s HERESY that verbal plenary inspiration rests not only with the King James Bible, but with other Bibles as well since Acts 2. The “*Index*” will help to point this out clearly.
- Getting A Copy of This Book.** Request a free PDF copy or a 134-page printed book as **BFT #3464 @ \$13.00 + \$7.00 S&H.; Two at \$11 each or \$22 + \$9 S&P; Five at \$9 each or \$45 + \$12 S&P.** The book will be up on Amazon shortly, also.

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*. [Click here to order from Amazon.](#) [Click here to order from Bible For Today.](#)



This book, *God Keeps His Word, A Study of God’s Preservation of His Words to Humanity*, by Dr. Edward DeWitt has just come available. The book is a 500 page book documenting the preservation of God’s Words by short essays that Dr. DeWitt accumulated over a lifetime of study and exaltation of God’s Words. If you have read anything by Dr. DeWitt, you will be immediately struck by his wit and insight. At present, the book is available only through the DBS or BFT. [Click here to order.](#)



This book, *Jesus is God*, by Dennis Helton documents the Scriptural passages that affirm Jesus is God. Any person desiring all the passages in one place will benefit from this study. It is a valuable reference for pastors, teachers, evangelists, missionaries, and laymen. Any parent would benefit greatly by teaching their children the truth concerning the second person of the Trinity, The Lord Jesus Christ. [Click here to order from Amazon.](#) [Click here to order from Bible For Today.](#)

A CRITICAL ANSWER TO JAMES PRICE'S KING JAMES ONLYISM

**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

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- **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.

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FROM THE DBS ARTICLES OF FAITH

A. THE BIBLE

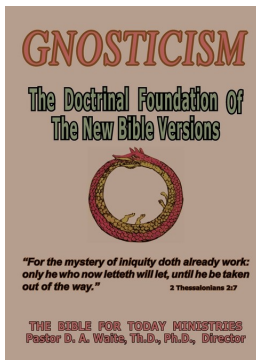
We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 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, plenary, 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.

Gnosticism, The Doctrinal Foundation of the New Bible Versions



This book is about Gnosticism published by Bible For Today Ministries. It is an indepth look at the false religion(s) of the Gnostic and their influence. This book demonstrates how the Gnostic philosophy and corruption of Christian theology spilled over into the 'New Versions of the Bible.'

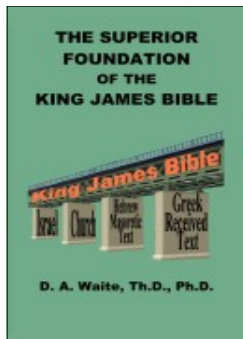
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THE SUPERIOR FOUNDATION OF THE KING JAMES BIBLE BY D. A. WAITE, Th. D., Ph. D.



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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 **ISBN #1-56848-062-8**

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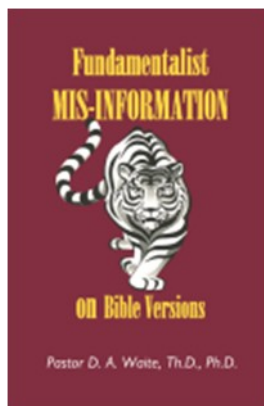
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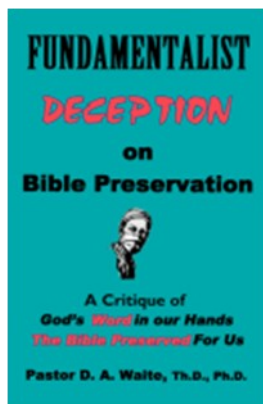
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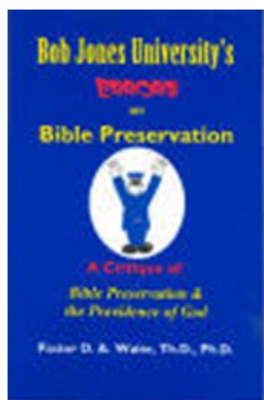
This book, *Fundamentalist Mis-Information on Bible Versions* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a book published by avowed Fundamentalists with the enthusiastic support of Bob Jones University. That book is called "From the Mind of God to the Mind of Man", written by graduates, faculty members, Trustee Board members, Cooperating Board members, and friends of Bob Jones University. Some of the extensive amount of Mis-Information contained in "The Mind Of Man" has been answered in other books Dr. Waite has written; but, it was coming from Neo-Evangelical and Liberal/Moderistic sources, whereas the present study exposes and refutes Mis-Information from those who call themselves Fundamentalists. **B.F.T. #2974** for a gift of \$11.00 + \$5.00 S&H.

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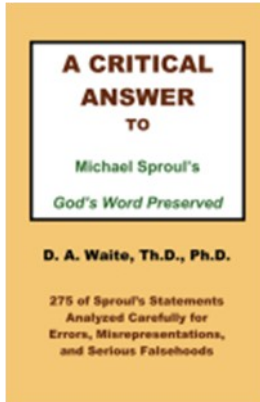
This book, *Fundamentalist Deception on Bible Preservation* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a second book published by avowed Fundamentalists with the enthusiastic support of Bob Jones III, then President of Bob Jones University (BJU). Sadly, BJU deception on Bible preservation has had a pervasive influence on Bible institutes, colleges, universities, churches, and individuals both in the US and on many of the mission fields of the world. This book seeks to combat and correct the mis-information promulgated by BJU's influence. **B.F.T. #3234** for a gift of \$12.00 + \$5.00 S&H.

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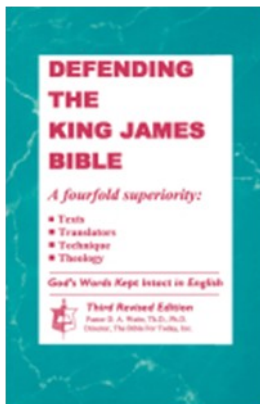
This book, *Bob Jones University's Errors on Bible Preservation* by Dr. D. A. Waite, Th.D., Ph.D. is in response to a book, *Bible Preservation and the Providence of God* by Samuel Schnaiter and Ron Tagliapietra who are associated with Bob Jones University (BJU) . Dr. Waite refutes their deceptions concerning true Bible Preservation. He clear points out that the authors associated with BJU do not believe in preservation of the Words, but rather preservation of "ideas, thoughts, concepts, message, truth, or teachings. This is serious error. Furthermore, the BFU men declare the original words to be "reliable," but not inerrant. Dr. Waite addresses many other statements that are deceptive in his book. **BFT #3259** for a gift of \$8.00 + \$5.00 S&H.

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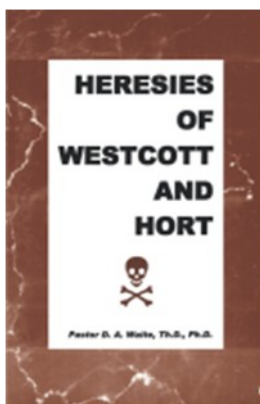
This book, *A Critical Answer to Michael Sproul's God's Word Preserved* by Dr. D. A. Waite is an attempt to bring a partial answer and reply to a number of errors and false statements in a book entitled "God's Word Preserved: A Defense of Historic Separatist Definitions and Beliefs." Dr. Waite defends the preservation, inspiration, inerrancy, and infallibility of the Words of God as promised in the Scripture, and teaches the true fundamentals about these issues. **BFT #3308** for a gift of \$11.00 + \$5.00 S&H.

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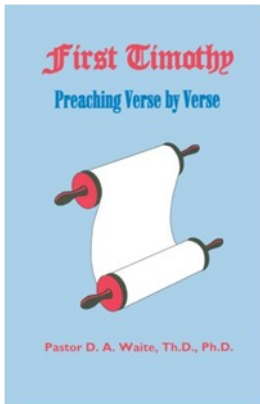
This book, *Defending The King James Bible* by Pastor D. A. Waite, Th.D., Ph.D. is now a classic. It has been printed ten times through two editions. It should be in every library, school, seminary, and home. Dr. Waite's work answer's two questions: (1) Which English Bible are we to read, study, memorize, preach from, and use today? (2) Which English Bible can we hold in our hands and say with great confidence, "These are the WORDS OF GOD in English"? He examines the KING JAMES BIBLE, proving its superiority in four areas: (1) its superior TEXTS; (2) its superior TRANSLATORS; (3) its superior TECHNIQUES; and (4) its superior THEOLOGY. **BFT #1594** for a gift of \$12.00 + \$5.00 S&H.

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This book, *The Heresies of Westcott and Hort* by Pastor D. A. Waite, Th.D., Ph.D., is now a classic. It reveals the unorthodox beliefs of Westcott and Hort who are the men most responsible for the 'new' Greek text that underlies the 'new' bible versions. Their heterodoxy blinded their intellects, and prejudiced them adversely and unfairly in their textual theories of the Greek New Testament. This book contains 125 direct quotations of Westcott and Hort from 1,291 pages as contained in five books by both men. **BFT #595** for a gift of \$12.00 + \$5.00 S&H

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This book on First Timothy is from expository preaching sermons by Pastor D. A. Waite, Th.D., Ph.D. It brings to the mind of readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the lives of both saved and lost people. **BFT #3085** for a gift of \$14.00 + \$5.00 S&H.

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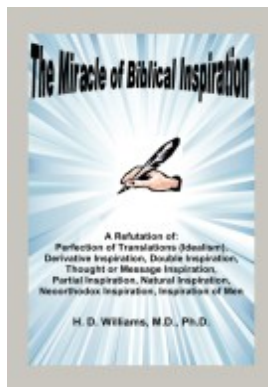
This book on Second Timothy is the eighth in a planned series of books based on expository preaching from various books of the Bible. It is an attempt to bring to the minds of the readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the hearts and lives of Bible-believing Christians. **BFT #3105** + \$5.00 S&H.

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This book, *Fuzzy Facts From Fundamentalists on Bible Versions* by Pastor D. A. Waite, Th.D., Ph.D. embraces a response to the various Fundamental institutions that share a denial that God promised and has fulfilled His promise to preserve the Hebrew, Aramaic and Greek Words which were originally given by verbal, plenary inspiration. The controversy was sparked by the publication of two books by Central Baptist Seminary, "The Bible Version Debate--The Perspective of Central Baptist Theological Seminary" and "One Bible Only?--Examining Exclusive Claims for the King James Bible." Both of these books attack the preservation of God's Words and Dr. Waite's book refutes their claim. **BFT #3064** + \$5.00 S&H.

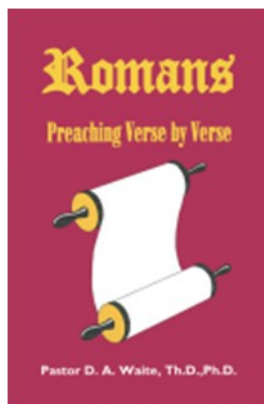
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There are numerous opinions in the literature concerning the meaning of “inspiration” of the Bible such as “the partial view,” “the natural view,” “the neoorthodox view,” “the pagan view,” and many others. The explanation of most of the various views 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*
- BFT #3392** www.biblefortoday.org



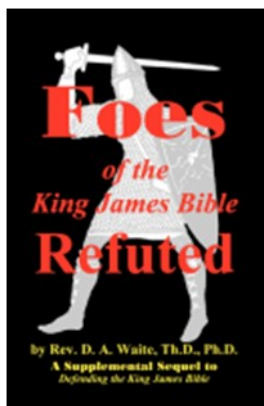
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This book on Romans is from expository preaching sermons by Pastor D. A. Waite, Th.D., Ph.D. It brings to the mind of readers two things: (1) the meaning of the words in the verses and (2) the practical application of those words to the lives of both saved and lost people. **BFT #2906** for a gift of \$25.00 + \$5.00 S&H.



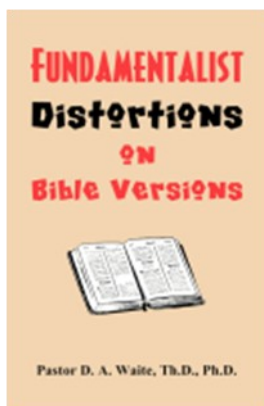
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This book, *The Oxford Debate on the Textual Criticism of the New Testament* by Edward Miller is the record of a debate held at Oxford University in 1897 by noted scholars of the day. Edward Miller was the assistant to Dean John William Burgon. He printed the text of the debate with the approval of the participants. 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 Burgon supported the Traditional Text and Westcott and Hort supported a text they constructed from two old manuscripts. **BFT #3397** for a gift of \$10.00 + \$5.00 S&H.



This book, *Foes of the King James Bible Refuted* by Pastor D. A. Waite, Th.D., Ph.D. is important because it answers various arguments set forth by foes of the King James Bible and its underlying Hebrew, Aramaic, and Greek Texts. The arguments of the foes are not new. They have been around ever since the days of Bishop Brooke Foss Westcott and Professor Fenton John Anthony and their forerunners. Look at the principles discussed in this book, rather than at the personalities involved. **BFT #2777** for a gift of \$9.00 + \$5.00 S&H.

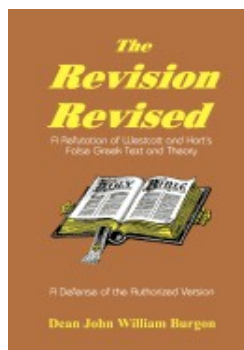
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In this book, *Fundamentalist Distortions on Bible Versions*, Dr. Waite clearly outlines the mistakes seven fundamentalist schools are making in regard to 1. a false view of the doctrine of Bible preservation as found in the Bible, 2. their "ecumenical" and "pluralistic" approach to Bible versions. The Fundamental schools reproved and rebuked in this work reject the evidence for 356 doctrinal errors in the 'new' versions of the Bible and reject any one who uses ONLY the King James Bible. **BFT #2928** for a gift of \$7.00 + \$5.00 S&H.

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THE REVISION REVISED AND OTHER BOOKS BY DEAN BURGON, EDWARD MILLER,
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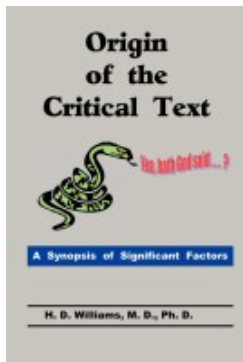


Any of the books by Dean John William Burgon, Edward Miller, his assistant and former student, or Jack Moorman, etc., can be ordered from the Dean Burgon Society or Bible for Today or purchased on Amazon by typing in the title. The Revision Revised **BFT #611**

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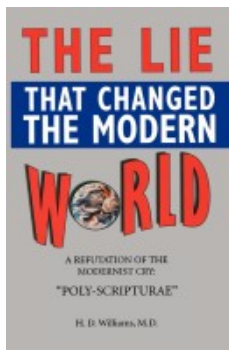
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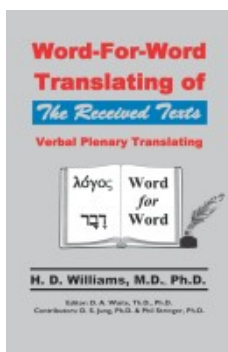
This book, *Origin of the Critical Text* by Dr. Williams, M.D., Ph.D. is a synopsis of the origin of the corrupted Critical Text (CT) that lies behind the modern versions of the Bible. The development of the text from "the beginning" until modern times through significant pivotal points is examined. It is written so that the layman can understand the issues, but it will be a valuable addition to the libraries of schools, pastors, teachers, and people in the pews..

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This book, *The Lie that Changed the Modern World* by Dr. H. D. Williams, M.D., Ph.D. is a detailed progressive account of important historical facts that pertain to the preservation of the Words of God and those who would corrupt them. The results of the corruption of Bible texts and manuscripts and their influence on modern versions is examined. Furthermore, an analysis of the social effects on society, churches, and the individual are evaluated.

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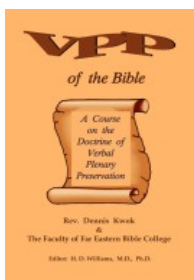
Dr. D. A. Waite, Th.D., Ph.D., said: There is a vital need for this book, *Word-For-Word Translating of the Received Texts, Verbal, Plenary Translating* by Dr. H. D. Williams, M.D., Ph.D. to inform sincere Bible-believing Christians about the proper techniques of translating the words of God into the receptor languages of the world. No book like this one has ever been written. It is a unique and much-needed book that emphasizes the proper Hebrew, Aramaic, and Greek texts to translate as well as the method to be used. It can be used as a guide for proper translating.

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This book, *One Tittle Shall In No Wise Pass* by Dr. Chester Kulus, Ph.D. 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 his library.

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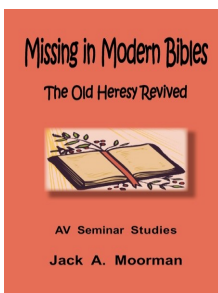
This book, *Verbal Plenary Preservation* by Rev. Dennis Kwok and the faculty of Far Eastern Bible College is a course on the doctrine of the verbal (the words) plenary (all the words) preservation of the Bible. It is a much need book because the battle for the Bible is intense in these last days. The course is needed to help individuals understand the issues and to grow in the knowledge of the preservation of the Bible, the inspiration of the Bible, and proper translation of the Bible. It is a course taught at Truth Bible-Presbyterian Church in Singapore by its Pastor and the faculty of Far Eastern Bible College.

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This book, *Wycliffe Controversies*, is by Dr. H. D. Williams, M.D., Ph.D. Dr. John de Wycliffe (1324?-1384) is an important person in the history of the Bible and Bible translating and many question surround his work. Are the Wycliffe Bible versions based upon Old Latin Texts close to the Received Text or are they closer to Alexandrian Texts that influenced Jerome's Latin Vulgate? In addition, many other questions have been raised in the literature such as who were Wycliffe's close associates that participated in the work; where and when did the Lollards that were associated with him originate; and many other controversies. Modern scholars have called into question Wycliffe's participation in translating and whether he translated any of the Wycliffe Bible. Was his curate or secretary, John Purvey, a Lollard as well as a writer of the prologue and a translator and of the Late Version of the Wycliffe Bible? This work is an attempt to bring attention to the questions and contradictions in the literature. This book does not solve all the problems and questions. It is an endeavor to itemize the controversies and suggest some answers. Dr. Williams' work will present the significant conflicts in current and past literature in one place so that researchers and interested students will have a starting point.

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Dr. Moorman's new book, *Missing in Modern Bibles, The Old Heresy Revived*, has already had a significant impact. News has come our way relating that individuals have stopped using modern English versions and have returned to the King James Bible after reading Dr. Moorman's book. This book is a wonderful tool that can be used to show others how much of God's Word is actually missing in the modern Bibles; from words, to whole verses, to entire passages. It also soundly refutes the common arguments made against the King James Bible and, for the more knowledgeable reader, gives a concise summary of the textual issue. Don't miss it. [This book may be purchased at Amazon.com \(click here\) or from Bible For Today Ministries \(click here\).](#)