

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

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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 31 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.

SOUTHEASTERN KING JAMES BIBLE CONFERENCE

Saturday, September 26, 2009, From 1:00 to 6:00 p.m.,
Pastor Kenneth Rainey, WAYSIDE BAPTIST CHURCH,
2091 Howlong Ave., Greenville, SC 29609, Phone: 864-282-0012, or 864-313-3185

The Meeting. The Saturday meeting lasted five hours. It was attended by a good number of people. They came from at least seven States. Several drove many hours to attend, from one to two to even 3 and one-half hours. Some flew from Chicago, Illinois, from Erie, Pennsylvania, from Georgia, from Philadelphia, Pennsylvania, and from other places. There was a good spirit at the meeting.

The Program. Pastor D. A. Waite, Th.D., Ph.D. from Collingswood, New Jersey, was the main speaker. He was assisted with his Power-Point presentation by Dr. H. D. Williams, M.D., Ph.D. from Cleveland, Georgia. Pastor Rainey opened the five-hour program by reading the invitations to Bob Jones University Professors, Dr. Samuel Schnaiter and Dr. Mark Minnick and their letters of refusal. He spoke 35 minutes and then had 15 minutes of questions. In the next four hours, Dr. Waite took 35 minutes each hour by quoting a total of 17 quotations from Minnick's and Schnaiter's books to the effect that there were no doctrinal errors in the Critical Greek Text. He then showed over 37 Critical Text readings with clear doctrinal error. After the presentations each hour, there were 15 minutes of questions and a 10-minute break.

The International Coverage. The entire six hours were broadcast all around the world by means of a LIVE streaming video. This was engineered by Daniel S. Waite, M.A., M.Div., the assistant of Dr. Waite. Daniel, his wife, Tamie, and his daughter, Anna, were in charge of the cameras and equipment and did an excellent job in recording these meetings for history. They can be seen at www.BibleForToday.org and then going to the RED BOX and the words "[JUST CLICK HERE](#)."

The DVD's Available. The two DVD's can be ordered as BFT #3445/1-2 @ \$25.00 + \$5.00 S&H. All five hours of the Saturday meetings are on these two DVD's as well as the Sunday Bible School with Daniel Waite, the morning service with Dr. H. D. Williams, and the evening service with Dr. D. A. Waite.

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.**

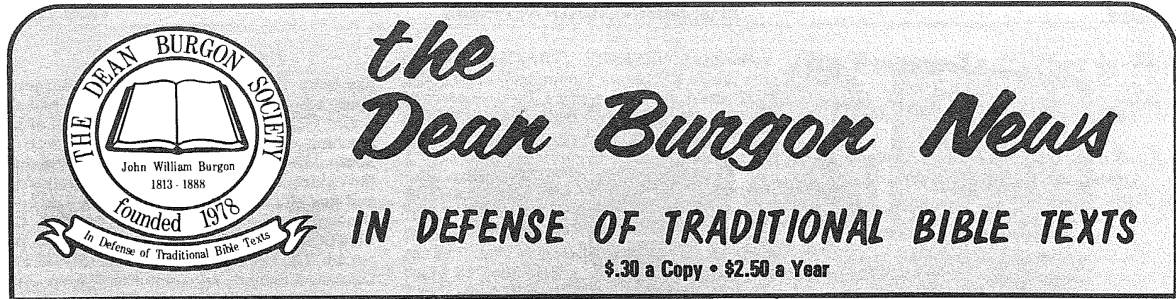
<u>TITLE</u>	<u>SALE PRICE (1/2 OFF CURRENT DBS PRICE) CASEBOUND (HARDCOVER)</u>	<u>POD PRICE</u> <u>This will be the regular future price</u>
The Last Twelve Verses of Mark	\$7.50	\$22.00
The Revision Revised	\$12.50	\$29.00
The Traditional Text of the Holy Gospels	\$7.50	\$20.00
Inspiration and Interpretation	\$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 will 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.

A PAGE FROM THE PAST THE DBS NEWS APRIL, 1979



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OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

MAY, 1979

Fundamentalists And The Bible Version Issue

By Dr. M. H. Reynolds, Jr., Editor
F.E.A. NEWS & VIEWS

It has become crystal clear that major differences do exist among Fundamentalists over the Bible version issue. It will serve no good purpose to ignore such differences, nor to minimize their importance. Using the excuse that "we cannot afford to further divide our forces" is not valid. **Unity must never take precedence over truth!** God can do His work with many or with few. But, if we are not absolutely sure whether or not we have a reliable version of the Bible; or, if we are not sure which of several different versions is the reliable one, then the very foundation of our faith is at stake. There is no more important issue facing Fundamentalists today!

The position we take on this issue is this: "That the King James Version is the only accurate, reliable English Version—and that all modern Bible versions are defective and should be rejected." We believe this position to be correct, regardless of who stands for or against it. We found it to be the only possible Scriptural, logical, honest, consistent position we could hold after looking at the evidence and considering the alternatives. Our espousal of this position only intensifies with every passing day and with each hour of further study and prayer. It seems incredible that Fundamentalists would steadfastly resist the past attacks of Satan upon the Bible (when liberals questioned certain parts of it or when false cults either added to or subtracted from it) and now place their stamp of approval upon modern Bible versions in which whole portions, verses, phrases and words are either questioned, omitted or added to the Word of God. We consider all of the modern Bible versions to be a part of the most direct and deceitful attack Satan has ever launched upon the verbal inspiration, inerrancy and authority of God's Holy Word!

Now, we realize that many of our Fundamentalist brethren disagree with us. They have made their opposing positions clear through recent "official position" papers, editorials and articles. We believe their positions are wrong but the thorough answer which is deserved and required would demand more space than this editorial allows. Hence, we are already preparing a separate report on this important matter

which we hope to enclose in the May-June mailing. Meanwhile, we believe the positions being taken by our Fundamentalist brethren need to be questioned and challenged.

1. We cannot agree that the King James Version, the New American Standard Version and the New International Version are all reliable, accurate versions which should be accepted and used. How could this be when the KJV differs from the other two in nearly 36,000 instances?

2. We cannot agree that both the Textus Receptus and the Wescott-Hort Greek Texts are accurate, reliable and trustworthy. How can two "original Greek Texts" both be accurate when they differ in over 5,000 instances—especially if you believe the Scriptures are verbally inspired?

3. We cannot agree that Evangelical scholarship can be trusted in the area of Bible translation. Many of today's evangelicals do not believe in the inerrancy and verbal inspiration of the Scriptures and even those who do are often found disobeying or twisting the Scriptures, no matter what version they use. Can they be trusted any more than the liberals?

4. We cannot agree that only Greek or Hebrew scholars are qualified to make a decision or announce a conclusion on this issue. We have read what many of the scholars have written. They do not even agree among themselves. In addition, we are finding that many of God's ordinary, Bible-taught, Spirit-led children (even some without any formal education) are able to detect the many inconsistencies of today's scholarship whereas the scholars seem blinded to their own illogical, unscriptural suppositions and conclusions.

5. We cannot agree that one can be a true defender of the King James Version while at the same time undermining its foundation in the Textus Receptus. That should be clear to all.

Beloved, we have no desire to be devious—but we cannot remain silent as some would have us do. Were we to remain silent about so important an issue, we would be unfaithful in our God-given responsibility to be a faithful "watchman". People are asking questions about these new translations. Are Fundamentalists going to tell them "we don't know" or "we don't care" or "we don't have time to look into it" or "we dare not risk the possibility of divisions over it"?

Most Frequent Questions We've Been Asked

What Is The Evidence Supporting I John 5:7?

By Rev. D. A. Waite, Th.D., Ph.D.

We have often been asked, not only in various letters coming in to the DEAN BURGON SOCIETY offices, but also from various questioners in meetings where we have been speaking on the DEAN BURGON SOCIETY and its work, "WHAT SHOULD WE DO WITH I JOHN 5:7?" Because of this, I thought it advisable to set forth some of the evidence for I John 5:7 as we have it available at this time, to the best of our information.

The Verse In Question. I John 5:7 states: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This is a clear reference to the Trinity.

The Research Of DBS Member, Rev. C. J. Drexler. One of my good friends who lives in Runnemede, New Jersey, is Pastor C. J. Drexler. He has a vast library of manuscripts, books by Burgon, Miller, Scrivener, Hoskier, and many, many other valuable authors. He

(Continued on next page)

We challenge every fundamentalist to study this important matter carefully and thoroughly. Men can be wrong, including this editor, but the word of God is never wrong. Our continual prayer is that we may always know how to "speak the truth in love". We certainly do not think that we know it all. But we do believe that all Fundamentalists must be willing to accept reproof and rebuke as well as to administer it. We pray that this editorial and our forthcoming report on this issue may be helpful to all of God's people. We are thankful to know that "the Word of our God shall stand forever." Isaiah 40:8.

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Dr. Kirk DiVietro, Pastor



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 506-528-8550. 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.

Additional information concerning meals and accommodations will be provided as the date of the annual meeting nears.

WHY AND HOW WE MUST STAND

By

Pastor Ken Rainey

Wayside Baptist Church, Greenville, SC

The Need For Mighty Men In God's Service

There has always been a need for mighty men in God's service. Eleazar was a mighty man, serving God with all his might. I have long admired Eleazar. He was a man with great courage and commitment to the Lord. Eleazar needs to be an example to all who seek to make a difference for God in supporting His Word in this world.

I Chronicles 11: 10-14 is a passage usually skimmed over without seeing a personal challenge. Read it prayerfully.

“These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel. (11) And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. (12) And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties. (13) He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. (14) And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.”

At first glance, this account of Eleazar and his valiant men only seems to be the account of one of many long-passed battles during the epic struggle to establish David as king in name and in fact. Not only did David have to prove his worth to the united twelve tribes of Israel, but he had to gain the fear and respect of his enemies, most notably the Philistines.

There are things in all important causes which deserve more commitment than others. For the larger portion of the Israelite people, it was hardly worth taking a risk or a pitched stand for this small barley field.

The Excuses We Make Not To Serve

I see that same opinion demonstrated time and again. In fact, I've evaluated many challenges in the same way. I have reasoned thusly: "There is only a certain amount of time in a day. There is only a certain amount of energy and resources to expend. I can't get involved in every difference of opinion I encounter." For years I let people have their opinion regarding new versions of the Bible without feeling the need to confront the error. After all, it is better (reasoned I) for them to read the Bible from a new version than not to read it at all. Little was I willing to see that what I really thought was that I didn't want to risk losing church members over the issue. I wasn't going to risk a battle over a few members who wanted to use a new version of the Bible. I felt that my best ploy was to preach from the Authorized (King James) Version and let them come to see its superiority.

Are We Resisting The CT Proponents Or Peacefully Standing By

We find in this passage that the people fled before the Philistines. That's what has been happening for years with regard to resisting the proponents of the Critical Text [CT]. While we have been peacefully standing by (slipping away), praying for God to do something, being fully committed to the Received Text [RT] and the Authorized (King James) Version [KJV] as the preserved Word of God in the English language, the apostate promoters of the [CT] and the versions of the Bible derived from them, have been making great progress in taking the land (the hearts, minds, and churches) that belong to the Lord.

The CT advocates have rushed onto the biblical scene s-m-o-o-o-t-h-l-y claiming that they have found the best text through "reason" and "educational superiority." Their heretical Gnostic text is put forth as the educated believer's choice. We, who trust the text the people of God have held inviolate and have shed their blood to possess since the time of the apostles, are referred to in undignified ways.

Taking Back The Ground From CT Proponents

When the "scholars" (self-declared and modernist endorsed) use a modern translation in the classroom, pulpit, book, publication, or conversation and are challenged by a [RT] [KJB] believer, they usually sanctimoniously level the accusation, "You are being "divisive," at the defender of the [RT]. To say that the [KJB] is the divisive one, is equal to saying English speaking Americans are being divisive because they insists that English is the language of this Country. We were here first! The [RT] [KJB] has long been the text of the churches. It isn't the divisive element, the [CT] and its versions are the latest on the scene; they, therefore, are the interloper, hence, the divisive one.

The [KJB] supporter more often than not will not engage the [CT] advocate. This has caused much ground to be lost to the promoters of the [CT]. We must begin to take a stand in every small field where an assault is made.

Having The Will To Resist

We can make a strong stand if we will. Some of you reading this support your Alma-mater. You love it. You have fond memories of it. You have perhaps given money and endorsement to it in the past. You have recommended it to students. We need to give honest evaluation to the schools of higher learning. It is a fact that almost all are Critical Text schools. They take money under false pretenses, claiming to use the King James Bible, when, in fact, they only use it in chapel, and often "correct" it there.

We must look around at the ground lost to the [CT]. It's time to cease supporting the schools and ministries using modern versions and endorsing the [CT]. The way the Country has been lost to modernism is by not standing our ground and supporting the very institutions and churches who oppose our Bible.

The Need For A “Groundswell”

There needs to be a groundswell of Dean Burgon Society members and friends who are willing to transfer their loyalty and financial support to the DBS. With the support of those who believe in the cause of the true text, there could be billboards bought at strategic places near the campus of schools that never let the existence of the Dean Burgon Society, the books of our name sake, our valiant president, and capable members be known.

We must not desert even small fields contested by the [CT] advocates. They are armed by money given (in the majority of cases) by [KJB] believers. Brethren, it should not be so. Be stalwart enough to pitch the battle where it is needed.

[Editor’s Note: The following article by Dr. Paul Ferguson appeared in the July, 2009, issue of *The Burning Bush*. The DBS was given permission to reprint it in the DBS eNEWS. Please note that some words are spelled according to Singaporean orthography]

PRESERVATION OF THE BIBLE: PROVIDENTIAL OR MIRACULOUS? A RESPONSE TO JON REHUREK OF THE MASTER’S SEMINARY

By
Paul Ferguson

Introduction

In Spring 2008, *The Master’s Seminary Journal* published by The Master’s Seminary in California contained an article titled “Preservation of the Bible: Providential or Miraculous? The Biblical View” by Jon Rehurek.[1] In this article, Rehurek rejects any Biblical doctrine of perfect preservation of the Words of God and concludes that

an examination of exegetical evidence from commonly cited biblical texts supports only a general promise of preserving the truth of God’s message to mankind, not a particular version of the Bible. Many verses—including some related to immutability, infallibility, and preservation—have been incorrectly interpreted and applied to preservation. The preservation of God’s revelation is the lesson in many of the passages, but no explicit indication applies them directly to written Scripture or to how and when a promise of general preservation would be fulfilled. Since historical evidence demonstrates that scribal errors exist in every extant manuscript, the conclusion to be drawn is that the Bible has been providentially preserved by means of secondary causation through the plethora of available manuscripts and not through miraculous preservation of particular manuscripts and versions. God Himself is faithful and true and His Word reflects His character; His decrees are absolutely immutable and infallible. Although the Scriptures themselves strongly assert that truths contained in it are firmly established and will endure forever, the case for providential preservation must rest upon theological grounds through the historical (i.e., canonicity) and manuscript evidence (i.e., textual criticism) rather than upon exegetical grounds.[2]

Jon Rehurek’s conclusions are wrong on both exegetical and historical grounds. The truth is that every believer, using either Biblical or philosophical presuppositions, is led to some conclusion as to the content of the original autographs. The Scriptures do not simply promise the preservation of God’s “truth” or “message” but the Words. The Church has historically held fast to these promises concerning the Words of God; not only in respect of divine inspiration, but also in regard to perfect providential preservation throughout the ages. However, since the Enlightenment, Protestantism has granted science increasingly independent authority and has surrendered the Bible’s authority whenever any supposed conflict arose between the two. The Enlightenment brought the age of the “sovereignty of reason” which attempted to verify everything in Scripture by modern critical methods of historical research. Just as in the case of creationism, until

the eighteenth century the Church held to the historic doctrine of the perfect inspiration and preservation of the Words of God in all ages.

The *zeitgeist* of our contemporary apostate age now demands a “new and improved” version of everything including the Scriptures. Our places of worship have dropped the name “Church,” reduced worship to entertainment, and promoted effeminate “preacher gurus” in Hawaiian shirts to share the latest psychological fad. We have also now a marked subservience to scientism as the dominant cultural standard. Did the Church make such a gross error in over 500 years of interpretation? What has primarily changed since the Reformation is the way man defines and uses science. Modern scientific opinion has been elevated to the status of general revelation giving it an absolute *a priori* veto over how we interpret Scripture. So much for singing, “Immortal, invisible, God only wise!” Textual criticism is built on the intolerant foundation of prejudice against the promises of Scripture. Modern man always seeks out a way of removing His Creator from the source of truth, as autonomous man aspires to fill the vacancy.

Jon Rehurek’s facile position is not the historic position of believers and the Reformation and his objections are mere hand-waving. Critical Text (CT) advocates, such as Rehurek, have no ultimate and certain standard for determining objective truth. Without the Biblical doctrine of perfect providential preservation, we are left with non-answers in these areas. This is not a minor shift but one of seismic proportions. Fortunately, most CT advocates of the past were better believers than theologians and have been able to live with the inherent contradiction of their system by simply declaring the gospel from the *Textus Receptus* (TR). They were incapable of following their own premises out to the end of the road they were on. This has now been challenged by the belligerent approach of the new breed of CT adherents and proliferation of translations and the latest edition of their evolutionary Greek Text.

Rehurek’s error is sadly perpetuated by contemporary fundamentalist teachers and writers, many of whom have obtained their graduate degrees at neo-evangelical seminaries. These men might preach great sermons on preservation but ultimately have no way of ever coming up with a real text! Some prize examples of semantic gymnastics can be found in the statements of modern fundamentalism. Speaking of God and the preservation of Scripture, Central Baptist Theological Seminary President, Kevin Bauder, tries to argue the Lord is indifferent as to His Words as Bauder claims, “He might preserve some words and He might permit some to be lost, depending upon His own purpose.”^[3] Bob Jones University (BJU) professor, Stewart Custer, speaking at Marquette Manor Baptist Church in Chicago in 1984 said that God preserved His Word buried, “in the sands of Egypt.”^[4] Larry Oats of Maranatha Baptist College in Wisconsin, an institution that formerly argued for the fact of the preserved Word of God in the King James Version, claims, “God could have preserved His Word but history proves He did not.”^[5] William Combs of the fundamentalist Detroit Baptist Seminary boldly asserts, “The Bible does not teach its own perfect preservation, and it is a serious error to claim otherwise.”^[6]

The CT position is a fallacy as it claims to reach conclusions that conform to the Bible, which are not derived from the Bible. It is true that some CT advocates talk about “preservation” but only by investing in their exegesis of preservation passages such as Matthew 5:18 entirely new meanings. In effect, they act like Humpty-Dumpty who retorted scornfully to Alice’s ignorance of his meaning, “When I use a word, it means just what I choose it to mean—neither more nor less.”^[7] Their position is not some imaginative or honest attempt to follow the truth where it leads, but radical interpretations of biblical texts based on Enlightenment premises. These fundamentalist and evangelical “scholars” need correcting for when theologically educated men make absurd statements they are no less absurd than when the lay person makes them. We reject their arguments because they are fundamentally illogical, and believers should not utilize unsound arguments nor appeal to unbelievers to place their confidence in them. True fundamentalists, especially those of the Reformed faith, will not surrender our historic faith for the gods of Enlightenment thinking just to be seen as acceptable by “progressive evangelicals.” The objections to the doctrine of perfect preservation are rooted in philosophical precommitments and not exegetical concerns. Like Ezra we will prepare our hearts “to seek the law of the LORD, and to do it” (Ezra 7:10) whatever the cost.

The Bible and Preservation

Reformed Theologians have always regarded Reformed doctrines such as the Sovereignty of God as the most consistent expression of Biblical Theology. As such, the starting point is that the Bible is the propositional revelation of God and hence it alone can be the ultimate test for truth and knowledge. As Cornelius Van Til argues, “It is the genius of Protestantism to make the God of the Scriptures the final reference in all predication.”^[8] Believers are mandated to pre-

suppose the Scriptures in all of their thinking and practice as the ultimate criterion of truth, whereas unbelievers resist this obligation in every aspect of thought and life. To stand for perfect preservation is arrogantly dismissed and those who still hold to it are subject to ridicule as adopting the Bible's faith-view in order to escape from the "fact" that textual criticism has shown that God did not preserve all of His Words and make them available in every generation.

CT advocates will ridicule anyone who exalts the authority of the written Word over the authority of liberal "scholarship." Many adopt the methodology of the evolutionists who figured that the best way to insulate their doctrines from scrutiny is to prevent a debate from ever beginning in the first place by ridiculing their opponents as "fideistic" and demanding that "religious presuppositional" views must not mix with "science." These critics are removing the "ancient landmarks" concerning preservation and replacing them with a rationalistic system of logic. Although they cry "fideistic presupposition" at us, we may point out that they are presupposing that God has not done what He promised to do with their unbiblical and revisionist logic. Despite disclaimers, they have not abandoned faith in their approach, just switched supreme norms. However, our faith is not blind or irrational as it is conformed to the highest norms of thought in Scripture. CT advocates have replaced faith in God with that in man through supposedly neutral, scholarly, and scientific means to restore as closely as possible what the original text of the Bible was. It is ironic that one side of the debate is unfairly accused of engaging in fideism, when the reality is that both sides are working from presuppositions in their differing supreme norms. Despite their bombastic approach, CT advocates are like the rhetorician in the story who wrote in the margin of his notes, "Argument weak. Shout here."

CT advocates inconsistently look presuppositionally to the Church for authority in receiving the Canon, and establishing the Creedal and Confessional basis of our faith but now reject it for the canonised words. This seems to be a curious way of proceeding. CT advocates need to logically explain why the Epistle of Barnabas, a treatise against a Jewish interpretation of the Law, which dates from the late first or early second century is included in the New Testament canon of the fourth century manuscript Codex Sinaiticus. Did God lead His people to recognise the Words here but not the Canon? Ultimately, we could never have even begun to argue from Scripture had not the Church received it and handed it down to us. Indeed, if we had been given a different canon or a tampered translation we would not know the difference. We would simply argue from that which we were given. Douglas Wilson illustrates the inconsistency,

Unbelieving criticism says that words, verses, pericopes, and books are all up for grabs. To grant this legitimacy with the first three, while drawing the line to keep 66 inspired books, is like being a little bit pregnant. 2 John has words while the last twelve verses of Mark have 260. At what word count does the authority of science becomes illegitimate?[9]

Cornelius Van Til rejects such casuistry by making clear, "We cannot choose epistemologies [theories of knowledge] as we choose hats ... [as if] a matter of taste." [10] David Norris also observes, "To profess verbal inspiration and at the same time to subject the Scripture texts to rationalistic critical methodology is to live in a crazed schizoid world, denying on the one hand what is confessed on the other." [11] By rejecting the Biblical presuppositional approach to the text, CT advocates reinterpret preservation promises in light of textual criticism. This invariably opens the door to all forms of pernicious Biblical Criticism, which can be witnessed in the lives of men like Bart Ehrman who correctly observed that once you adopt naturalistic premises it is wholly consistent not to let it guide you on other doctrines such as inspiration, inerrancy etc. After all, if it is irrational to believe that God preserved all His Words, it is equally irrational to believe He inspired them.

Samuel Schnaiter of BJU critiques Wilbur Pickering's Majority Text position by making the deeply disturbing critical observation, "Finally, although Pickering has avoided an excessive reliance on theological presuppositions in his presentation, it is nevertheless clear that a theological presupposition essentially undergirds his entire purpose." [12] According to Schnaiter's fulminations it is acceptable and even necessary to have theological presuppositions about the resurrection, but it is unacceptable to hold theological presuppositions about the historical sources that the belief in the resurrection is based upon. Anti-preservationist Daniel Wallace of Dallas Theological Seminary concurs, "A theological *a priori* has no place in textual criticism." [13] Interestingly, Bishop Westcott also rejected such an approach to studying the text, as he wrote to Hort,

I hardly feel with you on this question of discussing anything doctrinally or on doctrine. This seems to me to be wholly out of our province. We have only to determine what is written and how it can be rendered. Theologians may deal with the text and version afterwards. [14]

Leading contemporary textual critic, Bart Ehrman, concludes,

The fact that Warfield and Burgon both affirmed a doctrine of general preservation, and yet held antithetical views of how the text was preserved suggests that the doctrine is inappropriately used in support of any particular view of the text's transmission history. Instead such affirmations can only be made subsequent to the assessment of the evidence for the progress of the history of transmission. The evidence must lead to the doctrine, not vice versa—else the doctrine will simply be adduced to support a certain set of historical conclusions.[15]

Such a statement shows the depth of rationalistic and unbiblical thought that is now prevalent in modern fundamentalism. For an experienced Seminary Professor like Schnaiter to implicitly reject both the existence and need of a Biblical presupposition concerning a Biblical doctrine is frankly astounding. Like the Deists, this view is premised on the belief that nature is the only light needed by man in his search for God and His truth. The same failure to renounce the intellectual autonomy of man outside the revealed promises of God was at the centre of man's fall into sin. The Scriptures explicitly warn that man as a finite creature is forbidden to test God's Word (Deut 6:16; Luke 4:12). Nowhere in Scripture does God separate so-called "spiritual" truths from "secular" ones. By contrast, it is emphasised that "all wisdom and knowledge" is found in the revelation of Christ, who is God in the flesh (Col 2:3). The Psalmist makes it clear, "In thy light shall we see light" (Ps 36:9). Unbiblical presuppositions will therefore "oppose themselves" (2 Tim 2:25) as their fundamental beliefs will fail to properly integrate because of inherent contradictions.

This uncertain "certainty" position of modern evangelicalism and fundamentalism is in marked contrast to what the Lord spoke through Solomon about the inspired Words (Prov 22:20-21). All of our doctrines must be from the Bible (2 Tim 3:16) as it is self-attesting (1 Cor 14:29, 32, 37; Matt 18:19). How we view our world is not how God views it and believers are mandated to think God's thoughts after Him (Isa 55:9), which requires a scriptural presuppositional approach to the textual problems. A believer must study to show himself "approved unto God" (2 Tim 2:15). As Cornelius Van Til puts it,

"The Bible is thought of as authoritative on everything of which it speaks. And it speaks of everything." [16]

We are to receive these promises by faith (Heb 11:13; Matt 13:23; Rom 1:17).

Biblical Presuppositions to Determine the True Text

(1) God revealed the Scriptures so men could know His will both in the Old and New Testaments and in the future (Deut 31:9-13, 24-29; 1 John 1:1-4, 2:1-17; 2 Tim 3:14-17; 2 Pet 1:12-15). Certainly the Bible makes clear that no Scripture was intended for only the original recipient (Rom 15:4, 16:25-26; 1 Cor 10:11). God intended for those writings to be recognised and received by the Church as a whole (e.g., Col 4:16; Rev 1:4). These Words were to be guarded (1 Tim 6:20-21) as a "form (pattern) of sound words" for the church (2 Tim 1:13-14) and to be used to instruct the future Church (2 Tim 2:2).

(2) The Bible promises that God will preserve every one of His Words forever down to the very jot and tittle of the smallest letter (Pss 12:6-7, 33:11, 119:152, 160; Isa 30:8, 40:8; 1 Pet 1:23-25; Matt 5:18, 24:35).

(3) The Bible assures us that God's Words are perfect and pure (Ps 12:6-7; Prov 30:5).

(4) The Bible promises that God would make His Words generally available to every generation of believers (Deut 30:11-14; Isa 34:16, 59:21; Matt 4:4; 2 Pet 3:2; Jude 1:17). (This is general availability, not necessarily to every person on the planet.) Certainly, we are told that for around two millennia in history only one small nation had the true and pure Words of God, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD" (Ps 147:19, 20 cf. Rom 2:14).

(5) The Bible promises there will be certainty as to the Words of God (2 Pet 1:19; Luke 1:4; Prov 1:23, 22:20-21; Dan 12:9-10; 1 John 2:20).

(6) The Bible promises that God would lead His saints into all truth, that the Word, all of His Words, are truth (John 16:13, 17:8, 17).

(7) God states that the Bible will be settled to the extent that someone could not add or take away from His Words (Rev 22:18-19; Deut 12:32). Indeed, the Apostle Peter in 2 Peter 3:2 warned the saints of his day to be mindful of the “Words” of the Old Testament writings (v2a) and the New Testament writings (v2b), which would be absurd if some of these Words had been corrupted or lost.

(8) The Bible shows that the true Church of Christ would receive these Words (Matt 28:19-20; John 17:8; Acts 8:14, 11:1, 17:11; 1 Thess 2:13; 1 Cor 15:3).

(9) The Bible implies that believers would receive these Words from other believers (Deut 17:18; 1 Kgs 2:3; Prov 25:1; Acts 7:38; Heb 7:11; 1 Thess 1:6; Phil 4:9).

(10) The Bible shows that Bible promises may appear to contradict science and reason. In Genesis 2 we see that a newly created world may look ancient. However, the Scriptures remind us that “It is better to trust in the LORD than to put confidence in man” (Ps 118:8).

(11) Christ implied the preservation of His very Words as a Standard of future judgment (John 12:48). He also warned of the vanity of ignoring His actual Words (Matt 7:26). Christ emphatically declared, “the scripture cannot be broken” (John 10:35). In Matthew 22:29 Jesus rebuked, “Ye do err, not knowing the scriptures.” If the Scriptures were only accessible in the Originals then why would He chide them for being ignorant of Words that were not available? Believers are commanded to contend for the faith (Jude 3) and this faith is based upon the Words of God (Rom 10:17). Note that concerning the end-times, the Lord Jesus warned, “Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:8 cf. Amos 8:11; Lam 2:9).

Here are other Bible evidences that guide us:

(1) God also has established Biblical precedents which show that He keeps and protects His Words. For instance, when Moses broke the original copy of the tables of God, they were replaced very soon afterwards and not hundreds of years later and Scripture makes the point that these second tablets were written “the words that were in the first tables” (Deut 10:2). In the book of Jeremiah, God responded to the burning of His inspired Words by preparing Baruch to record in it “all the former words that were in the first roll” (Jer 36:28).

(2) Jesus preached from the existing scrolls and we are explicitly told they were “scripture” (Luke 4:21). Jesus also explicitly said the “Scripture” that they were reading was “spoken unto you by God” (Matt 22:31 cf. Mark 12:24-26). Indeed, Christ said to His audience that when they read the Scripture they would see that which was written by Daniel the prophet himself (Matt 24:15; Mark 13:14). Other New Testament passages argue from the Old Testament text based on a phrase (as in Acts 15:13-17), a word (Matt 22:32), or even the difference between the singular and plural form of a word (as in Gal 3:16).

(3) The Bible warns that there would be those who would “corrupt the word of God” (2 Cor 2:17; Jer 23:29) and handle it “deceitfully” (2 Cor 4:2). The Apostle Paul warns of those who “changed the truth of God into a lie, and worshipped and served the creature more than the Creator” as heading towards apostasy (Rom 1:25). There would arise false gospels with false epistles (2 Thess 2:2). Jesus taught us that if a tree is corrupt, the fruit will be corrupt (Matt 7:17). False prophets and false teachers corrupt the Scriptures (2 Pet 2:1-3). We must understand that there will always be a line of perversion as there will be of preservation. We are mandated to verify this fruit based upon the premise that if a man’s doctrinal belief is in error invariably he will do the same to the Scriptures (2 Cor 2:17). “The fear of the LORD is the beginning of knowledge” (Prov 1:7); so all knowledge of the Words of God is rooted in God.

(4) God utilised fallible but Spirit-filled human writers to pen His divinely inspired Words of Scripture (2 Tim 3:16; 2 Pet 1:21). A fallible but Spirit-filled John the Baptist could point infallibly to Christ. As much as a fallible but Spirit-filled Church can recognise and receive the infallible Canon, so can she also recognise and receive the infallible Words of this Canon (John 10:27). Canonicity was recognised by the true Church (not Rome) and the corollary of this must be that the Canonised Words must be recognised by the true and faithful Church and not Rome’s texts or apostate textual critics such as Westcott, Hort, Aland, Metzger et al.

(5) The Church at Antioch has a noteworthy position in Scriptures in contrast to Alexandria. Antioch is the first place where the born-again believer is called a Christian (Acts 11:26). It is also interesting to see that where both Antioch and Alexandria are mentioned in the same passage, Antioch is listed as a place of service, while Alexandria is listed as a place of disruption (Acts 6:5-10). Egypt is for the most part associated with ungodliness in the Bible (Isa 19:14, 30:1-3; Acts 7:39; Rev 11:8). Most of the New Testament books were written originally to cities in the Byzantine

Text area and none written to Alexandria. However, it was precisely in Alexandria that corrupters of the true text dominated. Kent Brandenburg summarises from these presuppositions,

We know that God uses mathematical probability to bring certainty in the way of fulfilled prophecies. He makes predictions and they all come to pass like He said. The one hundred percent fulfillment is evidence. This relates to evidence for verbal, plenary preservation of Scripture in two ways. First, every believer is indwelt by the Holy Spirit. What believers agree are God's Words are not just men's opinions but the Spirit bearing witness, testifying to truth. A four to five hundred year agreement on the *textus receptus* and Hebrew Masoretic stands as evidence based on Scriptural presuppositions. Do we really think that we can say that all those believers for all those years were wrong? In this one area, Scripture, they were all deceived? And yet, at the end of that period of time, unbelieving textual critics were actually enlightened? Second, the promises of preservation are like the prophecies that God fulfilled. Are we going to say that God fulfilled all of the prophecies, including the detailed dozens in Daniel and the amazing many in Isaiah, but He didn't fulfill His promises to protect His Word unto perfection? The fulfillment of prophecy says that God keeps His promises. The power of their fulfillment extends to the trust in God's promises of perfect preservation and availability of all His Words. One hundred textual critics, mostly unbelieving, can't be trusted with a holy book written by a holy God.[17]

Westcott and Hort

The Bible's whole existence is due to the unique event that it is entirely inspired by God (2 Tim 3:16). From the first inscription we are confronted immediately with the reality and involvement of the supernatural, as well as its absolute authority. Therefore, those who reject the Bible on its own premised overview will invariably treat it as any other ancient book. Its uniqueness resides in the fact that while humans have been the vehicle of its production, it never ceases to be the Word of God, communicated by Him, developed, transmitted and preserved by Him. The question then is who or what is the vehicle of agency that God providentially leads to receive these Canonised Words. As Douglas Wilson argued in his debate with CT advocate James White,

Given human agency, either the Church authoritatively recognizes the text, or some other entity does, or there is no text. We both accept the Bible as the self-authenticating Word of God—therefore we agree there are canonical books (along with canonical contents). That leaves us with the first two options in our recognition of this canon. I am maintaining that the Church has the responsibility to recognize that canon through her discipline (e.g., defrocking a minister who claims that Romans is spurious). Now if you deny that the Church has this authority, it means that you must grant it to some other entity. What is that entity?...the science of autonomous textual criticism, far from establishing verity, has only managed to establish thousands of variations and increase a generally destructive confusion about the text of Scripture.[18]

God does not preserve Scripture using men and methods rooted in a denial of what He has said. A textual position that is predicated on the theories and conjectural emendations of men of the character of Westcott and Hort must be rejected. Apostate textual critics should be accorded no higher authority than evolutionary biologists discussing Genesis or existential French philosophers on ethics—with a barrel of salt! To take a position that an unregenerate man can reason correctly and cogently independent of Scriptures as determination of God's Words invariably sets man up as the ultimate epistemological authority over what is true. However, having ethically separated himself from the only source of knowledge, a text-critical unbeliever seeks to suppress truth in order to interpret everything without reference to God (Rom 1). Indeed, many false and pagan worldviews have emerged from false conclusions about God from general revelation. We cannot turn to unbelievers for truth about Scripture as each has differing and contradictory ideas. This is why the Divines in the Westminster Confession did not put the doctrine of God in their first chapter as they had to first establish the source of knowledge.

It is also clear that a Christian cannot divorce the spiritual nature of the battle from the battle itself. An unbeliever is not neutral as to textual facts and interpreting them (Matt 12:30; John 3:19). We are warned to avoid “walking in the counsel of the ungodly, standing in the way of sinners, sitting in the seat of the scornful” (Ps 1:1). Robert L Thomas argues,

Sin has distorted man's ability to receive truth. If the vessel for receiving truth has a depraved mind, whatever it does by way of

processing and reproducing that truth will be lacking. It may lack more in some instances than in others, but a blinding by sin will always exist.[19]

All truth does not possess the same authority, as the only absolutely certain truth is that of inspired revelation. General revelation must always be subordinate to special revelation. God's Word must be the final arbiter in all truth claims. Milton Terry warns of the attempt to undermine this doctrine,

Others have attempted various methods of "reconciling" science and the Bible, and these have generally acted on the supposition that the results of scientific discovery necessitate a new interpretation of the Scripture records, or call for new principles of interpretation. The new discoveries, they say, do not conflict with the ancient revelation; they only conflict with the old interpretation of the revelation. We must change our hermeneutical methods, and adapt them to the revelations of science. How for the thousandth time have we heard the story of Galileo and the Inquisition.[20]

He continues,

Hasty natures, however, indulging in pride of intellect, or given to following the dictum of honoured masters, may fall into grievous error in either of two ways: They may shut their eyes to facts, and hold to a delusion in spite of evidence; or they may become the obsequious victims of "science falsely so called." That certainly is a false science which is built upon inferences, assumptions, and theories, and yet presumes to dogmatize as if its hypotheses were facts. And that is a system of hermeneutics equally false and misleading which is so flexible, under the pressure of new discoveries as to yield to the putting of any number of new meanings upon an old and common word.[21]

Cornelius Van Til provides an insightful illustration that delineates how foolish it is to turn to unbelievers to determine the Words of God by rationalistic methods,

The intellect of fallen man may, as such, be keen enough. It may be compared to a buzz-saw that is sharp and shining, ready to cut the boards that come to it. Let us say that a carpenter wishes to cut fifty boards for the purpose of laying the floor of a house. He has marked his boards. He has set his saw. He begins at one end of the mark on the boards. But he does not know that his seven year old son has tampered with the saw and changed its set. The result is that every board he saws is cut slantwise and thus unusable because it is too short except at the point where the saw first made its contact with the wood. So also whenever the teachings of Christianity are presented to the natural man they will be cut according to the set of sinful human personality. The result is they may have formal understanding of the truth, mere cognition but no true knowledge of God.²²

Sad to say many fundamentalists do not agree. Mark Minnick of BJU argues in the book *From the Mind of God to the Mind of Man*,

a textual critic may be an unbeliever when it comes to the Bible's doctrinal truths. But when it comes to the Bible's text—to this question of the Bible's words—a textual critic is initially little more than a reporter.... Following this initial reporting, a textual critic becomes an interpreter of this data.[23]

This is not the historic position of Bible-believing saints. Autonomous theories of knowledge are riddled with problems. Apart from the revelation of God in nature and in His Word, man is unable to rightly interpret reality. We must always start with God in all our thinking or we will become fools in attempting to rationally justify any knowledge claims, especially on spiritual issues. As Paul warned Timothy, the approach must be presuppositional in respect of the Word of God, "keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called" (1 Tim 6:20). Minnick's theory is simply a Kantian "wall of antinomy" between the phenomenal and noumenal world of epistemology, which ultimately led Kant to a logically fallacious and self-refuting scepticism. Van Til points out, "even to say that there are some facts that can be known without reference to God, is already the very opposite of the Christian position."²⁴ He goes on to make a pertinent observation to those advocating "neutral textual criticism,"

Hence the difference between the prevalent method of science and the method of Christianity is not that the former is

interested in finding the facts and is ready to follow the facts wherever they may lead, while the latter is not ready to follow the facts. The difference is rather that the former wants to study the facts *without God*, while the latter wants to study the facts in the light of the revelation God gives of himself in Christ. Thus the antithesis is once more that between those for whom the final center of reference in knowledge lies in man, and those for whom the final center of reference for knowledge lies in God, as this God speaks in Scripture.[25]

A typical historic view is that of Joseph Philpot, Fellow of Worcester College, Oxford, and editor of *The Gospel Standard* who in 1857 argued against a revision of KJV because the Biblical scholars of that day were “notoriously either tainted with popery or infidelity.”[26]

Reformers and Preservation

Martin Luther sparked the Reformation on three pillars: faith, grace and Scripture. The final pillar of *Sola Scriptura* predicated the Bible as the only objective Protestant source of all authority available and was to be regarded as God’s last Words to mankind. It effectively dethroned the pope and enthroned the Bible. The Reformers were cognisant that the reason for the darkness of the Medieval Period was a result of the Roman Church losing sight of the true text in the original languages. They were also equally clear that the dissemination of the Received Text through the printed editions had sparked the Reformation and not the rise of nationalism, corruption in the Roman Church, or even the Renaissance. Since the autographs were not available, the Reformers knew that we must have a reliable tradition or bridge of some sort which connects us to the original autographs. This bridge must be undergirded with faith in a God who controls the flow of all historical events through the true Church and not apostate autonomous textual critics. The Reformers looked to ecclesiastical consensus in textual issues in the same manner they had in Canonical, Trinitarian and Christological issues.

The leading Reformers rejected Rome’s tradition and its corrupted texts, and held fast to the Received Text readings, which they knew evoked the wrath of Satan and had triggered the great Protestant Reformation during which tens of thousands of true believers perished by flame, famine and torture. Rome had used a handful of copies in which numerous variants existed in an attempt to refute the principle of *Sola Scriptura*. The Reformers were well aware of the corruptions of the texts of Alexandria and regarded the variant readings in the minority texts as either intentional or inadvertent corruptions. The seventeenth century Confessions focused in on the doctrine of special providential preservation, such as the Westminster Confession of Faith and the Helvetica Consensus Formula, as a direct response to the attack of the Council of Trent on the Received Text. The Council of Trent solemnly affirmed in the following words,

Moreover the same Sacred and holy Synod, considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions now in circulation of the Sacred Books is to be held as authentic, ordains and declares that the said old and Vulgate edition, which by the lengthened usage of so many ages has been approved of in the Church.[27]

The Reformers asserted the counterpoint to the Vulgate that the Received Text was the “authentic” text; as the locus of Biblical authority was the apographs not the Church. Their view was not derived from the supposedly neutral science of textual criticism but in their presuppositional faith in the promises that God had preserved His Words for them. They knew that an inspired Bible that no one could see was no use to them, for as Calvin said on his commentary of 2 Peter 1:19 that, “without the Word, there is nothing left but darkness.” Textual critics, Woodbridge and Balmer admit, “It is true that in the seventeenth century a good number of Christians esteemed the Bibles they had in their hands as infallible.”[28] The liberal historian, McCabe, accepted that the Reformers had no time for rationalistic textual principles,

The reformers, indeed, extended little patronage to the exercise of reason in religious matters; they denounced it and its fruit, philosophical speculation, as an evil not to be tolerated; and Luther went so far as to assert (even to the disgust of the Church of Rome) that a proposition may be true in theology and false in philosophy.[29]

As we search the Reformation writings this fact becomes quickly apparent. Samuel Tregelles notes,

Beza's text was during his life in very general use among Protestants; they seemed to feel that enough had been done to establish it, and they relied on it as giving them a firm basis.... After the appearance of the texts of Stephanus and Beza, many Protestants ceased from all inquiry into the authorities on which the text of the New Testament in their hands was based.[30]

Even the Anabaptist leader, Balthasar Hubmaier, took this position and wrote in 1526,

Thou knowest, Zwingli, that the Holy Scripture is such a complete, compacted, true, infallible, eternally immortal speech, that the least letter or tittle cannot pass away in this book.³¹

So strongly did the Reformers and their heirs fall back on the TR that textual critics such as Richard Bentley in 1716 derided it as "the Protestant Pope Stephens," but admitted that "Stephens' edition, set out and regulated by himself alone, is now become the standard. The text stands, as if an Apostle was his compositor."^[32]

Although the Reformers were accused of "bibliolatry" it was not the Bible they worshipped but the Author of it who has chosen to reveal Himself empirically in His written Word. Despite the revisionist argument that Calvin and Beza had no other option but to use the Received Text, the facts are that they did have alternative options but deliberately rejected them. They may not have had the quantity of evidence, but they were aware of the diversity of the variant readings thrown up by the textual critics today. Instead, they chose the path of Sacred Criticism which simply studied the texts to see what was received by the Church through history rather than the rationalistic "restoration" of the text by Enlightenment Criticism. They recognised that copies and editions differed because of variants, but trusted the Holy Spirit and the common faith of God's people. Beza made it clear, "that he was very unwilling to amend the basic text and was interested largely in readings which confirmed it."^[33] One Reformed critic of the TR, Greg Bahnsen admits,

Some Protestants have argued for the inspired infallibility of the vowel points in the Hebrew Old Testament (e.g., the Buxtorfs and John Owen; the Formula Consensus Helvetica more cautiously spoke of the inspiration of "at least the power of the points"). The errorless transmission and preservation of the original text of Scripture has been taught by men such as Hollaz, Quenstedt, and Turretin.^[34]

Challenge of the Vulgate

Cognisant of the role the Received Text had in damaging the Romanist cause and giving authority to the Protestant cause, the Council of Trent (1545-1563) declared Erasmus a Pelagian heretic, rejected his New Testament, and edicted that only Jerome's Latin Vulgate was the authentic Bible.^[35] Trent's argument was that the Scriptures are corrupted at the fount and we need an infallible Church to determine the Word of God, as one can never be sure of the true text of Scripture. The Reformers posited a rejoinder by maintaining that the Scriptures guide the Church, as we have, by God's providence, the uncorrupted fount, "by His singular care and providence kept pure in all ages." Ironically, now many fundamental Protestants are positing that Rome was right when it sought to undermine our doctrine of *Sola Scriptura* on the basis of the variants they showed in their manuscripts. They argue that notwithstanding Rome's other errors in theology, they were right about the Scriptures, and the post-Reformation dogmatists were wrong.

To try and influence the English people back to Rome, the Jesuits prepared an English New Testament translation in 1582 based upon the Vulgate which was immediately sent to England, and secretly distributed through the country. As one historian observed, "The English Papists in the seminary at Rheims perceiving that they could no longer blindfold the laity from the scriptures, resolved to fit them with false spectacles; and set forth the Rhemish translation in opposition to the Protestant versions."^[36] The preface to this Rheims translation expressly states its purpose,

It is almost three hundred years since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses.^[37]

Catholic priest, Paolo Sarpi (1552-1623), in his *History of the Council of Trent* recalls,

On the contrary, the major part of the Divines said, that it had been necessary to account that translation, which formerly hath been read in all the churches [Latin Vulgate], and used in the schools, to be divine and authentical, otherwise they should yield the cause to the Lutherans, and open a gate to innumerable heresies ... The Inquisitors will not be able to proceed against the Lutherans, in case they know not Hebrew and Greek, because they will suddenly answer, "the text is not so," and "that translation is false."^[38]

Queen Elizabeth (1533-1603) was so concerned of the threat to English unity by the Jesuit Rhemist Bible that she sent to Beza for assistance to refute this perversion of the Received Text. It is recorded that he told her, "that one of her Majesty's own subjects was far better qualified to defend the Protestant cause against the Rhemists; and this person, he said, was Thomas Cartwright."^[39] It was said of Thomas Cartwright (c. 1535-1603), that he regarded the Vulgate as, "the Version adapted by the Rhemists ... that all the soap and nitre they could collect would be insufficient to cleanse the Vulgate from the filth of blood in which it was originally conceived and had since collected in passing so long through the hands of unlearned monks, from which the Greek copies had altogether escaped."^[40] Brook records that,

Mr. Cartwright defended the holy Scriptures against the accusation of corruption, and maintained that the Old and New Testaments written in the original languages were preserved uncorrupted. They constituted the word of God, whose works are all perfect, then must his word continue unimpaired; and, since it was written for our instruction, admonition, and consolation, he concluded that, unless God was deceived and disappointed in his purpose, it must perform these friendly offices for the church of God to the end of the world. If the authority of the authentic copies in Hebrew, Chaldee, and Greek were lost, or given up, or corrupted, or the sense changed, there would be no high court of appeal to put an end to disputes; so that the exhortation to have recourse to the law, the prophets, and the New Testament would be of very little effect. In this case our state would be worse than theirs under the law, and in the time of Christ; yea than those who lived some hundred years after Christ, when the ancient fathers exhorted the people to try all controversies by the Scriptures. Their own Gratian directs us, in deciding differences, not to the old translation, but to the originals of the Hebrew in the Old Testament, and of the Greek in the New.^[41]

Thomas Cartwright observed this about preservation,

Woe unto the churches, if the Scriptures, the charters and records of heaven be destroyed, falsified, or corrupted. These divine charters were safely kept in one nation of the Jews; and though they were sometimes unfaithful, yet they kept the keys of the Lord's library: but now, when many nations have the keys, it is altogether incredible that any such corruptions should enter in, as the adversaries unwisely suppose. If the Lord preserved the book of Leviticus, with the account of the ancient ceremonies, which were afterward abolished, how much more may we conclude that his providence has watched over other books of Scripture which properly belong to our times and to our salvation? Will not the Scriptures bear witness to the perpetuity of their own authority? "Secret things belong to God;" but things revealed belong to us, and to our children forever. Jesus Christ said, "Heaven and earth shall pass away, but my words shall not pass away." Notwithstanding the sacred writings were disregarded, and even hated by most persons, they had been preserved entire as they were the first day they were given to the church of God. More than fifteen hundred years had elapsed, during which not any one book, nor part of any book, of canonical Scripture had been lost: and it was evident not only that the matter of the Scripture, but also the words; not only the sense and meaning, but also the manner and form of speech in them remained unaltered.^[42]

Regius Professor of Divinity at Cambridge, William Whitaker (1548-1595), wrote the one extensive work on the subject of the Bible written by an English Reformer. In a classic riposte to the Romanist translation posited perfect preservation as an absolute necessity,

Now we, not doubtfully or only with some probable shew, but most certainly, know that this Greek edition of the New Testament is no other than the inspired and archetypal scripture of the new Testament, commended by the apostles and evangelists to the Christian church.... If God had permitted the scripture to perish in the Hebrew and Greek originals, in which it was first published by men divinely inspired, he would not have provided sufficiently for his church and for our faith. From the prophetic and apostolic scripture the church takes its origin, and the faith derives its source. But whence can it be ascertained that these are in all respects prophetic and apostolic scriptures, if the very writings of the prophets and apostles are not those which we consult?^[43]

Whitaker went on to say he accepted the Received Text handed down by faith,

Now the Hebrew edition of the old, and the Greek of the New Testament, was always held the authentic scripture of God in the Christian churches for six hundred years after Christ. This, therefore, ought to be received by us also as authentic scripture. If they doubt the major, we must ask them, whether the church hath changed its authentic scripture, or hath not rather preserved, and commended to all succeeding generations, that which was in truth authentic from the very first? If it lost that which was published by the prophets and apostles, who can defend that negligence, who excuse so enormous a sacrilege?[44]

Whitaker also cleverly rejected the argument that the Masorettes had corrupted the Hebrew Text,

Besides, if the Jews had wished to corrupt the original scriptures, they would have laid their sacrilegious hands specially upon those places which concern Christ and confirm the faith. But in those places these fountains run so clear that one feels no lack: nay, they sometimes run far clearer than the Latin streams.[45]

He also showed how God protected the Scriptures in the ages,

God protects the scriptures against Satan, as being their constant enemy. Satan hath frequently endeavoured to destroy the scriptures, knowing that they stand in his way: but he hath never spent any trouble or thought upon these unwritten traditions; for he supposed that his whole object would be gained if he could destroy the scriptures. In pursuance of this plan he hath raised up such impious tyrants as Antiochus, Maximin, Diocletian, and others, who have endeavoured utterly to quench the light of scripture. Now, if religion could remain entire even when these books were lost, it would be in vain for Satan to labour with such furious efforts to remove these books.[46]

Bishop of Salisbury and eminent Divine, John Jewel (1522-1571), who was a strong apologist against the Church of Rome, also makes clear the need of perfect preservation,

By the space of so many thousand years, the word of God passed by so many dangers of tyrants, of Pharisees, of heretics, of fire, and of sword, and yet continueth and standeth until this day, without altering or changing one letter. This was a wonderful work of God, that having so many, so great enemies, and passing through so many, so great dangers, it yet continueth still without adding or altering of any one sentence, or word, or letter. No creature was able to do this, it was God's work. He preserved it, that no tyrant should consume it, no tradition choke it, no heretic maliciously should corrupt it. For His name's sake, and for the elect's sake, He would not suffer it to perish. For in it God hath ordained a blessing for His people, and by it He maketh covenant with them for life everlasting. Tyrants, and Pharisees, and heretics, and the enemies of the cross of Christ have an end, but the word of God hath no end. No force shall be able to decay it. The gates of hell shall not prevail against it.[47]

Cambridge-educated Puritan preacher, Nicholas Gibbens, also retorted in 1602,

For by these authorities it may seem apparent, that the Hebrew Text has been corrupted by the Jews: which if it be; where is the truth the Scriptures to be found, but either perished, or only remaining in that translation which the Papists so greatly magnify. For answer whereunto, we affirm and testify by the authority of the Scriptures themselves, (which is the voice of God) of the Fathers, and of the adversaries themselves; that the Scriptures in the Hebrew tongue are pure, and unspotted of all corruption.[48]

Johannes Andreas Quenstedt (1617-1688), the German Lutheran dogmatician, argued,

We believe, as is our duty, that the providential care of God has always watched over the original and primitive texts of the canonical Scriptures in such a way that we can be certain that the sacred codices which we now have in our hands are those which existed at the time of Jerome and Augustine, nay at the time of Christ Himself and His apostles.[49]

English Puritan and theologian, Edward Leigh (1602-1671), explained why we needed confidence in a pure text for our Bibles,

If the authority of the authentical copies in Hebrew, Chaldee and Greek fall, then there is no pure Scripture in the Church of God, there is no high court of appeal where controversies (rising upon the diversity of translations, or otherwise) may be ended. The exhortations of having recourse unto the Law and to the Prophets, and of our Saviour Christ asking “How it is written,” and “How readest thou,” is now either of none effect, or not sufficient.”^[50]

The great Puritan, Thomas Watson (c. 1620-1686), makes clear,

The devil and his agents have been blowing at Scripture light, but could never blow it out; a clear sign that it was lighted from heaven.... The letter of Scripture has been preserved, without any corruption, in the original tongue.^[51]

The prodigious Puritan scholar, John Owen, who entered Oxford at 12 years old, adopted the same stance,

It can, then, with no colour of probability be asserted (which yet I find some learned men too free in granting), namely, that there hath the same fate attended the Scripture in its transcription as hath done other books. Let me say without offence, this imagination, asserted on deliberation, seems to me to border on atheism. Surely the promise of God for the preservation of his word, with his love and care of his church, of whose faith and obedience that word of his is the only rule, requires other thoughts at our hands.^[52]

Swiss Hebraist, Johannes Buxtorf (1599-1664), defended the preservation of even the Hebrew vowel points against the attack of Louis Cappel with studies published in 1624 and 1650. Buxtorf also affirmed the purity of the Received Text in 1620,

From the extremity of the East to the extremity of the West the word of God is read with one mouth and in one manner; and in all the books that there are in Asia, Africa, and Europe, there is discernible a full agreement, without any difference whatever.⁵³

John Woodbridge notes of Rome’s influence in this attack and states, “Cappel was able to publish one of these works only with the help of the Roman Catholic apologist, Jean Morin.”^[54] Martin Klauber also notes the staunch defence of the Masoretic Text by the Reformers by noting, “Reformed scholars of the mid-seventeenth century, following the lead of Buxdorf, considered all other versions of the OT as subordinate to the Masoretic text. ... Cappel’s theories were generally rejected in Reformed circles.”^[55]

A typical presuppositional approach based on special providential preservation was that of the Principal of the University of Edinburgh, Robert Rollock (1555-1599). He argued for “the preservation of the divine oracles of God unto our times” and the retention of many disputed passages such as 1 John 5:7, Mark 16, John 8 based on the fact that these are, “our Greek books, which we hold for authentical, have this verse and our Church receives it.”^[56] He rejected all the textual-critical assaults of Rome on the Received Text by summarising,

Thus we see then the adversaries cannot prove by these places that the Greek edition of the New Testament is corrupted, and so act authentical. Wherefore it resteth that the Hebrew edition of the Old Testament and the Greek of the New Testament is only authentical.^[57]

Henry Walker in 1642 also discerned the wiles of the Jesuit plot and argued that the supposed textual problems were “vanity” and “inventions” as, “the Pope is glad of these distractions amongst us, and would now take the opportunity to snatch away the Bible from us; he would fain take our religion away; but we hope to send him back to Rome again with a powder.”^[58] Narcissus Marsh (1638-1713), provost of the College of Dublin and later Archbishop of Armagh, writes against one sceptic who attacked the Hebrew Masoretic Text,

It may be suspected, that the intention is to bring it into doubt, whether we have any such thing, as a true Bible at all, which we may confide in, as God’s Word.... However, I doubt not, but that, by God’s Providence, as the Hebrew Text hath hitherto stood firm, so it will stand on its own bottom to wear out all assaults against it, and be, what it always was, received as the undoubted Word of God, when all the arguments and objections against it are vanish’d into smoke.^[59]

The Rhemist version was later revised by Richard Challoner in the mid-eighteenth century. He was an English convert from Protestantism who knew well the nuances of the King James Version and deliberately sought to revise the *Douay-Rheims* into closer conformity with the diction of the King James Version.⁶⁰ Notwithstanding, so successful was the King James Version and Cartwright's rebuttal of the Rhemist version that the devil was forced to change his strategy and attack not by the Latin but by the Greek.

It was about another century before Rome refined a weapon to combat *Sola Scriptura* at the hands of Romanist priest, Richard Simon (1638-1712), through "Textual Criticism." Baird tells us, "Simon sharpened historical criticism into a weapon that could be used in the attack on Protestantism's most fundamental error: the doctrine of *Sola Scriptura*."⁶¹ Indeed, Simon himself explains plainly his purpose, "the great changes that have taken place in the manuscripts of the Bible—as we have shown in the first book of this work—since the first originals were lost, completely destroy the principle of the Protestants ... if tradition is not joined to scripture, there is hardly anything in religion that one can confidently affirm."^[62] They assembled many of the variant readings into Polyglots to aid this attack. The *Cambridge History of the Bible* accepts the universal standard of the TR amidst the Reformed Churches,

In creating the phrase *textus receptus* they had confirmed acceptance of the third edition of Estienne and Beza's recension of it as the standard version. Effective awareness of the significance of textual criticism for the ancient versions of the biblical text may be said to begin only with the *Biblia Polyglotta* of Bishop Walton in 1657.^[63]

Even the ecumenical textual critic, Dan Wallace, accepts that, "New Testament textual criticism was born as a polemic against Protestants, intended to show that they couldn't really trust the Bible!"^[64] Thus under the influence of Romanism, textual criticism emerged from enlightenment and humanistic grounds and would culminate in the 1881 Revised Version.

The Reformers did not take their creedal stand against Rome upon a utopian inerrant original autograph. To them, there was an identifiable and existing text in use by the Greek-speaking Church which had been transmitted from a handwritten manuscript form to a printed form. Likewise, they did not advocate a radical individualism where every man decides for himself which words are genuine and would have rejected the current state of textual criticism, where every man is a textual critic with horror. It is true, that unlike Luther, John Calvin did not initially *uniformly* base his readings on the text of Erasmus and "had an affinity for a renegade edition published by Simon de Colines (1534)."^[65] This text included a number of variant readings from critical text manuscripts and from Rome's Complutensian.^[66] However, in later life Calvin rejected this view to return to the TR preferring the common readings by faith.^[67] The facts of history are that Rome accused Protestants of having a "paper pope" by judging all matters religious with the Scripture. Ironically, five hundred years ago a man positing this kind of accusation would be called a Romanist heretic but today he is called an enlightened fundamentalist! Indeed, TR critics even attack preservationists today by equating heresy with faith in an inerrant Bible.

[Editor's Note: The remainder of this article by Paul Ferguson will be available in the next issue of the DBS eNEWS #91 along with the endnotes. There was not enough space to place the entire article in this issue.]

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."

Matthew 4:4 "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

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

1 Peter 1:23-25 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

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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.
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FROM THE DBS ARTICLES OF FAITH

A. THE BIBLE

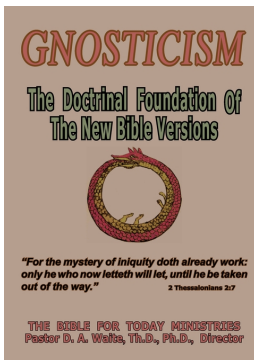
We believe in the plenary, verbal, Divine inspiration of the sixty-six canonical books of the Old and the New Testaments (from Genesis to Revelation) in the original languages, and in their consequent infallibility and inerrancy in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians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

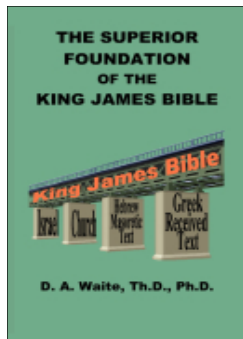
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THE SUPERIOR FOUNDATION OF THE KING JAMES BIBLE BY D. A. WAITE, Th. D., Ph. D.



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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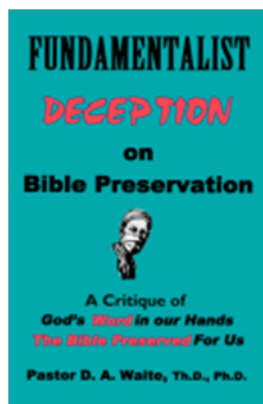
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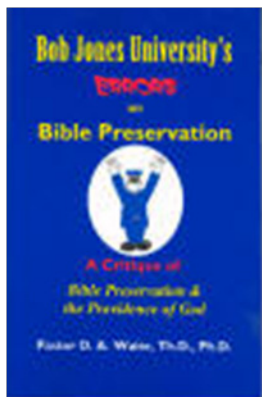
This book, *Fundamentalist Mis-Information on Bible Versions* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a book published by avowed Fundamentalists with the enthusiastic support of Bob Jones University. That book is called "From the Mind of God to the Mind of Man", written 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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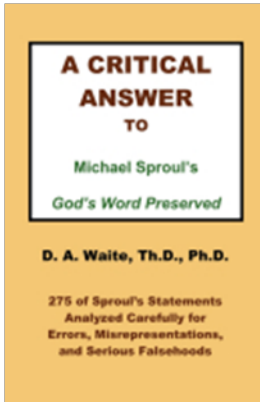
This book, *Fundamentalist Deception on Bible Preservation* by Dr. D. A. Waite, Th.D., Ph.D. is important because it is an answer to a second book published by avowed Fundamentalists with the enthusiastic support of Bob Jones III, then President of Bob Jones University (BJU). Sadly, BJU deception on 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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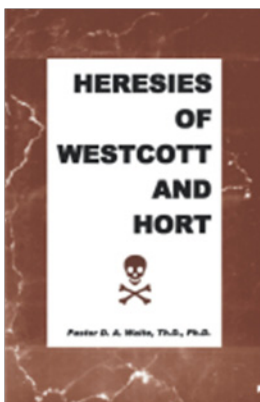
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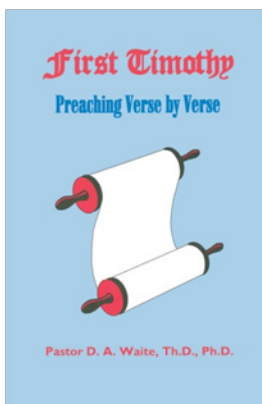
This book, *Defending The King James Bible* by Pastor D. A. Waite, Th.D., Ph.D. is now a classic. It has been printed ten times through two editions. It should be in every library, school, seminary, and home. Dr. Waite's work answer's two questions: (1) Which English Bible are we to read, study, memorize, 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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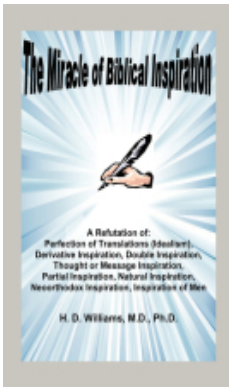
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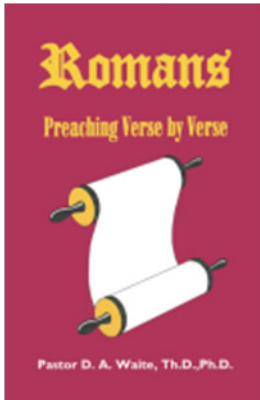
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- ☐ *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” 2 Timothy 3:15*
 - ☐ *All scripture is given by inspiration of God, and is profitable for doctrine, 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*
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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.

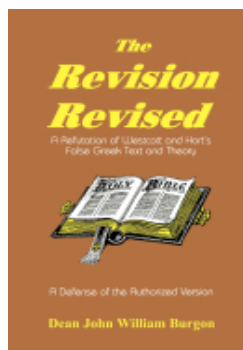
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In this book, *Fundamentalist Distortions on Bible Versions*, Dr. Waite clearly outlines the mistakes seven fundamentalist schools are making in regard to 1. a false view of the doctrine of Bible preservation as found in the Bible, 2. their "ecumenical" 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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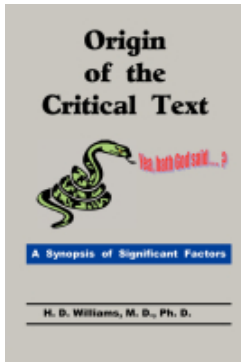


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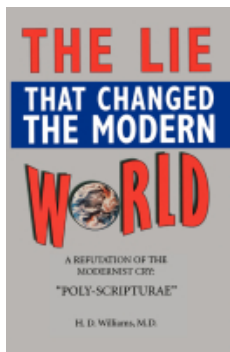
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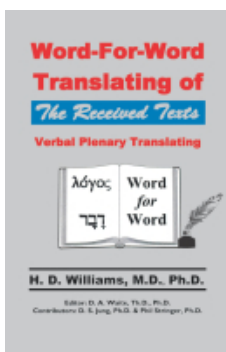
This book, *Origin of the Critical Text* by Dr. Williams, M.D., Ph.D. is a synopsis of the origin of the corrupted Critical Text (CT) that lies behind the modern versions of the Bible. The development of the text from "the beginning" until modern times through significant pivotal points is examined. 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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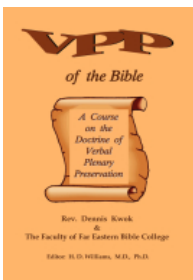
Dr. D. A. Waite, Th.D., Ph.D., said: There is a vital need for this book, *Word-For-Word Translating of the Received Texts, Verbal, Plenary Translating* by Dr. H. D. Williams, M.D., Ph.D. to inform sincere Bible-believing Christians about the proper techniques of translating the words of God into the 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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