



# The Dean Burgon Society News

In Defense Of Traditional Bible Texts

\$2.00 a Copy---\$10.00/year (Canada \$15/year)--856-854-4452;

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

**No. 78 OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY October--December, 2006**

*"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)*

## GET DR. MOORMAN'S LATEST BOOK--ON 8,000 C.T. & T.R. DIFFERENCES!!

### Thank You!

The DBS members cannot begin to express their appreciation to Calvary Baptist Church, of Robbinsdale, MN, and their pastor, Dr. Mike Monte, along with his wife, Susan for hosting the 28<sup>th</sup> Annual Meeting. There are too many special, hardworking servants in the church to mention their names individually, but a special thank you is in order to Paul Ramnarine and his family for the shuttle service, kitchen duty, and serving tables. There was a sweet spirit present at the meeting.

### Meeting Tapes

In case you could not be at the annual conference, you can order audio tapes (9 audio cassettes @ \$25 + \$4 S&H) or video tapes (3 videos or 2 DVD's, 6 hours each, @ \$35 + \$5.00 S&H)

### Missionary Outreach

The DBS is a non-profit organization that has many ministries around the world. It is in need of your help. Will you contribute regularly ANY amount?

Please ask the missionary committee in your church to consider a regular contribution to the DBS to help the many ministries that are offered such as the printing and publishing of books, the educational ministry, Website articles, regional meetings, missionary-representative to local churches, DBS News, radio ministry, live-streaming of DBS meetings, Spanish outreach ministry, and the assistance of translators around the world. ANY gift of any amount would be helpful. If

any additional information is required, please send your request by E-mailing [DBS@DeanBurgonSociety.org](mailto:DBS@DeanBurgonSociety.org), or mailing any questions or any gift of ANY size to The Dean Burgon Society, Box 354, Collingswood, NJ, 08108.

### Editor's Corner

by Dr. D. A. Waite  
D.B.S. President

Several announcements are pertinent in this issue of the *DBS News*:

1. Several years ago, Dr. Jack Moorman completed his extensive work, "8,000 Differences Between the Textus Receptus and the Nestle-Aland New Testament Greek Texts." This 544-page work is a must for everyone's library. The Dean Burgon Society (DBS) and the Bible For Today (BFT) are uniting jointly to publish this important work. These organizations believe it is necessary to publish this work now for the following reasons:

(1) **It is needed** for a special international meeting of Bible translators in late October.

(2) **It is needed** for the DBS Regional Meeting in March 5-6, 2007 in Chicago.

(3) **It is needed** by all translators of the Bible everywhere in the world.

(4) **It is needed** by all defenders of God's Words to see the differences in the falsely-constructed Greek text compared to the Received Greek text underlying our King James Bible. The work is scheduled to be available by the end of October.

2. The DBS and BFT plead for your

assistance to publish this important work. The costs will be difficult to recoup through sales because of the lack of public demand. The book will be for a GIFT of \$20.00 + \$5.00 S&H. However, the work is being offered until the end of December for a gift of only \$12.00 + \$5.00 S&H as a special prepublication price. Why not obtain a copy for yourself, for a friend, and/or for your pastor.

3. Another special offer for you to help with this endeavor until the end of December is a TRIO of books for \$28.00 (normally \$56.00) + \$5.00 S&H. The set consists of (1) *The 8,000 Differences*, (2) *Miller's Guide to Textual Criticism*, and (3) D. A. Waite, Jr.'s *Doctored New Testament (The Englishman's Edition of Scrivener's Annotated Greek New Testament)*.

Please reserve your copies online at [www.biblefortoday.org](http://www.biblefortoday.org) or [www.deanburgonsociety.org](http://www.deanburgonsociety.org) or by calling 1-800-John 10:9.

4. The DBS Executive Committee at the 28<sup>th</sup> annual conference in Robbinsdale, MN, purposed to expand its radio outreach by authorizing a worldwide shortwave radio ministry. A goodwill offering made at the DBS Annual Conference helped launch the radio program. However, additional funds will be needed to continue the effort. WE NEED YOUR HELP! If God is touching your heart, please contribute to these missionary outreaches. You may mail your gifts to The Dean Burgon Society, Box 354, Collingswood, NJ, 08108.

### Regional Meeting

5. Please make a note to attend the

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.

**first Regional Meeting (RM) of the DBS.** It was approved by the Executive Committee and will be hosted by Ravenswood Baptist Church in Chicago, IL, where Dr. Phil Stringer is Pastor. It will be held Monday and Tuesday, March 5-6, 2007. The theme of the meeting is **"The Received Text is for the Whole World."** The RM will be translated into Spanish for Spanish-speaking attendees by Dr. Humberto Gomez and his assistants. The English session will be live-streamed over the Internet. Prayerfully, future Regional Meetings will be held at various locations around America and the world with different DBS speakers at each meeting. For additional information, see the DBS and BFT web sites.

## THE CANON OF SCRIPTURE

**By Dr. Phil Stringer  
DBS Advisory Council  
THE BIG QUESTION**

How do we know what books belong in the Bible?

### WHAT IS A CANON?

The word canon refers to a rule by which something is judged. The Greek word for canon originally meant "reed." Reeds were used like rulers or yardsticks are today. The word came to be translated as rule or measure. In reference to the Scripture, the Canon is the list of books that are properly called Scripture. Canonization was a recognition that God had inspired the writing of a book.

### THE CANON IS DETERMINED BY GOD

It is important to recognize that church councils and leaders could not have imposed a Canon of Scripture upon the people that a strong majority of them did not already accept.

Canonicity was recognized first in the hearts of individual Christians (The New Testament priesthood), then by local churches, and finally by church councils.

God guided His believer priests in the gathering of the individual books of Scripture. There are historical references that indicate that this was done under the supervision of the apostles, especially John. H. S. Miller describes the process this way:

*"It is held by the great writers, ancient and modern, and by the great church creeds and con-*

*fessions, that above and beyond the common consent of the Church we have the perfect assurance of the inward testimony of the Holy Spirit. The same Spirit who inspired the writers in producing the New Testament guided the Church step by step in the growth of the Canon, and bears witness with our spirits that the Canon is correct" (General Biblical Introduction, p. 141).*

## THE OLD TESTAMENT CANON

The Jews recognized that God inspired all Words of the message of the prophets! Often these messages were spoken, but at times God led the prophets to write down His Words. These writings were the *"Holy Writings"*--Scripture. These writings were committed to the Levites.

The Levites recognized three steps in the formation of the Canon:

1. Divine inspiration
2. Human recognition of divine inspiration
3. Collection of the inspired Scriptures

The Old Testament priesthood was simply trusted to recognize what God had inspired through His prophets!

Jesus endorsed the entire range of the Old Testament Scripture (Luke 11:51, Matt. 23:36)!

## THE CLOSING OF THE OLD TESTAMENT CANON

The Canon of the Old Testament was closed when the Holy Spirit stopped giving the prophets new written inspired messages. The people could clearly tell when someone was prophesying (1 Samuel 10:10-13, 19:18-24). The last five men of the Old Testament whom God used to prophesy and write Scripture lived during roughly the same period of time: Ezra, Nehemiah, Haggai, Zechariah and Malachi. After these men, prophecy ceased until the New Testament era. *First Maccabees* (100 B.C.) reports that the people were perplexed because there were no prophets among them (1 Maccabees 4:46, 9:27, 4:41).

Josephus was a Jewish historian, writing just after the time of Christ. He makes the point that no new Jewish Scripture had been given since the time of Artaxerxes 1 (465-424 B.C.). The reason was that the Jews no longer had any prophets. He also listed the canonical books of the Old Testament! He gave exactly the same list to be found today in the King James Bible.

He pointed out that the Hebrews con-

considered these books as sacred, and that no one dared to make any addition, subtraction or alteration to them (*Against Apion* 1:8).

The book of *Second Maccabees* refers to Nehemiah gathering all the sacred Scriptures of the Hebrew together and putting them into one library (2 Macc. 2:13). The Jewish Talmud refers to the *"great men of the synagogue"* and Ezra collecting all of the sacred books and placing them into one volume.

In A.D. 70 a number of Jewish rabbis met in the Council of Jamnia. They specifically confirmed the same Old Testament books that are found in the King James Bible today.

## THE APOCRYPHA

The term apocrypha means "hidden" or "secret." Today the term is used of fourteen books that are accepted in the official Roman Catholic Canon of the Old Testament but that have been rejected by Baptists and (until recently) by Protestants.

These books were written between the close of the Old Testament Canon and the beginning of the New Testament era. The Jews never accepted these books and never listed them as a part of the Old Testament. Christ and the apostles never quoted from or alluded to these books.

King James Bible critics often like to point out that the Apocrypha was included in early editions of the King James Bible. This is true but they were placed in a separate category between the Testaments with a note about the *"Canonical and Apocryphal Books."* They were clearly identified as *"Apocryphal"* and not *"Canonical."*

King James himself wrote, *"as to the apocrypha books, I omit them because I am no Papist (as I said before) and indeed someone of them are as like the indictment of the Spirit of God, as an Egg is to an Oyster"* (*Basilikon Doron*).

## THE NEW TESTAMENT CANON

During the New Testament era, God used apostles to deliver the message of the New Testament, Hebrew 2:3-4, 2 Cor. 12:12.

Over a thirty-five year period, God led the apostles to write 27 books. The original manuscripts were sent to a number of different locations. Copies began to be made and shared between churches.

## THE NEED FOR A RECOGNIZED CANNON OF THE NEW TESTAMENT

From the very beginning, heretics began to write their own ideas into books and pretend that these books were written by apostles. Books like *The Gospel of Thomas*, and *The Acts of Paul and Thecla* were used to advance heresy. Various sects promoted phony gospels and epistles but they had little impact on genuine believers. However, Bible believers longed to know whether they had collected all the New Testament Scriptures.

## JOHN AND THE NEW TESTAMENT CANON

Augustine wrote that the New Testament was confirmed by the apostles (Eleventh book, *Against Faustus the Manichean*, chapter 5).

Jerome states that John collected all the books of the New Testament and that he rejected any fictitious books. A false book, *The Acts of Paul and Thecla*, was presented to John, but he rejected it and identified and condemned the true author (*The Catalogue of Jerome*, first volume).

Eusebius wrote that John collected and recognized the canonical books by 95 A.D. (Eusebius, *History of the Church*, book III, chapter 24).

Tertullian wrote that the original manuscripts of the apostles were available in his day and that copies could be compared to them. (*Prescriptions of Tertullian*, Leopold edition, prescription 3, page 25).

The New Testament Canon was established long before the official councils of the state church took place. The books of the New Testament were recognized by the testimony of the Holy Spirit in the hearts of the priesthood of believers. They were collected by the apostles, particularly John. They were recognized by apostolic authority just as they were written by apostolic authority. The Latin Itala Bible, translated by 150 A.D., had every canonical book of the Old and New Testaments just as we have them today.

## THE CHURCH COUNCILS

As the Emperor Constantine began to merge Christianity, paganism, and the Roman Empire into one state church, new issues arose!

Some genuine Christians, weary of centuries of persecution, joined the state church. They struggled to make orthodox Christianity the doctrine of the state church. They attempted to battle paganism and heresy from within the state church. The first great champion of the orthodox Christians was Athanasius. He battled the Arians to make the Deity of Christ and the Trinity official doc-

trine.

He also campaigned to get the state church to recognize an official Canon of Scripture. He wrote, "*Our whole Scripture is divinely inspired and hath books not infinite in number, but finite and comprehended in a certain canon.*" (*Synopsis Oppositions* 2:126). In 367 A.D., he clearly listed the books that we have now in our King James Bible. He wrote, "*Let no one add to these, let nothing be taken away from them*" (*Ibid*).

Augustine chaired three church councils that dealt with the subject of the Canon, the Council of Hippo in 393 A.D. and the Councils of Carthage in 397 and 419 A.D. All came to the same conclusion. They each listed as the Canon of Scripture exactly the same books that we have now in the King James Bible.

In later centuries, the Roman Catholic Church would declare that it had the power to decide which books were Scripture. Protestants were quick to reject the idea that the Roman Catholic Church had authority over the Scriptures!

In 1559, John Calvin wrote (in *The French Confession*) "*We know these books to be canonical and the sure rules of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we cannot found any article of faith.*"

## THE FALSE WRITINGS OF THE NEW TESTAMENT ERA

As soon as the New Testament writings began to be distributed, heretics began to distribute their own writings. They often falsely attributed the authorship of these writings to the apostles.

The New Testament pseudepigrapha (false writings) have gained a lot of renewed attention. The books of Dan Brown (*The Da Vinci Code*, etc.) and the theories of modernist Christianity have found a great deal of support in some of the pseudepigrapha. Some eighty Gnostic writings have been published in English by Bart Ehrman in "*The Lost Scriptures.*"

These books were routinely rejected by early Christian leaders. They were accepted by isolated cults and heretics but never by any number of Bible-believing Christians. It was not necessary for church councils to reject these books, the New Testament believer priesthood had already done so!

## THE EXTERNAL TESTS

## OF CANONICITY

The Jews, pagans, and Christian heretics all challenged the New Testament Canon. Unbelievers could not understand how that the Scriptures could authenticate themselves in the heart of believers. Christians began to develop explanations to defend the authority of the New Testament books. These were referred to as the tests of canonicity.

The first and most basic test of canonicity was apostolic authority. God used the apostles to deliver revelation and to write down His holy writings.

Apostles may also have written books and letters that were not inspired (Paul wrote at least two other letters to the Corinthians). By the grace of God none of the uninspired writings of the apostles have survived! This prevents any confusion from trying to distinguish between inspired and uninspired writings of apostles. The New Testament is accepted based upon having been written by apostles or under the authority of an apostle. Many early Christian authors (Eusebius, Papias, Justin Martyr for example) describe Luke and Acts as being authorized by Paul and Mark as being authorized by Peter. These books were accepted upon the basis of apostolic authority!

Other tests of canonicity included: (1) What is the subject of the book? (2) Does it claim to be inspired? (3) Does it have any provable errors?

## CONCLUSION

The New Testament Canon has stood for nearly 2,000 years. From the beginning, the Bible-believing independent churches (Baptist) accepted the same canon that is found in our Bible. In the early days of the state church, the orthodox believers advocated the same books found today in the King James Bible! The Protestants accepted the same books found today in our Bible.

The Scriptures were written by the guidance of the Holy Spirit through human penmen. The Scriptures were collected (canonized) based upon the work of the Holy Spirit! The Scriptures are preserved by the Holy Spirit.

## Editor's note

[The following article by Dr. Waite is too large for one edition of the *DBS News*. It will be divided among the next several issues. Please plan to keep this issue (and the next few issues of our *Dean Burgon News* as well) so you can read the article in its entirety.

[We cannot stress enough the importance of the controversy over the false Greek text and theories first introduced by Bishop

Westcott and Professor Hort. Their virtual worship of manuscripts Vatican and Sinai became a paradigm for modern Greek texts].

## Westcott & Hort's Greek Text and Theory Refuted

By Dr. D. A. Waite,  
D.B.S. President

### I. INTRODUCTORY REMARKS

**A. The purpose and Intention** is to deal with the false and erroneous Greek New Testament Greek text and theory promulgated by what Dean Burgon refers to as "two irresponsible scholars of the University of Cambridge."

These "irresponsible scholars" are none other than Bishop Brooke Foss Westcott and Professor Fenton John Anthony Hort. Their "invention" of the new Revised Greek Text surfaced in 1881. It is strange indeed that very few people saw as clearly as Dean John William Burgon, their fellow Anglican clergyman, that Westcott and Hort were indeed "irresponsible scholars."

Instead, there has been, from that day to this, a stampede of pastors, teachers, "scholars," lay people, students and others who have followed their false lead into serious error. From the quotations taken from Dean Burgon's *Revision Revised*, it is hoped that the reader will turn from the errors of Westcott and Hort and enter into the truth and acceptance of the Traditional Greek text. It is also hoped that the reader will purchase and read *The Revision Revised* in its entirety (It is available as DBS #611 for a GIFT of \$25.00 + \$5.00 for S&H).

**B. The Relationship Between the Westcott and Hort Greek Text and the Modern So-Called "Eclectic" or "Critical" Text.**

Many of those who despise the Textus Receptus today and are powerful advocates of the false Revised Greek texts of Nestle-Aland or the United Bible Societies have attempted to distance themselves from the Westcott and Hort Greek Text of 1881. In reality, with some minor changes, they are virtually identical. This fact is what makes this present booklet and the entire *Revision Revised* so

powerful and so necessary. Here are some quotes from various writers about modern New Testament Greek texts and theories compared with the Greek text and theories of Westcott and Hort, showing the similarity between the two in both areas.

### 1. Seven Testimonies By Writers from 1914 through 1990 Stating the Similarity between the Westcott and Hort Text and Theory and that of the Current Greek Texts.

a. 1914--The Testimony of Herman Hoskier.

"The text printed by Westcott and Hort has been accepted as 'the true text,' and grammars, works on the synoptic problem, works on higher criticism, and others have been grounded on this text." [Herman C. Hoskier, *Codex B and Its Allies--a Study and an Indictment*, (1914), Vol I, p. 468 (DBS #1643 for a GIFT of \$45.00 + \$5.00 for S&H)].

b. 1964--The Testimony of J. H. Greenlee. "The textual theories of W-H [Westcott & Hort] underlie virtually all subsequent work in NT textual criticism." [J. H. Greenlee, *Introduction to New Testament Textual Criticism*, (1964), p. 78].

c. 1979--The Testimony of D. A. Carson. "The theories of Westcott and Hort . . . [are] almost universally accepted today. . . . Subsequent textual critical work [since 1881] accepted the theories of Westcott and Hort. The vast majority of evangelical scholars hold that the basic textual theories of Westcott and Hort were right and the church stands greatly in their debt" [D. A. Carson, *The King James Version Debate*, (1979), p. 75].

d. 1980--The Testimony of Wilbur N. Pickering. "The two most popular manual editions of the text today, Nestle-Aland and U.B.S. [United Bible Society] really vary little from the W-H [Westcott & Hort] text." [Dr. Wilbur N. Pickering, *The Identity of the New Testament Text*, (1980), pp. 42 (DBS #556 for a gift of \$12.00 + \$4.00 S&H)].

e. 1987--The Testimony of John R. Kohlenberger. "Westcott and Hort . . . all subsequent versions from the Revised Version (1881) to those of the present . . . have adopted their basic approach . . . [and] accepted the Westcott and Hort [Greek] text." [John R. Kohlenberger, *Words About the Word*, (1987) p. 42]

f. 1990--The Testimony of Philip W. Comfort. "But textual critics have not been able to advance beyond Hort in formalizing a theory . . . this has troubled certain textual scholars." [Philip W.

Comfort, *Early Manuscripts and Modern Translations of the New Testament*, (1990), p. 21]

g. 1990--The Testimony of Bruce Metzger. In 1990, Dr. Kirk D. DiVietro, a Baptist Pastor (and DBS Secretary), wrote to Dr. Bruce Metzger about how he and the other members of the Nestle-Aland and United Bible Societies Committee began their work on their New Testament Greek Texts. Dr. Metzger replied to him as follows:

"We took as our base at the beginning the text of Westcott and Hort (1881) and introduced changes as seemed necessary on the basis of MSS evidence."

This documentation is found in Metzger's own handwriting in DBS #2490-P, p. 272 in *The Dean Burgon Society (1978--1994) Messages From the 16th Annual Meeting, August, 1994 (DBS #2490-P for a gift of \$30.00 + \$4.00 S&H)*.

### 2. The Conclusion and Importance to be Drawn from these Seven Testimonies.

Have you ever wondered just WHY the basic Greek text of Westcott and Hort dated in 1881 is virtually identical with the basic Greek text of the present critical editions? The simple reason is that they are derived from the same basic, corrupt Gnostic Greek manuscripts, namely "B" (Vatican) and "Aleph" (Sinai) and a few others that followed them.

Do you remember the axiom we were taught in high school plane geometry class: "Things equal to the same thing are equal to each other"? This applies in this case as well. The conclusion drawn from this is that when we attack the text and theory of Westcott and Hort, we are at the same time attacking the text and theory behind the Nestle-Aland Greek text, the United Bible Societies text, and others that go along with them. What is said against Westcott and Hort's text in these quotes can also be said against the texts of Nestle-Aland and the United Bible Societies!

### C. The History of Burgon's Revision Revised.

*The Revision Revised*, by Dean John William Burgon, was originally published in 1883. In 1973, I read a condensed version of it in *Which Bible*, edited by Dr. David Otis Fuller. The first complete and unedited copy I read was the Conservative Classics edition which was published in Paradise, Pennsylvania. This edition has long since gone out of print. THE BIBLE FOR TODAY, INCORPORATED, has been publishing a Xerox copy of this book for many years in order to make it available for those who wanted to read it.

Jay Green published portions of Dean Burgon's books in his book *Unholy Hands on God's Holy Word*. Since Dean Burgon's various books in Green's edition do not have their original page numbers, and are not organized in their original order, it is difficult to see if every word has been included. It is also to be noted that Green's edition of Burgon's books are not complete, but condensed.

**D. The New Dean Burgon Society Hardback Edition.** In view of the continued need for *The Revision Revised*, the Executive Committee of the Dean Burgon Society voted to make hardback copies (with the original page numbers) again available for the many who want to read it. It can be ordered as #611 @ \$25.00 + \$5.00 S&H. An important fact to remember about *The Revision Revised* is that it was still unanswered even after two full years after it was published. It is still unanswered to this day!

**E. Though *The Revision Revised* has almost 600 pages, fifty quotations that summarize the argument of the book will be used.** It is important that you see why Dean Burgon's book, *The Revision Revised*, is such a valuable tool for people to read and understand. It is hoped that the following fifty quotations will whet the appetite for this solid documentation so that the reader might be anxious to read every page of the book itself!!

**F. Outline of the book.** *The Revision Revised* consists of three major ARTICLES. Each of the ARTICLES appeared first in a periodical in England called *The Quarterly Review*. In ARTICLE I Dean Burgon evaluated the new Greek text of Westcott and Hort (pages 1-110). In ARTICLE II he enumerated the defects of the English Revised Version (ERV) and the superiority of the King James Bible (pages 111-232). In ARTICLE III Dean Burgon refuted Westcott and Hort's new textual theory and its serious defects (pp. 233-366). These three ARTICLES are followed by a LETTER TO BISHOP ELLICOTT in reply to his pamphlet, various APPENDICES and the INDEX (pages 367-549).

**G. Background.** In 1995, at the DEAN BURGON SOCIETY ANNUAL MEETING, the President of the Society spoke about Dean Burgon's CONFIDENCE in the King James Bible. Quotations were taken from ARTICLE II of *The Revision Revised* in

which the English Revised Version (ERV) and the King James Bible (AV) were compared. The Authorized, (King James) Version was found by Dean Burgon to be far superior in every way to any other version of his day. By extension, similar arguments might be made against the false versions of our own day (DBS #2591 (36 pages) for a GIFT of \$3.00 + \$2.00 S&H).

**H. The Refutation of Westcott and Hort's Greek Text and Theory.** At this time, I will give the highlights, main arguments, and quotations from Dean Burgon's PREFACE, from his ARTICLE I, and from his ARTICLE III as found in his book, *The Revision Revised*. As mentioned before, ARTICLE I dealt with Westcott and Hort's false New Testament Greek text (pages 1-110). ARTICLE III condemned in strong, yet clear language, Westcott and Hort's false theory behind their New Testament Greek text (pages 233-366).

## II. Quotations From Burgon's PREFACE

**A. Dr. Frederick Scrivener Backed Dean Burgon's Attack on Westcott and Hort's New Testament Greek Text.** Dr. Frederick H. A. Scrivener was an Anglican clergyman who was a contemporary of both Westcott and Hort and Dean Burgon. Dr. Scrivener was one of the greatest and most exacting scholars of his day in the field of textual criticism. He was quoted by Dean Burgon in his PREFACE.

**1. Westcott and Hort's Greek Text Was Based on "Ingenious Conjecture."** Dr. Scrivener wrote: "There is little hope for the stability of their [that is, Westcott & Hort's] imposing structure, if its foundations have been laid on the sandy ground of ingenious conjecture. And, since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and even visionary." [Dr. F. H. A. Scrivener's *Plain Introduction*, 1883, p. 531, quoted by Dean John W. Burgon, *Revision Revised*, p. iv].

**2. Dr. Hort's Greek Textual System Was "Destitute of Historical Foundation."** Dr. Scrivener again

wrote: "*Dr. Hort's System is entirely destitute of historical foundation. . . We are compelled to repeat as emphatically as ever our strong conviction that the Hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability, revealing from the internal goodness of the Text which its adoption would force upon us.*" [Dr. F. H. A. Scrivener's *Plain Introduction*, 1883, pp. 537, 542, quoted by Dean John W. Burgon, *Revision Revised*, p. iv].

**B. Dean Burgon's Sage Comments of an Introductory Nature.**

**1. Dean Burgon's One Object in The Revision Revised.**

He wrote: "*My one object has been to defeat the mischievous attempt which was made in 1881 to thrust upon this Church [the Anglican Church] and Realm [London and the whole British Commonwealth] a Revision of the Sacred Text, which--recommended though it be by eminent names--I am thoroughly convinced, and am able to prove, is untrustworthy from beginning to end.*" [Dean John W. Burgon, *Revision Revised*, p. v].

**2. "Poisoning the River of Life."** Dean Burgon wrote: "*It is, however, the systematic deprivation of the underlying Greek which does so grievously offend me: for this is nothing else but a poisoning of the River of Life at its sacred source. Our Revisers (with the best and purest intentions, no doubt,) stand convicted of having deliberately rejected the words of Inspiration in every page, and of having substituted for them fabricated Readings which the Church has long since refused to acknowledge, or else has rejected with abhorrence, and which only survive at this time in a little handful of documents of the most depraved type.*" [Dean John W. Burgon, *Revision Revised*, pp. vi-vii]. He is referring to "B" and "Aleph," the Vatican and Sinai manuscripts.

**3. A Time for Hitting His Opponents "Hard."** Dean Burgon was often charged with hitting his opponents "rather hard." This was his response: "*If, therefore, any do complain that I have sometimes hit my opponents rather hard, I take leave to point out that 'to everything there is a season, and a time to every purpose under the sun'; 'a time to embrace, and a time to be far from embracing'; 'a time for speaking smoothly, and a time for speaking sharply. And that when the Words of Inspiration are seriously imperiled, as now they are, it is*

scarcely possible for one who is determined effectually to preserve the Deposit in its integrity, to hit either too straight or too hard." [Dean John W. Burgon, *Revision Revised*, pp. vii-viii].

**4. This book Was Unanswered After Two Years while Dean Burgon Was Still Alive, And Is Still Unanswered.** Dean Burgon wrote: "Two full years have elapsed since the first of these Essays was published; and my Criticism--for the best of reasons--remains to this hour unanswered. The public has been assured indeed, (in the course of some hysterical remarks by Canon Farrar), that 'the *Quarterly Reviewer*' can be refuted as fully as he desires as soon as any scholar has the leisure to answer him.' The *Quarterly Reviewer* can afford to wait,--if the Revisers can. But they are reminded that it is no answer to one who has demolished their master's 'Theory,' for the pupils to keep on reproducing fragments of it; and by their mistakes and exaggerations, to make both themselves and him, ridiculous." [Dean John W. Burgon, *Revision Revised*, p. xv].

**5. Inventing Facts and "Oracular Decrees."** Dean Burgon wrote: "In this department of sacred Science, men have been going on too long inventing their facts, and delivering themselves of oracular decrees, on the sole responsibility of their own inner consciousness. There is great convenience in such a method certainly,--a charming simplicity which is in a high degree attractive to flesh and blood. It dispenses with proof. It furnishes no evidence. [that is, Westcott and Hort's text and theory] It asserts when it ought to argue. It reiterates when it is called upon to explain. 'I am sir Oracle.' . . . This,--which I venture to style the unscientific method,--reached its culminating point when Professors Westcott and Hort recently put forth their Recension of the Greek Text."

"Their work is indeed quite a psychological curiosity. Incomprehensible to me is it how two able men of disciplined understandings can have seriously put forth the volume which they call 'INTRODUCTION--APPENDIX.' It is the very *Reductio ad absurdum* of the uncritical method of the last fifty years. And it is especially in opposition to this new method of theirs that I so strenuously insist that the consentient voice of Catholic Antiquity is to be diligently inquired after and submissively listened to; for that this, in the end, will prove our only safe guide." [Dean John W. Burgon, *Revision Revised*, pp. xxv-xxvi].

**6. "Catholic Antiquity" de-**

**finer as Universal Antiquity.** Dean Burgon defined what he meant by "Catholic antiquity." He did not mean "Roman Catholic antiquity," but "universal antiquity." He wrote: "The method I persistently advocate in every case of a supposed doubtful Reading. (I say it for the last time, and request that I may be no more misrepresented.) is, that an appeal shall be unreservedly made to Catholic Antiquity; and that the combined verdict of Manuscripts, Versions, Fathers, shall be regarded as decisive." [Dean John W. Burgon, *Revision Revised*, pp. xxvii]. That is what Dean Burgon appeals to, Westcott and Hort do not.

**7. Dean Burgon Longed to Teach the Bible.** Dean Burgon would rather engage in Bible interpretation than needing to battle for the Words of God. He wrote: "But I more than long,--I fairly ache to have done with Controversy, and to be free to devote myself to the work of Interpretation. My apology for bestowing so large a portion of my time on Textual Criticism, is David's when he was reproached by his brethren for appearing on the field of battle,--'Is there not a cause?'" [Dean John W. Burgon, *Revision Revised*, pp. xxix]. Many of us would love to be able to "have done with controversy," but the battle for the Words of God is there. I think we chose a good name for our society--The Dean Burgon Society. As Dean Burgon did, we certainly have a cause, don't we!

**8. Westcott and Hort as "Irresponsible Scholars."** Dean Burgon characterized Westcott and Hort as two "irresponsible scholars." He wrote: "But instead of all this, a Revision of the English Authorized Version having been sanctioned by the Convocation of the Southern Province in 1871, the opportunity was eagerly snatched at by two irresponsible scholars of the University of Cambridge [He is talking about Westcott and Hort] for obtaining the general sanction of the Revising body, and thus indirectly of Convocation, for a private venture of their own,--their own privately devised Revision of the Greek Text. On that Greek Text of theirs, (which I hold to be the most depraved which has ever appeared in print), with some slight modifications, our Authorized English Version has been silently revised: silently, I say, for in the margin of the English no record is preserved of the underlying Textual changes which have been introduced by the Revisionists." [Dean John W. Burgon, *Revision Revised*, pp. xxx]. Though Westcott and Hort's Greek text is "the most depraved which has ever appeared in print," this is virtually the

same text used by the new versions and perversions of today.

**9. Why Dean Burgon Descended into "the Arena of Controversy."** Dean Burgon wrote: "If all this does not constitute a valid reason for descending into the arena of controversy, it would in my judgment be impossible to indicate an occasion when the Christian soldier is called upon to do so:--the rather because certain of these who, from their rank and station in the Church, ought to be the champions of the Truth, are at this time found to be among its most vigorous assailants." [Dean John W. Burgon, *Revision Revised*, pp. xxxi-xxxii]. Notice what he said about some of the preachers of his day. We have this today do we not? Some claim to be "champions," and "Fundamentalists," yet they are assailants of the truth. When the Words of God are at stake, we must, at times, contend with even our own Christian brethren. If our brethren are wrong on the Words of God, and don't want to preserve the Words of our Lord Jesus Christ, then we must stand up as David did and ask: "Is there not a cause?" We of course should also expose those who are in error who are not "brethren." In so doing, we will no doubt get into trouble from both of these groups.

### III. ARTICLE I--THE NEW GREEK TEXT--Refuted by Dean John William Burgon (pages 1-110)

#### A. The Importance of Dean Burgon's ARTICLE I on THE NEW GREEK TEXT.

In Dean Burgon's ARTICLE I on THE NEW GREEK TEXT, he totally destroyed the erroneous New Testament Greek Text that was foisted upon an unsuspecting people in 1881 by Westcott and Hort. Sad to say, this false Greek text was, in the main, the basis for the English Revised Version (ERV). I have cited above, in Section I (pages 2-3), seven critical scholars in the 20th century (from 1914 to 1990) who have proclaimed that this false Greek text is STILL the primary basis for the modern Greek texts of Nestle-Aland and the United Bible Society! When Dean Burgon destroyed Westcott and Hort's Greek text, he also destroyed the present Greek texts that

form the basis of the modern New Testament versions and perversions. These Westcott and Hort-type Greek texts are used, not only in the apostate schools, colleges, and seminaries, and the New Evangelical schools, colleges, and seminaries, but, sadly, also in entirely too many so-called "Fundamentalist" schools, colleges and seminaries! I would urge you to pay close attention to the quotations from this section of Dean Burgon's masterful book, *The Revision Revised*.

## **B. Important Quotations from Dean Burgon's ARTICLE I: THE NEW GREEK TEXT (pages 1-110)**

### **1. God's Threefold Means of Preservation of His Written Words.**

#### **a. God's Preservation Means #1: MANUSCRIPT COPIES.**

Dean Burgon wrote of the manuscript COPIES:

*"(1) The provision, then, which the Divine Author of Scripture is found to have made for the preservation of His written Word, is of a peculiarly varied and highly complex description, First--By causing that a vast multiplication of Copies should be required all down the ages,--beginning at the earliest period, and continuing in an ever-increasing ratio until the actual invention of Printing,--He provided the most effectual security imaginable against fraud. True, that millions of the copies so produced have long since perished; but it is nevertheless a plain fact that there survive of the Gospels alone upwards of one thousand copies in the present day."* [Dean John W. Burgon, *Revision Revised*, pp. 8-9].

**b. God's Preservation Means #2: ANCIENT NEW TESTAMENT VERSIONS.** On the subject of the VERSIONS, Dean Burgon wrote:

*"(2) Next, VERSIONS. The necessity of translating the Scriptures into divers languages for the use of different branches of the early Church, procured that many an authentic record has been preserved for the New Testament as it existed in the first few centuries of the Christian era. Thus, the Peschito Syriac and the Old Latin version are believed to have been executed in the II<sup>nd</sup> century [Early versions show the text that the translators had in their hands and were using.]... The two Egyptian translations are referred to the III<sup>rd</sup> and IV<sup>th</sup>. The Vulgate (or revised Latin) and the Gothic are also claimed for the IV<sup>th</sup>; the Armenian and possibly the Aethiopic,*

*belong to the V<sup>th</sup>."* [Dean John W. Burgon, *Revision Revised*, p. 9].

**c. God's Preservation Means #3: Quotations From CHURCH FATHERS.** Here's what Dean Burgon wrote on the value of "patristic" quotations, or references to the Bible by the Church Fathers:

*"(3) Lastly, the requirements of assailants and apologists alike, the business of Commentators, the needs of controversialists and teachers in every age, have resulted in a vast accumulation of additional evidence, of which it is scarcely possible to over-estimate the importance. For in this way it has come to pass that every famous Doctor of the Church in turn has quoted more or less largely from the sacred writings, and thus has borne testimony to the contents of the codices with which he was individually familiar. PATRISTIC CITATIONS."* [Dean John W. Burgon, *Revision Revised*, p. 9]

These "Church Fathers" were leaders in the early churches who either quoted the New Testament directly, or made references to certain verses. What text did they have in their hands when they referred to these verses? This evidence is very important. Dean Burgon made an index of over 86,000 quotations from these Church Fathers showing the text of Scripture they used. This is a third mighty safeguard of the integrity of the deposit of the Words of God.

**2. The Value of "Lectionaries."** Dean Burgon wrote: *"In truth, the security which the Text of the New Testament enjoys is altogether unique and extraordinary. To specify the single consideration, which has never yet attracted nearly the amount of attention it deserves. Lectionaries abound which establish the Text which has been publicly read in the churches of the East, from at least A.D. 400 until the time of the invention of printing."* [Dean John W. Burgon, *Revision Revised*, p. 11]

"Lectionaries" were portions of the New Testament that were read on certain feast days such as Christmas, Easter, and so on. We have at least 2,143 of these Greek Lectionaries preserved for us today. This evidence is very important.

**3. The Blind Superstitious Reverence for "B," "Aleph," and Others.** Dean Burgon wrote: *"Singular to relate, the first, second, fourth and fifth of these codices ("B," Aleph, C, D) but especially "B" and Aleph have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics*

*which can only be fitly spoken of as a blind superstition. It matters nothing that all four ["B," "Aleph", "C", and "D"] are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS, besides, but even from one another."* [Dean John W. Burgon, *Revision Revised*, pp. 11-12].

Yet these same manuscripts, by "blind superstition" are used as the very foundations of the versions and perversions of our day. Even the ones that Bible-believing Christians are using such as: the New International Version, the New American Standard Version, the English Standard Version, the New King James Version in the footnotes, the New Berkeley, and many others. . . .

**[To Be Continued]**

## **Order These Books**

Books may be ordered with credit card by phone at 856-854-4452 or from the DBS Website: [www.deanburgonsociety.org](http://www.deanburgonsociety.org). At the HomePage click on DBS Press, then click on "Click here to order DBS Publications button."

**1. Inspiration and Interpretation** by Dean John Burgon. There is an excellent summary of this book by Pastor D. A. Waite, Th.D., Ph. D. at [www.deanburgonsociety.org/dbs2925d.htm](http://www.deanburgonsociety.org/dbs2925d.htm). This is a "must have" book for anyone interested in the preservation of the Scriptures. Dean Burgon remarks on "Essays and Reviews" concerning inspiration and interpretation of Scripture. The book includes sermons on "The Study Of The Bible Recommended; And A Method Of Studying It Described," "Natural Science and Theological Science," "Inspiration of Scripture.--Gospel Difficulties--The Word Of God Infallible.--Other Sciences Subordinate To Theological Science," "The Plenary Inspiration of Every Part of the Bible, Vindicated and Explained.--Nature Of Inspiration.--The Text Of Scripture," and much more. Order DBS #1220 now for a gift of \$25 + \$5.00 shipping and handling. Hardback book, over 300 pages.

**2. A Guide to the Textual Criticism of the New Testament.** This book is by Rev. Edward Miller who was a close friend and fellow worker with Dean John W. Burgon. In this volume, Miller condenses and sums up Dean Burgon's methodology for textual criticism. In it he refutes the false system used by Bishop Westcott and Professor Hort. This DBS #743 is for a gift of \$12.00 + \$5.00 Shipping and handling. It is a hardback book of 168 pages.

**3. The Last Twelve Verses of Mark** by Dean John William Burgon. Dean Burgon vindicates and establishes Mark 16:9-20 as genuine. In his day the only manuscripts (with few exceptions) that omitted these verses were the false Vatican & Sinai manuscripts. Order DBS #1139 for a gift of \$15.00 + \$5.00

Texts. Order DBS #1160 for a gift of \$15.00 + \$5.00 S&H. Hardback book almost 300 pages.

**7. Forever Settled** by Jack Moorman. This is a survey of the documents and history of the Bible, illustrated with pictures of various Hebrew and Greek texts.

(hardback) \$45 (leather) + \$5.00 S&H.

**10. The Doctored New Testament** by D. A. Waite, Jr. Order #3138 for a gift of \$25.00 + \$5.00 S&H. This book is for the English speaking student who knows little or no Greek. It is an English tool patterned after *Scrivener's Annotated Greek New*

## The Book You Can Trust--The King James Bible!

The Dean Burgon Society News

(#78)

October-December, 2006

Box 354  
Collingswood, NJ 08108  
www.DeanBurgonSociety.org

856-854-4452  
Dr. D. A. Waite, Editor  
Dr. H. D. Williams, Associate Editor  
Published As The Lord Provides

Non-Profit Org.  
U.S. Postage PAID  
Permit #822  
Bellmawr, NJ

Address Service Requested

FWS

62702349810909999

S&H. Hardback book Over 300 pages.

**4. Revision Revised** by Dean John William Burgon. In this volume, Burgon does the following four things: (1) He attacks the false Greek text of Westcott and Hort; (2) He demolishes the theory behind that text; (3) He refutes the English Revised Version of 1881 and (4) He defends the King James Bible! Order DBS #611 for a gift of \$25.00 + \$5.00 S&H, Hardback book over 500 pages

**5. Traditional Text Of The Holy Gospels** by Dean John William Burgon. A careful survey of the historical supremacy of the New Testament Greek Text that has been preserved from the first century until the present. Dean Burgon shows the superiority of this text and the inferiority of *B* and *Aleph* and others. Order DBS #1159 for a gift of \$16.00 + \$5.00 S&H. Hardback book over 300 pages

**6. The Cause of Corruption Of The Traditional Text**, by Dean John William Burgon Dean Burgon, gives detailed illustrations of five accidental causes and ten intentional causes of the corruption of the original traditional text. The book is replete with condemnation of the *B* & *Aleph*, Vatican & Sinai manuscripts, and the Westcott and Hort and other critical Greek New Testament

An excellent textbook for those interested in the background of the current textual battle. Order DBS #1428 for a gift of \$20.00 + \$5.00 S&H. Hardback book over 300 pages.

**8. Ten Reasons Why the D.B.S. Deserves Its Name** by Dr. D. A. Waite, President of the Dean Burgon Society. The booklet is paperback, perfect bound. It uses the letters of DEAN BURGON and explains how both Dean Burgon and the DBS were and are Defending, Educational, Adamant, Neglected, Believing, Undaunted, Relevant, Growing, Obedient, and Needed. Order DBS #1847 for a gift of \$5.00 + \$2.00 S&H.

**9. Scrivener's Annotated Greek New Testament** by Dr. Frederick Scrivener. This is truly a useful tool for anyone who is seeking to find exactly where the changes have been made between the Westcott and Hort Greek text and the English Revised Version compared to the King James Bible's Greek text. The Greek has been enlarged to make it easy to read. The changes have been noted in **bold print** and the nature of the changes are found in the footnotes. Some of the changes are additions, some subtractions, and some other kinds of alterations. Order DBS #1670 @ \$35

*Testament* referred to above in #9. The King James Bible is printed from Matthew through Revelation. The places where the English Revised Version and the Westcott and Hort Greek Text have changed the Words underlying the King James Bible have been indicated in **bold type**. The changes that have been made are indicated in the footnotes. With this book, a person can go to any version in any language of the world and see whether or not they have followed the wrong Greek foundation. As in the *Scrivener's Greek* edition, some of the changes are additions, some subtractions, and some other kinds of alterations.

**11. 8,000 Differences Between the Modern Greek Text and the Words Underlying the King James Bible** by Dr. Jack Moorman. This is a newly published book of 544 pages, hardback edition. It shows the changes in the Greek text of the modern versions compared to the Words of the King James Bible. It is jointly published by the Dean Burgon Society and the Bible For today. Order it as #3084 for a gift of \$20.00 + \$5.00 S&H. Remember, Until December 31, you can get this for only \$12.00 + \$5.00 S&H. Don't miss this one!