

# the Dean Burgon News

## IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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NO. 38

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY September, '89—March, 1990

# WARREN, MAINE, MAY 30-31

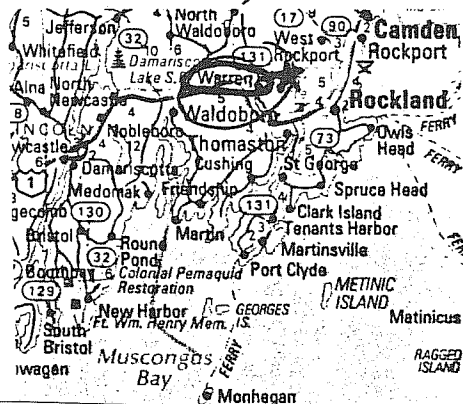
## Meet Us In Maine

Yes, the DEAN BURGON SOCIETY is traveling to NEW ENGLAND this year for its 12th ANNUAL MEETING. We're going to WARREN, MAINE to the CALVARY BAPTIST CHURCH where Rev. Don Champeon is Pastor. The meetings will be held on Wednesday and Thursday, May 30 and 31, 1990. Can YOU plan your vacation in MAINE this spring and attend with us? We hope that many of our readers will be able to do this. As mentioned in other places in this DBS NEWS, if you need further instructions, please phone Pastor Champeon at either 207-273-2061 (Church) or 207-273-2961 (Residence). He'll be happy to help you with your questions.

## 90 Video/Audio

As always, we intend to present the 1990 DEAN BURGON MEETINGS on both VIDEO and AUDIO CASSETTES. If you are unable to attend this 12th annual meeting, I'm sure you will be interested in each of the messages as well as the questions and answers during QUESTION TIME. As in the past, there will be two VCR's for a GIFT to DBS of \$25.00. There should be six AUDIO CASSETTES for a GIFT to DBS of \$18.00. **ORDER EARLY!!**

## Warren, Maine



We hope you can find your way to WARREN, MAINE by this little map. It is on ROUTE #1 as you can see. It is about due WEST of ROCKLAND.

## The Program

Here are our scheduled topics, speakers, and times as of press time:

### I. WED. MAY 30, 1990:

- 12:00--2:00 p.m. LUNCH
- 2-5 p.m. DBS EXECUTIVE COM.
- 2-5 p.m. DBS LADIES MEETING
- 5-7 p.m. SUPPER
- 7:00 p.m. "WHY LOCAL CHURCHES SHOULD SUPPORT THE DBS"  
Pastor Don Champeon (ME)
- 7:45 p.m. "DR. EDWARD HILLS' POSITION ON THE KJB"  
Pastor Bob Barnett (MI)

### II. THURS. MAY 31, 1990

- 9-10 a.m. "THE HERESIES OF WEST-COTT AND HORT"  
Dr. James H. Sightler, M.D. (SC)
- 10-10:30 a.m. "FOOD FOR LIFE"  
Pastor Bill Hendricks (IL)
- 10:30-11 a.m. TESTIMONIES
- 11-12 noon "QUESTION TIME"
- 12-2 p.m. BOILED LOBSTER DINNER  
(At The Church—Freewill Offering)
- 2-3 p.m. "INSPIRATION"  
Dr. M. James Hollowood (WI)
- 3-3:30 p.m. "DID GOD BREATHE IN 1611?"  
Pastor Dave Hollowood (IL)
- 3:30-4 p.m. "TEXTUAL CRITICISM IN THE PASTORAL CONTEXT—HOW IT IMPINGES ON FAITHFUL PREACHING"  
Pastor Denis Gibson (CANADA)
- 4-5 p.m. "QUESTION TIME"
- 5-7 p.m. SUPPER
- 7-8 p.m. "I WALK BY FAITH WITH MY KJB"  
Pastor Bob Steward (MI)
- 8-9 p.m. "TEN REASONS WHY THE DBS DESERVES ITS NAME"  
Dr. D. A. Waite (NJ)

## Quite A Program!

If we do say so ourselves, this is going to be QUITE A PROGRAM!! You won't want to miss it! If you need further information, phone Pastor Don Champeon at 207-273-2061 (Church) or 207-273-2961 (Residence). He'll help you.

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

# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

## Michigan-Bound

Because of the kindness, concern, and good planning of Pastor Bob Steward of Harrison, Michigan, (one of our DBS VICE PRESIDENTS), Dr. and Mrs. Waite will be ministering in a series of meetings in MICHIGAN. Dr. Waite will be speaking for the most part on the theme of the "SUPERIORITY OF THE KING JAMES BIBLE." We expect to have time for QUESTIONS AND ANSWERS in most of the meetings. (Mrs. Waite will be presenting a program entitled "A TRIBUTE TO FANNY CROSBY" usually in the evening services. On one evening, she will be giving "TAKE MY LIFE--A PORTRAIT OF FRANCES HAVERGAL.") We hope to see many of our Michigan friends in these meetings the last Sunday of APRIL and the first three weeks of MAY.

## The Meetings

Here are the details of our visit in Michigan at press time:

1. **SUN, 4/29/90, ROSCOMMON, MI**, Immanuel Baptist Church, Pastor Wm. VanKleeck, S.S. & a.m. Dr. Waite (DAW) "SUPERIORITY OF THE KJB"; p.m. "A TRIBUTE TO FANNY CROSBY" with Mrs. Waite (YSW) & Dr. Waite (DAW). Phone: 517-275-5779.

2. **WED, 5/2/90, HARRISON, MI**, First Baptist Church, Pastor Bob Steward, p.m. "TAKE MY LIFE--A PORTRAIT OF FRANCES HAVERGAL" (YSW & DAW). Phones: 517-539-7301/7292.

3. **THUR, 5/3/90, GAYLORD, MI** at Route #32 BOB'S BIGBOY, 6:00 p.m., "Pastors' and Guests' Supper," with host Pastor Bob Barnett. Call Pastor Barnett of Calvary Baptist Church in Grayling, Michigan, at 517-348-9220/2264 for more details. He will be glad to hear from you. DAW will speak on the "KJB"

4. **FRI., 5/4/90, GREENVILLE, MI**, Ashley Baptist Church, Pastor Scott Christianson, 7:00 p.m. "KJB CONFERENCE," DAW. Phone: 616-794-3410.

5. **SUN, 5/6/90, MUSKEGAN, MI**, Faith Baptist Church, Pastor Bruce Beach, S.S., a.m. DAW, "KJB"; p.m. "FANNY CROSBY" YSW & DAW. Phones: 616-766-3539/3459.

6. **MON, 5/7/90, MUSKEGAN, MI**, Faith Baptist Church, Pastor Bruce Beach, Pastors' and Guests' Lunch and/or Supper meeting. Call 616-766-3539/3459 for details. "KJB" DAW.

7. **WED, 5/9/90, GRAND RAPIDS, MI**, 7:00 p.m., Trinity Baptist Church, Pastor Kent Pool, "FANNY CROSBY" YSW & DAW. Phone: 616-361-2802.

8. **SUN, 5/13/90, MIO, MI**, Pastor Ron Lovell, S.S., a.m. DAW, "KJB"; p.m. "FANNY CROSBY" YSW & DAW. Phones: 517-826-3944/5344.

9. **TUES, 5/15/90, MANTON, MI**, Manton Baptist Church, Pastor Dave Stiles, 7:00 p.m. "KJB CONFERENCE" DAW. Ph: 616-824-6856/6501.

10. **WED, 5/16/90, GRANDVILLE, MI**, Grandville Baptist Church, Pastor C. Powers Payton, p.m. "FANNY CROSBY" YSW & DAW. Phones: 616-534-8681; 616-530-3262.

11. **THUR, 5/17/90, HARRISON, MI**, First Baptist Church, Pastor Bob Steward, 1:00 p.m. through evening meetings, "BIBLE PRESERVATION CONFERENCE" DAW. Phones: 517-539-7301/7292.

11. **FRI, 5/18/90, HARRISON, MI**, First Baptist Church, Pastor Bob Steward, 10:00 a.m. through evening meetings, "BIBLE PRESERVATION CONFERENCE" DAW. Phones: 517-539-7301/7292.

13. **SAT, 5/19/90, FARWELL, MI**, Trinity Baptist Church, Pastor Paul Nestor, 6:00 p.m. Mother-Daughter Banquet, "A TALK TO MOTHERS AND DAUGHTERS" YSW. Phones. 517-588-9511/6967.

14. **SUN, 5/20/90, FARWELL, MI**, Trinity Baptist Church, Pastor Paul Nestor, S.S. "KJB"; a.m. "SERMON" DAW; p.m. "FANNY CROSBY" YSW & DAW. Phones: 517-588-9511/6967.

There may be ADDITIONAL MEETINGS to report in our next issue of the DBS NEWS. Watch for them.

## AWANA'S Errors In Leaving Their K.J. Bible Stand

#1823

By: Pastor Robert J. Barnett,  
Member, EXECUTIVE COMMITTEE,  
THE DEAN BURGON SOCIETY

Edited By:

Rev. D. A. Waite, Th.D., Ph.D.  
President, THE DEAN BURGON SOCIETY

March 15, 1990

One of our DBS Executive Committee members, Pastor Robert J. Barnett, of CALVARY BAPTIST CHURCH, Grayling, Michigan, has written a number of letters to AWANA in an effort to keep them from changing their original stand for the KING JAMES BIBLE exclusively in their AWANA CLUBS.

The following letter is one which he addressed to the AWANA BOARD OF DIRECTORS, AWANA CLUBS INTERNATIONAL, One East Bode Road, Streamwood, IL 60107. It is dated October 20, 1989.

We urge you who read this well-reasoned letter to write AWANA and express to them your feelings about the abandonment of their former KING JAMES VERSION stand. Here is what he wrote:

"Dear Brethren,

As a member of the Board of Directors of Awana, would you please take time to reason with us for a moment about God's Holy Scriptures? We want to reason with you about AWANA'S NEW POSITION ON THE BIBLE.

Isaiah 1:18 states:

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white

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# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

as snow; though they be red like crimson, they shall be as wool."

The purpose of this letter is not primarily to make accusations, but to raise very simple, viable questions based upon a seeming conflict in Awana's past and present position on the Bible. The source of consideration is the position of Awana as listed on page 88 in the COMMANDERS AND DIRECTORS MANUAL entitled, "THE KING JAMES VERSION AND AWANA." Let us begin by stating that we concur 100% with your PAST POSITION on the Bible at Awana. Our questions concern possible alteration and abandonment by Awana of previously held positions on the Bible.

## IS YOUR BIBLE EMPHASIS WEAKENING?

You state that Awana uses the King James Version to maintain a strong Bible emphasis:

"Bible study, Scripture memorization, and the gospel message of grace are the very heart of the Awana program. To maintain this strong Bible emphasis, Awana Clubs International uses the King James Version of the Bible in its club ministry."

We concur with this statement 100%.

We question why a watered down, constantly changing, New King James Version has now been approved? (See the Dean Burgon Society tract entitled, "Awana Churches--Keep Using The Old King James!" by Dr. D. A. Waite, Th.D., Ph.D. for problems with the NKJV). In the light of the factual weakness evident in the NKJV, is your Bible emphasis weakening at Awana?

## IS IT ESSENTIAL TO HAVE ONLY ONE APPROVED TRANSLATION?

Next, you said,

"But it is essential that one accepted translation of the Scriptures be used in all of Awana programs, including its handbooks, memory passages, and instructional materials for lead-

ers."

Again, we concur 100% with your past position.

How do you reconcile this policy with the dual use of Bible versions recommended by Awana and forced upon participating churches? (The question is raised because you have said new materials for leaders will be in the NKJV while student handbooks will still be available in the old KJV.) To be consistent with your past policy, are you implying that all materials must eventually be NKJV and it will become essential for churches using the AWANA program in the future to change to the NKJV to maintain a consistent ministry? If Awana still believes

" . . . it is essential that one accepted translation of the Scriptures be used in all of the Awana program . . . ,"

then is it your eventual plan to phase in the NKJV as your only accepted translation?

## WILL THE NKJV DESTROY YOUR UNITY & EMPHASIS ON MEMORIZATION?

Next you said,

"Use of a variety of translations destroys the unity of memorization and often decreases the memory emphasis. The King James Version is used for all group verses recitation at Olympics, memory work, and Bible study at Scholarship Camps as well as all Bible Quizzing events."

We concur 100% with this past position!

Now with the approval of the NKJV by Awana, what will happen to the unity of memorization? What will be the standard of Awana for future group work at Olympics, Scholarship Camps, Bible Quizzing events, etc.?

## IS AWANA TO FOLLOW OR LEAD CHURCHES IN BIBLE APPROVAL?

You said,

"The majority of Awana churches uses the King James

Version; only a small percentage uses other versions in its ministry."

It is our understanding that about 85% of the Awana churches still use the old KJV.

Assuming this is an accurate analysis, have you made the decision to use dual Bibles based upon pressure from the minority? Why would you introduce a new Bible not being used by the majority of churches which use and support your ministry?

## ARE DUAL BIBLE MATERIALS FINANCIALLY FEASIBLE AT AWANA?

You said:

"To stock multiple versions, or books with parallel versions, would increase the cost prohibitively."

We concur with this statement 100%.

How then can Awana now justify dual handbooks in both the 1611 KJV and the NKJV? Since you have already admitted the costs of producing a duplicate set of materials is cost prohibitive, who will bear the brunt of increased costs of production, the minority who want them, or the majority who oppose them? Can the majority churches expect a price increase in our Awana purchases to finance the retooling and reprinting of "the cost prohibitive" NKJV materials?

## IS AWANA ABANDONING THE 'TEXTUS RECEPTUS' POSITION?

You said,

"The King James Version is based on manuscripts that are in the family of the 'Textus Receptus.' It is dependable and consistent with the best manuscripts. The overwhelming majority of all ancient manuscripts supports the King James Version."

We concur 100% with this position.

However, the NKJV which you recommend, has already altered in places the Traditional Masoretic Text of the Ben Chayyim tradition in the Bomberg edition which was the underlying Hebrew text for the 1611 KJV, and how can you be sure

# INVITE DBS SPEAKERS TO COME TO YOUR CHURCH

# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

they will not make future changes in the NKJV which follow the new majority Greek text found in their footnotes? (See pages 18 & 19 in Dr. Waite's tract [See #1738 entitled "AWANA CHURCHES--Keep Using The 'OLD' KING JAMES!" available from DBS for a GIFT of 3/\$1.50]). They have already encouraged their readers to exercise this option of making text alterations on their own based upon the footnotes.

## IS AWANA ABANDONING TEXTUAL

### ACCURACY IN TRANSLATION?

You said,  
"Translators of the King James Version maintained carefulness for accuracy to the text."

We concur 100%.

Dr. Waite has given you dozens of areas where translation changes in the NKJV abandoned "complete equivalency" for "dynamic equivalency" and "paraphrase" in many places. By approving the NKJV have you made the choice to sacrifice "accuracy to the text" in Awana Bibles? [See #1738 booklet entitled "AWANA CHURCHES--Keep Using The 'OLD' KING JAMES!" which is available by sending a GIFT to the DEAN BURGON SOCIETY of 3/\$1.50. It contains 36 pages.]

## IS AWANA PROMOTING DISUNITY

### IN COUNCIL TIME BIBLE STUDY?

You said,  
"There is unity when clubbers and leaders use the same translation for Bible study in Council Time."

We concur 100%.

It is our understanding that the new leaders material will all be in NKJV. How can the unity in Council Time be maintained by leaders using the NKJV in harmony with their new material while the clubbers use the old KJV? Are the old KJV churches to forbid their leaders to use the Bibles their materials promote? Does your plan for unity assume local churches will eventually be convinced to all switch to the NKJV? If not, can you give us Awana's new formula for

unity in this present operational hypothesis?

## WHAT HAS AWANA GAINED FROM THOMAS NELSON PUBLISHERS?

You said,  
"The King James Version is a masterpiece of literary excellence and poetic beauty that is often quoted, sung, and preached. It has a remarkable beautiful way of expressing the tremendous truths of God. It represents no single viewpoint. No special group or publisher has a monopoly or copy-right on it."

We concur 100%

Why did you approve the NKJV which alters the excellence and poetic beauty of a masterpiece, by change-for-change-sake insertion of modern words and phrases which produce at most questionable results? Why did you choose a Bible copyrighted by Thomas Nelson Publishers?

## WHY IS THE OLD KJV

### SUDDENLY HARD TO UNDERSTAND?

You said,  
"Some words in the King James Version have changed meaning, but their usage is not hard to identify and understand. Many terms such as justification and sanctification include a wealth of spiritual provisions not conveyed by oversimplified terminology. Certain words in the King James Version may need clarification. But they pose no greater problem than words in other literature written in that period which is commonly read in schools or available from the library. Explanations are always needed to teach and apply spiritual truths. Bible truths are not automatically understood, but necessitate leader teaching, explanation, and application."

We concur 100%.

The old KJV and the English language have changed little since the above statement was adopted, so why the change in policy by importing the NKJV? Does Awana now feel that the role of a Bible translator should be more concerned with communicating the Bible message to inner city children than translating the complete equivalence of God's Holy Word?

## IS IT TIME FOR AWANA TO CHANGE BIBLES?

You said,  
"Awana believes it is wise to use a common translation of the Scriptures which is accurate, accepted generally, and easily available to every clubber and leader. Awana is satisfied that at the present time the King James Version is what should be used."

We concur 100%

Dr. Waite has given you pages of proof that the NKJV is not as accurate as the old. Have you considered the evidence against the NKJV? The NKJV is not accepted generally in Awana churches like the old KJV, so why was it approved? Why did you lose satisfaction with the old KJV? Why do you feel it is time the NKJV should be used?

## CONCLUSION

We fully concur 100% with the old position of Awana on the King James Bible. We cannot reconcile this old position with the new position of Awana on the NKJV. The help of the Board of Directors would be appreciated in answering the above questions. As churches, we cannot communicate with the Board according to the President, Arthur Rorheim. He will present to the Board only what he feels they should hear. Though 20 men are claimed for the Board of Directors, yet the State of Illinois knows of only 5 men from the Executive committee of Awana who are legally responsible for the decisions of Awana. The churches have been given only the address of Awana head-

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# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

quarters and those names listed on the office stationery. If Awana is directed by 20 godly men, does anyone besides God know for sure who they are? How can Awana insist upon secrecy toward the churches regarding the identity of their Board of Directors, and still profess to be an arm of the church? When a secret board can assume responsibility for changing the Bible, isn't it time for the secret board to be identified?

In Defense of the Faith  
(Jude 3)

[Signed]

Robert J. Barnett, Pastor  
CALVARY BAPTIST CHURCH  
AND ACADEMY  
6504 West Kalkaska Road,  
Route 4, Box 4103C,  
Grayling, Michigan 49738.  
Phone: 517-348-9220."

**Pastor Barnett is to be commended for his excellent paper on this subject! Why not write or call him and express to him your appreciation for speaking for us all!!**

## Recipients

This above paper was sent to the following AWANA leaders. You might like to write them yourself to express your thoughts and feelings:

1. Arthur Rorheim, President  
252 Fabish  
Buffalo Grove, IL 60090
2. David Swanson, Secretary  
2320 Schoenbeck Rd.  
Arlington Hts., IL 60004
3. Sylvester Chody, Treasurer  
2568 Clarke St.  
River Grove, IL 60171
4. Arne Abrahamsen, Vice Pres.  
159 Burning Bush Trail  
Crystal Lake, IL 60012
5. James Moore, Chairman  
4218 Rolly Meadows Lane  
Rockford, IL 61111

Though AWANA claims there are 20 members of their BOARD OF DIRECTORS, these are the only ones whose addresses we could discover.

## Final Letter

After receiving an unsatisfactory reply from Awana, Pastor Barnett wrote this final letter to AWANA CLUBS INTERNATIONAL:

"Dear Sirs:

Thank you for your letter of November 17, 1989, concerning your determined position on the NKJV as equal to the old KJV. It appears clear that you do not intend to answer our questions. Neither do you intend to consider the mountain of facts presented to you. We accept your decision with regrets. Should you ever repent of your sin and return to the strong faith position in the old KJV you have abandoned, we will welcome you back into fellowship.

You have broken fellowship with us by abandoning the common ground of faith which we shared. You are no longer considered an arm of Calvary Baptist Church. We may choose to use or not use your material in the future as changes become more evident. I cannot in good faith push any part of Awana in the future apart from our local clubs.

Enclosed is a copy of a report by myself as a messenger to the Northland Association of Regular Baptist Churches to my home church following the reaffirmation of our stand on the 1611 KJV. I share this with you to let you know we do not stand alone. There is a grass roots awakening in this area across the United States and around the world.

You have moved from a faith conviction on the Bible to a position of expanded preference. Today, some verses may be seriously

questioned by the footnotes in the NKJV. How then can you stand against the Bibles which omit them from the text? I feel sorry for you as you start down the compromise road of doubt which leads to denial and eventually to skepticism. What will be the Awana Bible of the 21st century?

We trust you accept this letter and our materials as very honest and candid. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10). My conscience is clear!

In Defense of the Faith  
(Jude 3)"

[Signed]

Robert J. Barnett, Pastor  
CALVARY BAPTIST CHURCH  
AND ACADEMY  
6504 West Kalkaska Road,  
Route 4, Box 4103C,  
Grayling, Michigan 49738.  
Phone: 517-348-9220."

## K.J.B. Resolution

Here is the resolution by the NORTHLAND ASSOCIATION OF REGULAR BAPTIST CHURCHES favoring the KING JAMES BIBLE which Pastor Barnett enclosed in this last letter:

"The messengers of the NORTHLAND ASSOCIATION OF REGULAR BAPTIST CHURCHES voted UNANIMOUSLY at the December 1, 1989, meeting at Parr Memorial Baptist Church in Petoskey, MI, to reaffirm and recommend the following resolution on the KING JAMES VERSION of the Bible:

'FORASMUCH as the multiplicity of "new" translations, paraphrases and sometimes perversions of the Bible in recent years has divided Christendom and created uncertainty

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# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

in the minds of many as to the correctness and authority of the Word of God in the English language; AND

'FORASMUCH as there is a tremendous increase among those who have demonstrated an unscholarly, often dishonest attitude toward the inerrancy of the Word of God by their careless handling of the Word; AND

'FORASMUCH as the KING JAMES VERSION of the Holy Scriptures has stood the test of more than three centuries in its presentation of the Word of God in English;

'BE IT RESOLVED: That we, the messengers of the GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES, meeting in San Diego, California, June 27, 1972, do heartily recommend the KING JAMES VERSION for use in public worship and in our preaching, teaching and writing:

'BE IT FURTHER RESOLVED: That great care be given to the study and use of any and all "new translations" lest we be found to add to or take from the words of this Book and be guilty before God for misuse of His Holy Word."

## AWANA'S Former Stand On K.J.B.

As Pastor Barnett mentioned earlier in this study, the AWANA CLUBS INTERNATIONAL, have set forth their former stand on the KING JAMES BIBLE. It appears on page 88 in the "COMMANDERS AND DIRECTORS MANUAL." It is entitled: "THE KING JAMES VERSION AND AWANA." Since this is the document that Pastor Barnett has answered so skillfully on a point-by-point basis, we thought it would be profitable to include the statement here for at least three reasons: (1) So that the entire Christian world can see what the original position of AWANA was on the KING JAMES BIBLE; (2) So that all may see just how patently inconsistent AWANA'S present position is in the light of it; and (3) So that people

can realize how fair and yet how cogent Pastor Barnett has been in his analysis of this entire question. Various items have been emphasized so they will stand out. This is truly a fine statement. It took courage and conviction for AWANA to have made it. **May they return to it!** Here is the statement:

### "THE KING JAMES VERSION AND AWANA"

"Bible study, Scripture memorization, and the gospel message of grace are the very heart of the Awana program. To maintain this strong Bible emphasis, **AWANA CLUBS INTERNATIONAL USES THE KING JAMES VERSION OF THE BIBLE** in its club ministry. Awana recognizes that some other versions have merit. **But IT IS ESSENTIAL THAT ONE ACCEPTED TRANSLATION OF THE SCRIPTURES BE USED IN ALL OF THE AWANA PROGRAM** including its handbooks, memory passages, and instructional materials for leaders. **USE OF A VARIETY OF TRANSLATIONS DESTROYS THE UNITY OF MEMORIZATION** and often decreases the memory emphasis. **THE KING JAMES VERSION IS USED FOR ALL GROUP VERSE RECITATION AT OLYMPICS, MEMORY WORK, AND BIBLE STUDY AT SCHOLARSHIP CAMPS AS WELL AS ALL BIBLE QUIZZING EVENTS.** Following are some of the reasons **WHY AWANA PRESENTLY CONTINUES TO USE THE KING JAMES VERSION IN ITS MINISTRIES.**

1. **THE MAJORITY OF AWANA CHURCHES USES THE KING JAMES VERSION;** only a small percentage uses other versions in its ministry. To stock multiple versions, or books with parallel versions, would increase the cost prohibitively.

2. **THE KING JAMES VERSION IS BASED ON MANUSCRIPTS THAT ARE IN THE FAMILY OF THE 'TEXTUS RECEPTUS.'** IT IS DEPENDABLE AND CONSISTENT WITH THE BEST MANUSCRIPTS. The overwhelming majority of all ancient manuscripts supports the KING JAMES VERSION.

3. **TRANSLATORS OF THE KING JAMES VERSION MAINTAINED CAREFULNESS FOR ACCURACY TO THE TEXT.**

Words added by the translators to clarify the meaning can be easily identified because they are italicized. Accuracy is maintained by the correct use of words such as 'blood' or 'virgin,' rather than synonyms or concepts. All basic doctrines, including the deity of Christ and the shedding of blood for the remission of sin, are clearly established.

4. **THERE IS UNITY WHEN CLUBBERS AND LEADERS USE THE SAME TRANSLATION FOR BIBLE STUDY IN COUNCIL TIME.**

5. **THE KING JAMES VERSION IS A MASTERPIECE OF LITERARY EXCELLENCE AND POETIC BEAUTY THAT IS OFTEN QUOTED, SUNG, AND PREACHED.** It has a remarkably beautiful way of expressing the tremendous truths of God. **IT REPRESENTS NO SINGLE VIEWPOINT. NO SPECIAL GROUP OR PUBLISHER HAS A MONOPOLY OR COPYRIGHT ON IT.**

6. Some words in the KING JAMES VERSION have changed meaning, but their usage is not hard to identify and understand. Many terms such as justification and sanctification include a wealth of spiritual provisions not conveyed by oversimplified terminology. Certain words in the KING JAMES VERSION may need clarification. But they pose no greater problem than words in other literature written in that period which is commonly read in schools or available from the library. Explanations are always needed to teach and apply spiritual truths. Bible truths are not automatically understood, but necessitate leader teaching, explanation, and application.

**AWANA BELIEVES IT WISE TO USE A COMMON TRANSLATION OF THE SCRIPTURES WHICH IS ACCURATE, ACCEPTED GENERALLY, AND EASILY AVAILABLE TO EVERY CLUBBER AND LEADER. AWANA IS SATISFIED THAT AT THE PRESENT TIME THE KING JAMES VERSION IS WHAT SHOULD BE USED."**

The DEAN BURGON SOCIETY concurs 100% with AWANA'S former position. **May they return to it SOON!!**

**REQUEST OUR DBS "ARTICLES OF FAITH"**

# AWANA ABANDONS THEIR KING JAMES BIBLE STAND!

## CEF Back To KJB

There is a parallel development to the AWANA change of position on using only the KING JAMES VERSION in their ministry. This concerns the CHILD EVANGELISM FELLOWSHIP. According to the Church Bus News of January—March, 1990, p. 2, the editor stated:

"In our last issue I mentioned that Child Evangelism Fellowship materials had gone to the New King James Version. This was true, but I have since received a letter from Curtis W. Young, Ph.D., Director of Publications, who said in substance, that they had gone back to the New King James Version in the past, but now have decided to change back to King James Version only. However, the reason he gives is, 'since that appears to be the most widely accepted version among conservative, evangelical churches.' . . ."

On March 7, 1990, I phoned the CHILD EVANGELISM FELLOWSHIP in Warrenton, MO 63383 (Box 348). At 3:44 p.m., I dialed 314-456-4321, and was able to talk with Mr. Wayne Moyer, the Executive Vice President of C.E.F. for Ministries. I asked Mr. Moyer if it was true that CHILD EVANGELISM FELLOWSHIP formerly had gone to the NEW KING JAMES VERSION but now was returning to the KING JAMES BIBLE as the ONLY Bible now being used. He said that this was indeed true. I asked him the reason for their decision to return to the KING JAMES BIBLE. He said that there was a great demand for the KING JAMES BIBLE materials and very little demand for the NEW KING JAMES VERSION.

## Get AWANA Back

Continue to write AWANA leaders mentioned above and urge them to

RETURN TO THE USE OF THE KING JAMES BIBLE EXCLUSIVELY, AS IN THE PAST!! It is entirely possible that, like the Child Evangelism Fellowship, the AWANA will find that there is virtually NO DEMAND for the NEW KING JAMES VERSION. Though we would like to see them return to their former stand out of conviction, it would be a benefit if only from a PRACTICAL STANDPOINT, they would return to the KING JAMES BIBLE EXCLUSIVELY as before. We can both work and pray to that end!

## Send Reprints

Help us distribute REPRINTS of the above article. Just ask for #1823.

## DBS AWANA Ad

**CHANGING  
AWANA BIBLES?**

Questions ALL Answered?  
Need More Information?

Write:

**THE DEAN BURGON SOCIETY**  
Box 354  
Collingswood, NJ 08108  
Phone: (609) 854-4452

The above ad appeared in the SWORD OF THE LORD magazine on February 16, 1990, and will be re-inserted, Lord willing, in another forthcoming issue of this paper.

## Materials Sent

We have had a number of good responses from this ad both by cards and letters as well as by phone calls. To each inquirer, we have sent the following materials: (1) "ARTICLES OF FAITH of the DBS [#958]; (2) "AWANA CHURCHES--Keep Using The 'OLD' KING JAMES!" [#1738]; (3) "DEFECTS IN THE 'NEW KING JAMES VERSION'" [#1465]; (4) "DEFECTS IN THE SO-CALLED 'MAJORITY GREEK TEXT'"

[#1448]; (5) "WHY REJECT THE 'MAJORITY' TEXT" [#1727]; and (6) "601 TITLES DEFENDING THE KING JAMES BIBLE AGAINST VARIOUS MODERN VERSIONS" [Brochure #1].

## Ad Responses

Thus far, we have had responses from the following areas: (1) Minnesota; (2) Massachusetts; (3) Illinois; (4) Michigan; (5) Ohio; (6) Pennsylvania; (7) New York; (8) West Virginia; (9) Louisiana; (10) Kansas; (11) California; (12) Indiana; (13) Florida; and (14) Canada. We look for responses from many other states as well.

Here are some of the letters we have received:

1. FROM MINNESOTA: "I never knew a 'DEAN BURGON SOCIETY' existed until I ran across an ad in the 'SWORD OF THE LORD' magazine. . . . I am somewhat a student of Dean Burgon and I would appreciate any information about your ministry that you could send me."

2. FROM MICHIGAN: "My church has an AWANA program and I am curious as to what the enclosed clipping . . . is about."

3. FROM ILLINOIS: "Please send me information on why AWANA changed their Bible from K.J.V. to N.K.J.V. I have worked in AWANA for 10 years as director of the 7th and 8th graders. . . ."

4. FROM OHIO: "I . . . am very much interested in any information concerning AWANA's involvement with the NKJV. We have AWANA in our church and three of our children are involved. At this point our church has only used material that uses the KJV."

5. FROM KANSAS: "Please send me all information regarding the AWANA CLUB. Our church has had this going for several years and went in debt to build a large activity building for which our small congregation is paying. . . . Our church is in fellowship with the General Association of Regular Baptist Churches."

**PRAY FOR THE DEAN BURGON SOCIETY!**

# MEET US IN WARREN, MAINE, MAY 30-31, 1990!

## TBS Shake-up

We are extremely happy to learn of some personnel changes at the very top leadership of the TRINITARIAN BIBLE SOCIETY in London, England. For a number of years, the DEAN BURGON SOCIETY has been quite disturbed about some of the changing positions in TBS policies. These have included the following: (1) A backing away from the exclusive "TEXTUS RECEPTUS" position in the New Testament Greek text. (2) A leaning toward the so-called (though falsely named) "MAJORITY GREEK TEXT" by Hodges and Farstad instead of the T.R. (3) A move on the part of some to print and publish the NEW KING JAMES VERSION in addition to the KING JAMES BIBLE exclusively which had been their former practice.

A comparison of TBS letterheads for 8/9/85 and 2/8/90 shows that as of now, The Rev. Terrence H. Brown, Senior Secretary, is no longer with the TRINITARIAN BIBLE SOCIETY. Terrence Brown went along with his son, Andrew J. Brown, in all of the above three major alterations of previous policies.

## TBS Canada

I received an official letter from Rev. R. A. Baker, General Secretary of the TRINITARIAN BIBLE SOCIETY (CANADA) dated February 19,

1990. Since Rev. Baker wanted me to "correct any false statements" regarding the TBS, I am printing his letter to me in full:

"Dear Bro. Waite:

Warmest Christian Greetings.

Mr. Andrew Brown has been relieved of his duties by the London, England committee of T.B.S. He is no longer with the society.

On Tuesday, February 13, 1990, in Toronto, Ontario, our North American Committee (Canadian Executive Committee made up of both Americans and Canadians) met with two representatives of the London, England Committee. Though Andrew Brown held views other than what we did, the Trinitarian Bible Society still remains steadfast. We have been assured by the London Committee that they are adhering 'to the old paths,' as we have all along, namely to uphold and defend the position we have held these many years regarding the Masoretic Text, the Received Text (T.R.) and the Authorized Version 1611. T.B.S. rejects the Farstad and Hodges so-called new Majority Text with its cousin the NKJV/RAV and all other unreliable translations and texts.

Please correct any false statements that you may have heard regarding our stand as a Society.

God bless you in your labours of love for the Lord.

Sincerely for the Word of God and the testimony of the Lord Jesus Christ,

[signed]

Rev. R. A. Baker,  
General Secretary.

Psalm 126

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# THE BIBLE YOU CAN TRUST--THE KING JAMES VERSION!



### THE DEAN BURGON NEWS

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Collingswood, NJ 08108

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Collingswood, NJ 08108

(Address Correction Requested)

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