



The Dean Burgon Society News

IN DEFENSE OF TRADITIONAL BIBLE TEXTS

September 2015 — Issue 112

“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)

**Is this true? Does the Critical Text
incorporate material
from thousands of manuscripts?
No, IT IS NOT TRUE !**

(Bennett, page 12)



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THE DEAN BURGON SOCIETY, 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



At The 37th Annual Conference Of The Dean Burgon Society July 22-23, 2015, In Garland, Texas.

By Pastor D. A. Waite, Th.D., Ph.D., DBS President

This Was The First Time In Thirty-Seven Years That Our Dean Burgon Society Met In Texas. We were invited to come to the Gatewood Baptist Church in Garland, Texas, by one of the trustees of that church. His name is Brian Shepherd. He has been a Life Member of the DBS for many years. When I received Brian's letter, at the 2014 DBS Annual conference, I asked the DBS Executive Committee if we should accept this invitation. They were very glad for it and decided to come to Texas for our meeting this year.

The Church Was Beautiful And Well Kept. There was plenty of room in the sanctuary for many to be seated comfortably. The piano was played by Brian's wife. Their daughter also played some beautiful violin specials for us.

Pastor Daniel Waite, One Of Our DBS Vice Presidents Set Up The Video Equipment. This has been his task for many years now. He knows how to put up all the necessary cords for the several recording cameras and the microphones for the question and answer time. It is a massive undertaking for him to put all of the necessary equipment into the van to drive it to the meeting without omitting anything that might be needed. We are grateful to him for this expertise.

All The Services Were Re-Streamed Over The Internet During The Entire Month of August. Please tell your friends to tune for these messages at BibleForToday.org or DeanBurgonSociety.org on the BROWN BOX. It took much skilled work to get these videos ready and then send them out over the Internet for everyone in the world to listen.

THE DEAN BURGON NEWS

Published by

The Dean Burgon Society

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You'll Notice A Picture Of Anna Waite On The Cover Of This Dean Burgon News. She was in charge of the sound room which had the controls for the microphones and several cameras. She did a good job in this task.

We Had 15 Speakers This Year At Our DBS Meeting. Here are their names and the title of their messages:

1. **Dr. Kirk DiVietro** from Massachusetts, "*The Christian Bible Vs. The Koran.*"
2. **Pastor Daniel Waite** from New Jersey, "*The Greek N.T. Comparison to English.*"
3. **Mr. Brian Shepherd** from Texas, "*Counterfeiters in Their Own Words.*"
4. **Dr. David Bennett** from Australia, "*The English Standard Version & KJB Compared.*"
5. **Mr. Rob Winograd** from Illinois, "*Pupils of Perversion.*"
6. **Dr. James Johnson** from Texas, "*Pseudo-Science in Textual Studies.*"
7. **Mr. Bill Sheppard** from New Jersey, "*The Old Man Vs. The Scripture.*"
8. **Dr. Christian Spencer** from New Jersey, "*The Mormon Holy Books Vs. The KJB.*"
9. **Dr. Ed DeWitt** from Illinois, "*Translations Not Based On Human Choice.*"
10. **Dr. Samuel Yun** from Korea, "*The Stuttgart Hebrew Bible's Errors.*"
11. **Mr. L. B. Haws** from Colorado, "*The Scofield Bible Problems.*"
12. **Pastor Kenneth Rainey** from South Carolina, "*The Stolen Key (Luke 11).*"
13. **Dr. D. L. Cooper** from Georgia, "*We Also Believe & Therefore Speak.*"
14. **Dr. Don Boys** from Georgia, "*Dangers of Unity With All.*"
15. **Dr. D. A. Waite** from New Jersey, "*DBS Must Continue Without Drift.*"

The DBS Women Also Met Prior to the Main Services. They were led by Yvonne S. Waite. Mrs Brian Shepherd welcomed the ladies. Mrs. Lorri Agee gave a testimony. Mrs. Yvonne Waite spoke briefly on the headship of the husband in Biblical marriages. Mrs. Tamara Waite gave the main message to the women on "*Music: The Day Of Small Things.*"

**Come to the 38th annual meeting at the Bible Presbyterian Church
1115 Haddon Avenue, Collingswood, New Jersey 08108
July 27-28, 2016**

All These Services Are Now Available On Two DVD's. They can be ordered from the Bible For Today, 900 Park Avenue, Collingswood, NJ 08108 by mail. They can also be ordered by phone with a credit card by calling **856-854-4452**. You can order all these messages given at the DBS 2015 as follows:

Ask for **DVD #4143/1-2 @ \$25.00 + \$5.00 S&H**).

As Time Permits, Pastor Daniel Will Post All These Message on SermonAudio.com. After you go to that site, look on the top of the front page on the left column.

1. Click on **BROADCASTERS**
2. Go to **FIND BROADCASTER**
3. Type in "Dean Burgon Society."
4. Click on the word, "Search"
5. It will take you to the Dean Burgon Society **LINK**.
6. Click on that **LINK** and it will take you to all these messages.

Please Circle July 27-28, 2016, For the 38th Annual Dean Burgon Society Conference. It will be held at the Bible Presbyterian Church in Collingswood, New Jersey, where Dr. Christian Spencer is the Pastor. You can contact our DBS office for more details by calling **856-854-4452**. Pray for this meeting and attend it if you can.

**Yours For God's Words,
Pastor D. A. Waite, Th.D., Ph.D.
DBS President**



Standing On The Promises

By Russell Kelso Carter

Standing on the promises of Christ my King,
Through eternal ages let His praises ring,
Glory in the highest, I will shout and sing,
Standing on the promises of God.

Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God.

Standing on the promises I now can see
Perfect, present cleansing in the blood for me;
Standing in the liberty where Christ makes free,
Standing on the promises of God.

Standing on the promises of Christ the Lord,
Bound to Him eternally by love's strong cord,
Overcoming daily with the Spirit's sword,
Standing on the promises of God.

Standing on the promises I cannot fall,
Listening every moment to the Spirit's call
Resting in my Savior as my all in all,
Standing on the promises of God.

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Pastor D. A. Waite, Th.D., Ph.D. is President of the Dean Burgon Society. He has held that position since 1978. 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.

The Bible is Inspired

Dr. Edward DeWitt



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All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17).

I once managed a gas station that had a car wash attached. My entire crew (I had inherited from the former manager) consisted of high school and college age young men. The station was located at the edge of the city – sort of “out in the open,” and on the top of a small hill. While working there during the day shift I **never gave that location a thought.**

Then one night all these young men wanted off from work so they could go to a social functions at their schools. I understood that this was going to be the highlight of their young lives, so I agreed to work the second shift so they could be with their friends and classmates. No problem. I was young enough myself that it would not be a hardship on me.

The second shift began in the late afternoon and continued on into the night. As the sun went down, the wind speed went up. This station was in a town near the Mississippi River in northern Illinois. As the sun waned the wind began to whip up, the mist from the car wash began to join in the mix. I soon realized something that I should have understood very easily: Wind mixed with water can get fairly cold on an evening in late March in the Illinois. **Some things are so obvious that we should simply understand them because they are what they are.**

The Bible can be a very simple Book if we will just take the words written therein at their face value. In Genesis, for instance, the Bible simply states the existence of God. No great lengths are taken to explain that fact. The Bible just says that this is so. The closest that the Bible comes, as far as I can tell, to arguing the fact of God is in Psalm 14:1:

The fool hath said in his heart, *There is no God.*
 They are corrupt, they have done abominable works,
there is none that doeth good.

In other words, the Bible doesn't tell us that we have to accept the existence of God; the Bible just describes our state if we do not.

It is the same in the matter of inspiration. The Bible does not take a long time to argue the fact of inspiration. It just states the fact. Pendelton, in his epic *Christian Doctrines* makes this observation:

I have thought proper to say as much as this concerning inspiration, as there will be no chapter of this work specially devoted to the subject. Indeed, such a chapter will hardly be necessary for if the Bible is, as I have attempted to show, a revelation from God, its inspiration must be granted.



Now, as we begin to look at the transmission of this Message from God down through the ages, **we would do well to look at this doctrine of Inspiration.**

First, it would be good to note that the verse above says that "All scripture is given by inspiration." **The passage does not mention the men who penned the words** [were inspired].

Part of the ministry of the Persons of God is that He used **imperfect men** to write a Perfect Book. Bynum makes the observation:

Not even Paul or Peter were infallible. It is God's Word that is infallible and inspired of God.

This simply means, in accordance to 2 Timothy 3:16, that **the writers were not themselves inspired of God.** However, through the Glory of God, His Spirit worked on various men, who were themselves imperfect, to produce a Word that was (and is!) perfect.

Peter, writing under inspiration, put it this way:

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).

By the way, what was it that made these men holy? **It was the power of God displayed through them.** Check out these men in Scripture and you will see that they were flawed. It was the power of God displayed on, and in, them that



Dr. Kirk DiVietro
The Christian Bible and The Koran

Dr. DiVietro who is still recovering from surgery traveled from Franklin, Massachusetts to speak at the thirty-seventh annual Dean Burgon Society Conference. It certainly was wonderful for him to join us in Garland.

He reminded us that the Dean Burgon Society is a single issue society that stands "In Defense of Traditional Bible Texts." He stated, "Our loyalty is to the text" first, and to the faithful reliable translations second. He noted how the term fundamentalist has been misunderstood and abused.

He spent five weeks in Arabic speaking countries and also has been interacting and witnessing to many Moslems online. He noted that Arabic syntax relies heavily upon context to understand the meaning of what is written.

He rightly believes that the bible is the Words of God, the Muslims on-the-other-hand, do not believe that *the* Koran is not *the* Koran when it appears in a book — a very abstract principle for westerners. He observed that the word Koran means, "the dictation." Therefore, it is only the Koran when it is read out loud in the Arabic dialect of the seventh century which Muhammad used — any other time it is not the Koran.

God is the author of Scripture — He used forty different men to write it down. *The* Koran has just one single human author and it is believed that for an entire generation it was not written down by Muhammad nor his first generation of followers. It was put to paper by those of the second generation (who had memorized it) after the death of Muhammad. **DBS**

(Look for the complete summary on the society's Facebook page)

produced the Bible. It was not their own human goodness.

There is a sermon in that for today. God is able to use us if we are willing to be obedient to His Holy Will. We will not, of course, write Scripture. You will see that they were flawed. It was the power of God displayed on, and in, them that produced the Bible. It was not their own human goodness.

It is good, of course, that God in His wisdom did inspire those Words rather than those men. If the inspiration lies upon

the Words, then we still have a Messages which we can trust today in the faithful transmissions of those Words. We have, in reality, an inspired Message in faithful copies of those words.

The human penmen pass from history. But, the Words of the Message of God are alive and vibrant to us today as they are still the Words of God. This also means, of course, that any other words are not the inspired message of God.



The 38th Annual DBS Conference
July 27-28, 2016
The Historic Bible Presbyterian Church
1115 Haddon Avenue, Collingswood NJ 08108
Contact Pastor Christian Spencer
PastorChristianSpencer@gmail.com
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Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he trusteth in thee (Isaiah 26:3).



Any other scripture, so called, which is not these words from God, is not the message of God. These may contain moral and ethical teaching; but they cannot be the message of God unless they are the inspired Words of God.

This of course brings up an important point. What about our translations? They are important to us. Most of us do not have a knowledge of the original languages which were in those original autographs. Can there be an "inspired" translation?

As Fuller points out, "The original Scriptures were written by divine inspiration of God. This can hardly be said of any translation." **The idea of a translation, any translation, being inspired of God is false.** A translation may be God honored, or God empowered as it is true to His actual inspired words; but a translation cannot be inspired.

The following argument is from my work *The Tree at March*:

God could only have given full inspiration to one set of writings – the Words of the originals. After all, He is a God of Power; He is not a God of absurdity. If God did, indeed, give His Word perfect and established forever, inspired in the words of the original Greek, Hebrew, and Aramaic, it had to be perfect.

It could only remain perfect in exact copies of those originals. To allege that this perfection was moved from these Words to the words of any translation, even the KJB, is to say that God was mistaken in His assertion that the original inspiration was perfect. I am not ready to say that God was mistaken.

The only other possible argument I could see, to claim inspiration for the King James Bible, would be that He had inspired the words of the KJB as well. Again absurdity raises its reasonable head. To inspire the KJB in such a way is to say that God had decided on an ending program for His first stab at an eternal Word.

Again this would bring into question as to whether or not God had made a mistake in his first stab at a Scripture that was "Settled in Heaven" (Psalm 119:89).

This also begs the question of how long our KJB would remain as the Word of God.

This throws our entire concept of inspiration into turmoil. We have ripped from our faith that upon which our faith is founded: The Unalterable Word of God.

Not only that, but we are suddenly presented with a God Who is not the Unchanging One. He is become a vacillating Sovereign Whose pronouncements we can only trust for we know not how long. What is to become of

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the promise of our eternal salvation if God would change His mind on so important a factor as His very message to us?

Worse still, this sort of occurrence would bring into question the entire cosmology of Who we understand God to be. We understand God to be The God of Eternity. If He would choose to do away with His promise of an eternal Word in a time-centric manner, where does this place our understanding of Heaven, and of Hell, and of the very nature of God, Himself?

No! No! No! The King James Bible, for all that I love and revere it, can never be completely unalterable, eternal, inspired Word of God. What a travesty it is that anyone ever suggest that this is so!

Nothing, I would argue, that we can trust our King James Bible as the Word of God in the English language. This venerable version was translated unlike the many modern "versions," from the words of the true text which God inspired and preserved for us today. **DBS**

THANK YOU Gatewood Baptist Church!

What a delight it was to meet in Garland Texas this past July. Many of those in attendance had never been to a Dean Burgon Society meeting prior to 2015. In fact the DBS has never had a meeting in Texas before.

The Society coming to Texas was made possible by members of Gatewood Baptist Church of Garland, Texas. It was a hard year for them during the entire conference planning and the actual conference itself because they were between pastors. But God has provide them a new pastor in the weeks after the conference concluded.

As noted on pages two and ten of this issue of the *Dean Burton Society News* brother Brain Shepherd not only was the driving force behind the invitation to the Society to come to Texas he and his family also assisted in setting up and breaking down all the equipment needed during the conference.

Brother Shepherd lead the singing during the entire conference while his wife, Phyllis, played the piano, and helped with a lot of other things too. Hannah Shepherd played the violin and operated a video camera along with her brother Adrian. These two young people helped offload a lot of boxes. There were many others from the church and in attendance who helped too. It was much appreciated. Thank for helping and thank you for coming. Thanks also to Tamara Waite and Kate Pettit for taking still pictures.

Daniel S. Waite *Greek N.T. Comparisons*



Daniel Waite traveled from New Jersey with his family (over fourteen-hundred miles one way). All who were present and viewing online were reminded that **God keeps his promises**. Amen! We as humans sometimes fail to keep ours, but God always keeps His.

It was encouraging to learn that the members of Gatewood Baptist Church had been praying for each of the speakers by name throughout the year.

Pastor Dan encouraged those in his hearing to take the textual challenge and to obtain a copy of an accurate, faithful, and reliable translation of God's preserved Words

During his sermon and throughout the two day conference it was noted that the modern Bible is always changing for there have been over one-hundred new and improved modern Bibles — in ENGLISH — since 1881.

Everything must begin with believing the Words of God. "Then believed they his words; they sang his praise" (Psalm 106:12). God's words are superior to any historic document in existence — **those who stand for what is right will be attacked and in some cases killed**.

Modern versions will always be replaced by the "better" ones such as how the RSV was replaced by the ESV.

Brother Waite said, "The theological mood of the day is to accept sin and tolerate compromise."

Please remember, that there are no limits on for ever. "For ever, O LORD, thy word is settled in heaven (Psalm 119:89). His mercy, His name, and His words endure forever! **DBS**

(Look for the complete summary on the society's Facebook page)

Gifts To The DBS Are Tax Deductible

In February 2015, the Society submitted IRS form 990-N electronically to the IRS for year ending 2014. The 990-N needs to be submitted every three years for organizations whose revenue is less than fifty thousand dollars per year. **DBS**

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4:12).

8 Walking By Faith or Walking By Sight

Dr. David Bennett



The Christian faith is exactly that, faith. The Word of God in 2 Corinthians 5:7 says, "For we walk by faith, not by sight." **Our Christian walk on this side of heaven is entirely by faith, faith in Him and in His Word.** In Romans 1:17 we read "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Also in Romans 10:17 we read "So then faith cometh by hearing, and hearing **by the word of God.**" The faith we have in the person and saving work of Jesus Christ is known personally through our hearing and accepting God's Words in His Word.

Since 1881, a difficulty has arisen that affects all believers. That is, how do we who speak the English language know we have the Words and Word of God when there are literally hundred's of English Bible versions all differing from each other? For instance Dr. Jack Moorman in *MODERN BIBLES-THE DARK SECRET* page three under the heading KEY PASSAGES MISSING says:

The *New International Version* which we have used as a representative has somewhat fewer omissions than, for example, the New American Standard, Revised Standard, New English, Good News, etc.

One could come to a conclusion that because these new versions of the English Bible all differ from one another there continues to be a need for yet another new version in the hope we will someday have a perfect English Bible. Or could all this be based on money? I am just speculating. Whatever, the reason for all these new versions and since all these new versions differ from each other is it too much to ask "Are they all the Word of God in English?"

The following is a statement made in November 1996 by Detroit Baptist Seminary concerning their belief on inspiration and preservation of the Scriptures. For fairness and to escape any accusation of taking something out of context the whole statement is given. Emphasis has been added by this author:

INSPIRATION AND PRESERVATION Statement
The Detroit Baptist Theological Seminary recognizes the multiplicity of translations and versions of the Word of God in many languages and dialects. We hold that inspiration is a direct miracle of God by which human authors and human languages were employed by God to give human beings His revelation in written form (2 Tim 3:16; 2 Pet 1:21). It is the original text (words, script, autograph-graphe, 2 Tim 3:16) that partakes of inspiration proper. All other texts, copies, reproductions, translations, and versions partake of inspiration in an indirect, linear fashion from previous copies and translations to the extent that they reproduce the text of the original manuscripts. We hold that only the autographs of Scripture are inerrant and that copies and translations of Scripture are inerrant insofar as they are true to the inerrant autographs. Thus any translation or version of Scripture in any language is the Word of God if it accurately reproduces what is in the original manuscripts.

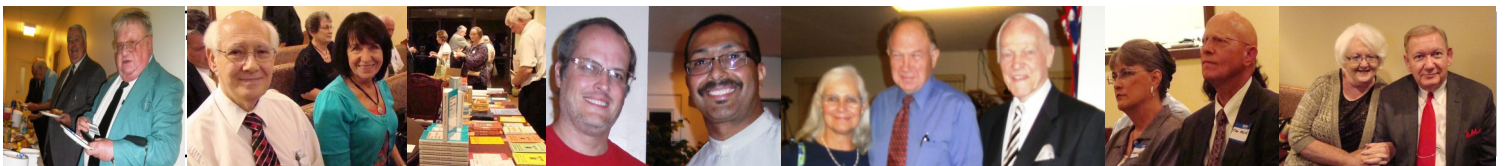
We do not hold that the Word of God is to be found exclusively in one English translation or any one translation in any other language since all such have mistranslations, mis-copying, or misprinting, however minor, and are not therefore inerrant. On the other hand, even as a New Testament author could use the Septuagint, a Greek translation of the Hebrew Scriptures, as the authoritative Word of God (e.g., Heb 2:7 quotes Ps 8:5 from the Septuagint; Heb 11:21 likewise quotes Gen 47:31), so may any translation that is faithful to the autographs be held up as the Word of God.

While the Bible clearly teaches the ultimate indestructibility of the verbal revelation of God (Matt 24:35; 1 Pet 1:25), it does not tell how and where the written manuscript lineage of that Word is preserved. We believe that God has providentially preserved His word in the many manuscripts, fragments, versions, translations, and copies of the Scriptures that are available, and that by diligent study, comparison, and correlation, the original text (words) can be ascertained. We therefore hold that the integrity of any text, text type, translation, version, or copy of the Scriptures is to be judged by the autographs only and not by an English translation or any other reproduction or translation.

We acknowledge the right of all Christians to study the manuscript evidence regarding the text of Scripture and to come to a preference for a text, text type, translation, or version. We do not grant the legitimacy of regarding one text, text type, or translation as the very Word of God to the exclusion of all others.

In light of the considerable discussion and controversy among fundamentalists about versions, translation theories, manuscripts, texts, and text types, we hold that no particular beliefs about the best textual and translation theories should be elevated to the place of core fundamentalist beliefs or articles of distinctively fundamentalist faith. That is, fundamentalists may hold the doctrine of the verbal inspiration/inerrancy of Scripture with equal strength without embracing common beliefs about text-critical matters and philosophies or theories of translation.

The above statement by Detroit Baptist Seminary invokes much to which several papers could and perhaps should be written. However, I want us to note the fact that we do not have those original text (words), autograph-graphe, original manuscripts, inerrant autographs, or autographs that Detroit Baptist Seminary speaks of in their statement and they know that. But we do have as Detroit Baptist Seminary says many "*manuscripts, fragments, versions, translations, and copies of the Scriptures.*"



Hills sided with Machen in the dispute over the drift at Princeton and the establishing of Westminster.

9

(Barnett DBSN Issue 109 page 7)

WHERE ARE THE ORIGINAL NEW TESTAMENT WRITINGS AND WHY DID GOD ALLOW FOR THEM TO DISAPPEAR FROM OUR VIEW? Was God not thinking when He did not preserve for us those original New Testament writings? The above statement would not have had to be written if the original New Testament writings were in our possession today, or would it?

Consider for a moment Deuteronomy 34: 1-6 where God's Word says:

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

Why did God bury Moses and not tell Israel of the burial sight? I believe the answer is in 2 Kings 18:4 where God's Word says:

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

I believe, at least one reason God alone knows where He buried Moses was so Israel would not worship his place of burial as they did the brazen serpent!

Just as no man knows the burial site of Moses but God, no man knows the location of the original manuscripts, but God! God did not lose the original New Testament manuscripts but has either placed them where no man can find them or He allowed them to be used by His immersionist churches to such a degree that they were ultimately worn to pieces. However they came to disappear from man's view, God superintended their disappearance and they are not available today for us to use or worship!

Now many churches and organizations such as Detroit Baptist Seminary in their doctrinal statement say; "We believe in the verbal, plenary inspiration of the Bible, the sixty-six books of the Old and New Testament canon, which, being inerrant in **the original manuscripts**, is the final authority on all matters of faith and practice and any other subject on which it touches."

Again Detroit Baptist Seminary speaks of those "original manuscripts." The originals were written in Hebrew, Aramaic and Greek. Now, as I said before we do not have those originals either of the Old or New Testament, so where do we find the Word and Words of God today? The authenticity of the



Old Testament has not been queried quiet as much as the New Testament. Most Bible believing pastors and scholars have until recently accepted the Masoretic Hebrew Text for the Old Testament. This text is the foundation for the Old Testament as found in the *King James Bible*. Dr. D. A. Waite adds that the Masoretic Hebrew Text underlying the King James Bible is the "**Daniel Bomberg edition, edited by Ben Cayyim—the 2nd Rabbinic Bible of 1524-25.**" (Emphasis in the book) *DEFENDING THE KING JAMES BIBLE* page 35.

ancient, medieval, and Reformation versions were translated." Dr. Strouse goes on to say on page 16 "That the Masoretic Text of the Hebrew OT is the standard received and traditional text of the OT should be apparent."

When it comes to the New Testament there was a Greek text that was unanimously accepted and used by the Lord's immersionist churches until the nineteenth century. Some within Christendom had sought to dethrone this accepted Greek

God alone knows where He buried Moses

Dr. Thomas Strouse in his book THE LORD GOD HATH SPOKEN on page 16 says "The Masoretic Text of the Old Testament derives its name from the Masoretic Scribes (AD 6 - 10th centuries) who added vowel pointings to the triconsonantal *apographa*. Their efforts helped standardize the OT Hebrew text from which the

Text earlier but it was not until 1881 that it was accomplished. B. F. Westcott and F. J. Hort (W& H) compiled what has become known as the Critical Greek Text. This Greek Text is based primarily on two Greek manuscripts, Aleph and B. In Appendix E of his book *The King James Version Debate*, D.A. Carson says that

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding (Colossians 1:9).



Brian Shepherd *Counterfeiters In Their Own Words*

It was a little over a year ago that brother Shepherd sent a letter requesting the Dean Burgon Society to meet at the Gatewood Baptist Church of Garland, Texas. He through much study came to the correct conclusion that the *Textus Receptus* is the most reliable Greek text.

At the very beginning of his speech he showed a BROKEN and recently TORN “ten dollar bill” that was not genuine – this bill was passed to him unknowingly by a merchant through the course of daily commerce. The merchant got it from someone else – but brother Brian ended up with a fake which he could do nothing with other than use it as an example of what phony money looks like (and place it in a display case).

I suspect one could do the same with many of today’s modern translation of the Bible – those Bibles passed on to the consumer unknowingly by a merchant – who should know better. At the end of the decade they too are worthy of only being used as an example of what a phony translation looks like.

How does one know if currency is counterfeit? By knowing what real money looks like! This screams the question, how does one know what a counterfeit Bible looks like? When you compare the fake bill alongside the bonafide bill – it becomes obvious. **Why not try this with some of those modern day Bibles?**

Brother Shepherd mentioned how it is Satan’s desire to see everyone to be using inferior and corrupted Bible – if any Bible at all. The Scripture states, “I will meditate in thy precepts, and have respect unto thy ways” (Psalm 119:15). We must know what is real and what is fake.

“I want the real thing, NOT a replica – I don’t want a dull sword.” The textual battle is not a peripheral issue. We rely entirely upon the Scriptures for real life decisions – both temporal and eternal. In fact the Words of God remind us, “. . . for thou hast magnified thy word above all thy name” (Psalm 138:2). **DBS**

(Look for the complete summary on the society’s Facebook page)

“Westcott/Hort defined a ‘neutral’ text outside of the Alexandrian type which consisted of Vaticanus and Sinaiticus. **This was their preferred text in determining which variant to use.** Both Vaticanus and Sinaiticus are now considered to be part of the Alexandrian Text type.” (Emphasis added).

It is this Critical Greek Text that is accepted today by liberals, evangelicals, and new evangelicals and sad to say a growing number of fundamentalists. As Burton L. Goddard wrote on page 49 of *THE MAKING OF A CONTEMPORARY TRANSLATION* that “. . . while conservative and liberal scholars disagree on many subjects of biblical concern, they find large agreement as to the original text of the New Testament.” That text of which they agree is the Critical Greek Text.

Sir Frederick Kenyon, late Director and Principal Librarian of the British Museum, says on page 165 in *THE TEXT OF THE GREEK BIBLE* that W & H’s favourite Greek manuscripts, *Vaticanus* and *Sinaiticus*, are :

. . . Two outstanding authorities, earlier in date than any previously known, and supporting one another in evidence for **a text markedly different from the received Byzantine text, that gave the impulse for a revision BOTH OF THE GREEK TEXT IN COMMON USE AND OF THE ENGLISH VERSION** (Emphasis added).

It is important to note that Kenyon said there was a Greek text in existence before 1881 and the appearance of W & H’s Critical Greek Text. This Greek Text Kenyon called “the received Byzantine text” and “Greek text in common use”. This was the Greek Text that Kenyon says was “**markedly different**” from the Critical Greek Text!

Kenyon was certainly correct when he said this Greek text that existed prior to 1881 was “markedly different”! As Dr. D. A. Waite says in his book *FUNDAMENTALIST MIS- INFORMATION ON BIBLE VERSIONS* on page 72 there are:

“...5,604 places where the Westcott and Hort changed the *Textus Receptus*. According to the footnotes of Dr. Scrivener, there are 9,970 Greek words that have been either added, subtracted, or changed in some other way. If you wrote all those 9,970 Greek words in consecutive pages, you would have **45.9 pages** of differences.” (Emphasis in the book).

This difference is reproduced in the translations made from that Greek text. One example is the title of our Saviour as the “Lord Jesus Christ.” In the *King James Bible* this title appears 85 times in 82 verses (by my count but Dr. Jack Moorman in *MODERN BIBLES-DARK SECRETS* page 14 says 84 times in 81 verses). In the *American Standard Version* this full title, Lord Jesus Christ, appears 61 times. This means the full title, Lord Jesus Christ, is missing 24 times in the ASV compared to the *King James Bible*. Dr. Moorman says on page 14 of *MODERN BIBLES-DARK SECRETS* that the full title Lord Jesus Christ appears “**...60 times in 60 verses in the NIV, 62 times in 62 verses in the NRSV, and 63 times in 63 verses in the RSV.**” (Emphasis is in the book.). Dr. Moorman in the aforementioned book also says on page 25 that:

In the New Testament the modern version text is shorter than that of the King James Version by about the number of words in 1 and 2 Peter.

That is quite a difference and it is all due to the “**markedly different**” Greek text used.

Dr. Kenneth I. Brown in the Preface of *A CRITICAL EVALUATION OF THE TEXT OF THE KING JAMES BIBLE* says that “No issue today holds greater significance of a permanent nature than that of the Greek text from which all translations are made.” I am in total agreement with Dr. Brown on this but disagree with him on his choice of what Greek text should be used for translating. Dr. Brown continues on the same page saying that the *Textus Receptus* was the basis for “**all Protestant translations prior to 1881.**” (Emphasis added.) Note the word “**all.**” Why did those before 1881 use only the *Textus Receptus*? Is it because this text goes all the way back to the originals? It is this Greek Text that underlies our King James Bible. Dr. D. A. Waite in *FUNDAMENTAL-*



*Now, those of us who hold to the received text
and the Authorized Version, we have wonderful heritage*

(Moorman DBSN Issue 108 page 12)

IST MIS-INFORMATION ON BIBLE VERSIONS says on page 67 that "the *Textus Receptus* is a Greek text that was found in manuscripts handed down from Apostolic times in what has been called the Traditional Text."

Hence, in 1881 we have the appearance of another Greek text that Kenyon calls "a text markedly different" from the one underlying the *Authorized Version*. Now, did the Lord's immersionist churches before 1881 have the words of God in the

**Now, did the Lord's
immersionist
churches before
1881 have the words
of God?**

"Greek text in common use" or was it a corrupted text?

It is worth mentioning here that the corrupters of the New Testament texts were alive and well not long after the originals saw the light of day. On pages 10 and 11 of *THE TRADITIONAL TEXT* Edward Miller, who edited the book after Dean John Burgon's death says:

No sooner was the work of the Evangelists and Apostles recognized as the necessary counterpart and complement of God's ancient Scriptures and became the "New Testament," than a reception was found to be awaiting it in the world closely resembling that which He experienced WHO is the subject of its pages. Calumny and misrepresentation, persecution and murderous hate, assailed Him continually. And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparing assaults. Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Appollonides, and other heretics, adapted the Gos-

**THE DEAN BURGON NEWS
Membership and Subscription Form**

Published As the Lord Supplies — D. A. Waite, Editor, D. S. Waite Managing Editor

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**The Dean Burgon
Ladies Meeting**

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at

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For we walk by faith, not by sight (2 Corinthians 5:7).



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pels to their own ideas. Tatian, and later on Ammonius, created confusion through attempts to combine the four Gospels either in a diatessaron or upon an intricate arrangement made by sections, under which as a further result the words of one Gospel became assimilated to those of another. Want of familiarity with the sacred words in the first ages, carelessness of scribes, incompetent teaching, and ignorance of Greek in the West, led to further corruption of the Sacred Text. Then out of the fact that there existed a vast number of corrupt copies arose at once the need of Recension, which was carried on by Origen and his school. This was a fatal necessity to have made itself in an age when the first principles of the Science were understood; for "to correct" was too often in those days another word for "to corrupt."

It is therefore correct to say the Lord's immersionist churches in its early days had the original manuscripts written by "holy men of God" . . . as they were moved by the Holy Ghost" but not soon after appeared Greek manuscripts corrupted by the hand of man. Now the question arises "Was the 'Greek text in common use' as Kenyon calls it, copied from corrupt copies or was the nineteenth century W & H Critical Greek Text based on corrupt copies?"

As declared earlier, in 1881 there was to emerge two "markedly different" Greek texts. The one is what Kenyon calls the "Greek text in common use" and the other is the Critical Greek Text of W & H, 1881. ONE WOULD HAVE TO ASSUME FROM MANY TODAY, LIBERALS, NEW EVANGELICALS AND SOME FUNDAMENTALISTS THAT THE LORD'S IMMERSIONIST CHURCHES WERE USING AN INFERIOR GREEK TEXT

UNTIL 1881. BUT IS THAT TRUE? What is the manuscript evidence?

Dr. Kenneth I Brown says in the Preface of the book quoted earlier that "The 'Critical Text' incorporates materials from thousands of manuscripts discovered and studied since the time of Erasmus." Is this true? Does the *Critical Text* incorporate material from thousands of manuscripts? No, IT IS NOT TRUE. Kenyon who was certainly not an ally of the *Received Text* says

that Hort pinned "his faith to B." Page 168 *THE TEXT OF THE GREEK BIBLE*.

Another thing that Dr. Brown said is that Erasmus' Greek text is the *Textus Receptus* that underlies the King James Bible. Is that correct?

Dr. Waite on page 40 of *DEFENDING THE KING JAMES BIBLE* says:

This *Textus Receptus* that underlies the *KING JAMES BIBLE* New Testament, was basically Beza's 5th edition of 1598. Dr. Frederick H. A. Scrivener, in his *NEW TESTAMENT IN GREEK ACCORDING TO THE TEXT FOLLOWED IN THE AUTHORIZED VERSION TOGETHER WITH THE VARIATIONS ADOPTED IN THE REVISED VERSION* OF 1881 LISTS ABOUT 190 PLACES WHERE THE *KJB*

editors departed from Beza's 5th edition in favor of eight other sources..." (Emphasis is in the book).

Dr. Waite then goes on to say that "This Greek text is the exact text which underlies the *KING JAMES BIBLE*. It is a text that hasn't changed. It hasn't had a revision in the last 381 years" (Emphasis is in the book).

Continuing on this same issue I quote Sir Frederick Kenyon when he writes in *THE TEXT OF THE GREEK BIBLE* pages 197, 198 that the *Textus Receptus*' "earliest representatives (in the Gospels) is *Codex A*." Kenyon calls this the *a* Text and that this "...is the text found in the great majority of manuscripts, entrenched in print by Erasmus and Stephanus, and known as the *Textus Receptus* or *Received Text*, as opposed to the critical editions of modern times" (Emphasis added).

Is this true?

Does the Critical Text incorporate material from thousands of manuscripts?

No, IT IS NOT TRUE

It is well known that W & H had nothing but disdain for the *Received Text*. Because of their loathing for the *Received Text* Kenyon says the *a* text was therefore placed by Hort as:

An essentially secondary text, based upon a process of revision in minor details which began about the end of the fourth century and continued for several centuries, affecting the descendants of all earlier groups to varying extents, and finally dominating the Byzantine Church until the invention of printing, when it became the *Received Text* of the whole Church until the rise of modern criticism under the influence of the discoveries and research of the last century" (pages 243, 244 *THE TEXT OF THE GREEK BIBLE*).



*He preached from the King James Version
which has short, pungent, piercing sentences.*

(Doom DBSN Issue 107 page 10)

13

Now just because W & H and a few others had abhorrence for the *Textus Receptus*, which by the way is based on the majority of manuscript evidence, they (W & H) discarded the many for the few. There are today over five thousand Greek manuscripts of the New Testament available. In *DEFENDING THE KING JAMES BIBLE* on page 57 Dr. D. A. Waite has a chart showing that the manuscript evidence is not in favour of the Critical Greek Text but is overwhelmingly in favour of the Greek text underlying the King James Bible or as Kenyon stated that "Greek Text in common use" before 1881!

In *THE TRADITIONAL TEXT* page 12 Miller says:

So grossly improbable does it seem that at the end of 1800 years 995 copies out of every thousand, suppose will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till YESTERDAY GOOD AS UNKNOWN, will be found to have retained the secret of what the Holy Spirit originally inspired" (Emphasis added).

Yet, this is what has happened. Today there are a multitude of English versions based on the Critical Greek Text, with each version reading differently from the other. The liberals, modernists, and new evangelicals we can understand recommending these versions based on a Greek text based on a few old disused manuscripts but not the fundamentalist!

Permit me to ask those fundamental brethren who align themselves with the liberals and new evangelicals against the *Textus Receptus* and the *King James Bible* some questions. Firstly, should we who believe in and hold to the authority and sufficiency of the Scriptures not desire to have in our English language a Bible that is based on the inspired Hebrew, Aramaic and Greek words of God? Secondly, are those inspired words for the New Testament found in the Greek Text which was in common use before 1881 or are those inspired words found in that Greek Text that did not see the light of day until 1881 under the guidance of W & H?

Dr. Brown in the book quoted earlier, said in the preface that "The points of difference are few in comparison to the size of the New Testament, BUT VITAL AND IMPORTANT WITH REFERENCE TO DOCTRINE OF THE BIBLE" (Emphasis added). The "points of difference are" not few as noted by Kenyon when he wrote that

The Truth of Verbal Plenary Preservation

Dr. Suan Yew Quek



"Yea, hath God said?" were the first words of the serpent to Eve in the Garden of Eden. These words attack the perfect Word of God by casting doubt on them. The modern equivalent of these words is, "Can you really believe the Bible? It has mistakes, albeit very few and minor." Satan has attacked the Bible a doctrine at a time, from *Ex-Nihilo* Creation to the Global Flood, from the Virgin Birth to the Resurrection of Christ. Why this incessant attack? The reason is that without the perfect Word of God, there is no salvation. Without the perfect Word of God, babes in Christ cannot grow into spiritual maturity. Without the perfect Word of God, church leaders will not be able to defend the Faith. "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov 29:18). The "vision" and "law" here refer to the perfect Word of God. When the Word of God is obeyed, believers are happy, *ie* "blessed," which means that they have a personal salvific experience with Christ. When there is no perfect Word, the people die.

This old serpent is the devil himself. He knows the priceless value of the perfect Bible to all mankind. That is why he has not stopped attacking the Bible. In the past, Satan attacked its inspiration. When he failed, he started to attack its preservation. Instead of attacking the Bible writers, he is now attacking the Bible readers by spreading the lie that God has inspired His Word perfectly but did not preserve all of its words so that today Christians have a Bible with mistakes! This is the most deadly of all the attacks.

Bible attackers today claim to believe in the doctrine of inspiration, but they deny the doctrine of preservation. On the one hand, they say, "I am for the perfect Bible;" but in the next breath they say "the Bible has mistakes!" One hears such double talk from many professing believers. Did God inspire His Word without preserving it? **DBS**

The Truth of Verbal Plenary Preservation

Continued in the next issue

these two Greek texts are "markedly different." And as far as doctrine, I agree with Dr. Brown that it is definitely important to have the correct Greek text for it is "vital and important with reference to doctrine of the Bible."

We who believe in and hold to the authority and sufficiency of the Scriptures

Now Dr. Brown undoubtedly believes certain Bible doctrines are affected by the use of the *Textus Receptus*. He says on pages 1 and 2 of *A CRITICAL EVALUATION OF THE TEXT OF THE KING JAMES BIBLE* that "Although no major doctrine hinges on a textual variant, there are important doctrines involved in passages where textual problems occur." He then gives some examples which are; 1 Cor. 11:24; Luke 2:14; Mark 9: 24; 16: 8, 16; 2 Peter 1:21; and Acts 8: 37.

For ever, O LORD, thy word is settled in heaven (Psalm 118:89).



Therefore, according to Dr. Brown the Lord's immersionist churches did not have an accurate Bible from which to preach and teach the whole counsel of God and sound doctrine until 1881.

On the other hand according to Dr. D. A. Waite the doctrine of ecclesiology, eschatology, bibliology, Satanology, theology proper, soteriology, and Christology are all affected through the use of the Critical Greek text in translation work.

CONCLUSION:

So in summary, we see there are today two sides to the issue of the New Testament Greek Text.

Prior to 1881 the Lord's immersionist churches accepted the originals as the very inspired Words and Word of God. But they did not have the originals. Therefore by faith the Lord's immersionist churches accepted that Greek text which was "in common use" as the original Words and Word of God. This Greek text which was "in common use" was the basis for the King James Bible. It could be said the Lord's immersionist churches prior to 1881 could be likened to those of whom Jesus spoke when He said "blessed are they that have not seen, (*the originals*) and yet have believed." John 20:29

Those on the Critical side of the Greek text issue also know the originals are absent from our use today. However, they still do not accept by faith that Greek text which was "in common use" prior to 1881. In fact even after W & H produced their Greek text these people do not know for certain if they have the Word of God or if they will ever have the Word of God.

Their walk by sight position is stated in various ways but all mean the same thing. We will quote three from the walk by sight side of the Greek text issue. Kenyon states the walk by sight position this way on page 12 of *THE TEXT OF THE GREEK BIBLE* saying that "Where (as in the case of the Bible) the extant copies are very numerous, and some of them very early, IT IS PERMISSABLE TO HOPE THAT THE TRUE READING IS TO BE FOUND SOMEWHERE AMONG THEM." (Emphasis added). The walk by sight group only hope's to someday "somewhere" among the 5000 plus manuscripts find the true readings of the New Testament. So they continue their search!

The walk by sight party's position is also stated by those who made the *New International Version*. In *THE MAKING OF A CONTEMPORARY TRANSLATION* page 73

Ralph Earle says that "with the thousands of Greek manuscripts now at our disposal, we can reach a high degree of certainty with regard TO THE PROBABILITY of the best text." (Emphasis added). Earle states even further on page 73 the position of the walk by sight crowd when speaking of the NIV Committee on Bible Translation that "We have all sought earnestly TO REPRESENT AS ACCURATELY AS POSSIBLE what SEEMS TO BE, AS NEARLY AS WE CAN DETERMINE, the original text of the New Testament." (Emphasis added). Seems to be!?

Then there is Daniel Wallace of Dallas Seminary who admits that he and others of the walk by sight group "...are TRYING TO RECOVER THE ORIGINAL TEXT OF THE NEW TESTAMENT BY EXAMINING THE MOST ANCIENT DOCUMENTS WE CAN FIND" (Emphasis added). Will they ever succeed?

This walk by sight group that defends the *Critical Greek Text* is likened to Thomas when he said "...Except I shall see (*the originals*) ...I will not believe." John 20:25.

In closing this paper, two questions might be asked of this walk by sight group, and the questions are "Would they know the originals if they saw them" and "Would they then by faith accept them as the originals"?
DBS

Prayer Requests

- The Bible Presbyterian Church preparing for the DBS conference.
- The funds for the trip to New Jersey for all who desire to come.
- The speakers for the 38th annual meeting.
- DBS internet and printing ministries.
- That Christians will understand the importance of Biblical defense.
- The health of Pastor Rainey and his wife.
- James Grumblatt heart problems (surgery 9/8/15).
- William Sheppard heart functioning at 15%.
- Kirk DiVietto to have complete recovery from his surgery
- The health of Pastor Bob Barnett and his wife.

**Come to the 38th annual meeting at the Bible Presbyterian Church
1115 Haddon Avenue, Collingswood, New Jersey 08108
July 27-28, 2016**

Daniel Waite

Today God's Words Are Shown To Us In The Bible. His Words are nowhere else but in the Bible. "And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God" (1 Samuel 9:27). Saul sent on a special mission by his father Kish had a providential meeting with Samuel AND GOD's WORDS.

Today there are many people living who do not want to stand still and let God lead and change them. The Sacred Text implores: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10). People must be still to see the Words of God clearly.

Too many are seeking signs, doing good works, and desiring to reconcile science with Scripture. This approach is WRONG! Most of these individuals are lacking true faith in the risen Saviour, the Lord Jesus Christ who is "The way, the truth, and the life" (John 14:6). It should be no surprise that most of society fails to accept what is found in accurate translations of Scripture – they have little if any desire to be shown the Words of God. **They refuse to believe that the Lord Jesus Christ is the ONLY WAY.**

Some believe the Bible is a natural book, while others think that it is partially inspired, and yet another group postulates that Scripture has been partially preserved. To be clear, God breathed-out the original text and has preserved the words of that original text in Hebrew, Aramaic, and Greek. **Translations are not inspired** but they should be a faithful, accurate, reliable, reflection, and representation of the preserved Hebrew, Aramaic, and Greek words.

The words of God must be accepted for what they are THE WORDS OF GOD! People that are unable to do this must sincerely ask God to give them a clear understanding of His BOOK — they must seek God for help.

The first five words of the Bible, "In the beginning God created" (Genesis 1:1), and the first six words of John's Gospel, "In the beginning was the Word" (John 1:1) are not recognized by the world today as factual – and even by some who claim to be part of the church. **It is sad yet understandable why pagans reject what God says,** but why are the redeemed rejecting His Words, adding to His Words, and subtracting from His Words?

During the days of the early monarchy in Israel the Canon of Scripture had yet to be completed. At that time, God used signs, wonders, His written Words, and spoke through His prophets. Yes they had the law (the first five books of Moses): "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Jesus Christ IS the LIVING WORD. He is the perfect-God and perfect-Man and it is through Him and Him alone that mankind can obtain salvation. In Samuel's day (just as in ours) some accepted God's Words and some rejected them.

Samuel anointed Saul to be the first King of Israel — based on what God told him (see chapter ten). **Samuel showed Saul what God's Word was.** Today no new revelation is needed and it has not been needed since completion of the Revelation of Jesus Christ. It is imperative that born again Christians do what God has already recorded in His Written Word. "stand thou still a while, that I may shew thee the word of God" (1 Samuel 9:27). **DBS**

Element#2

God's Words Are Precious

And the child Samuel ministered unto the LORD before Eli. And **the word of the LORD** was precious in those days; *there was no open vision.* (1 Samuel 3:1).

Look for more elements of Scripture in future issues of the *DBS News*.



38th DBS Conference

July 27-28, 2016

Bible Presbyterian Church

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THE ARTICLES OF FAITH OF THE DEAN BURGON SOCIETY

Adopted November 3-4, 1978, in Philadelphia, Pennsylvania 1978

Acknowledging the Bible to be the inerrant, infallible, plenary and verbally inspired Word of God, among other equally Biblical truths, we believe and maintain the following:

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, planarity, 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.

B. The Trinity: We believe in the Deity, unity, equality, and eternity of the Triune God: God the Father, God the Son, and God the Holy Spirit. This Triune God is the One living and true God; everlasting, immutable, of infinite power, wisdom, holiness, justice, goodness, and truth; the Maker and Preserver of all things, both visible and invisible; subsisting in Three Persons, of one substance, power, and eternity. The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

We believe the ministries of the Holy Spirit during this age of Grace, among others, include the following: For the unsaved--restraining and convicting. For the saved--regenerating, sealing, indwelling, filling, guiding into all truth, glorifying

Christ, teaching, and showing things to come. We believe that the so-called "sign gifts" (1 Corinthians 12:7-11) of the Holy Spirit (such as tongues, prophecy, knowledge, etc.) ceased with the completion of the New Testament canon around 90 or 100 A.D. and are not present today (1 Corinthians 13:8-12; Hebrews 1:2; 2:34).

C. The Person of Christ: We believe in the essential, absolute, eternal Deity; and the real and proper, but perfect and sinless, humanity of our Lord Jesus Christ. Christ is the eternal Son of God, the Second Person of the Trinity, being very and eternal God, of one substance and equal with the Father, and when the fullness of time was come He took upon Him man's nature, with all the essential properties thereof, yet without sin, being conceived by the power of the Holy Spirit in the womb of the virgin Mary, of her substance; so that the two whole, perfect and distinct natures, the Godhead and Manhood, were inseparably joined together in one Person, without conversion, composition, or confusion, Which Person is very God and very Man, yet one Christ, the only Mediator between God and man. The Lord Jesus Christ in His human nature thus united to the Divine, was sanctified, anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in Whom it pleased the Father that all fullness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of Mediator and Surety. Christ was made like unto us in all things, sin only excepted, from which He was clearly void, both in His flesh and in His spirit. He came to be the Lamb without spot, Who, by the sacrifice of Himself once made, takes away the sin of the world (John 1:29), and in Him is no sin (1 John 3:5). But all the rest of us, although born again in Christ by faith, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:10).

D. Birth of Christ: We believe in Christ's miraculous virgin birth of Mary as the Bible clearly teaches.

E. The Death of Christ: We believe in Christ's substitutionary, propitiatory, expiatory, vicarious death, and in the atoning power of His redeeming blood. "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ. . ." (1 Peter 1:18-21).

F. The Resurrection of Christ: We believe Christ did truly rise again from the dead; and took again His same body in which He was crucified, with flesh, bones, and all things appertaining to His resurrection body. In His resurrection body, He ascended into Heaven, and there sits on the right hand of God the Father, interceding for His own. He will return in this same body to fulfill all the Scriptures pertaining to the events surrounding His Second Coming and in power and great glory to judge men.

G. Salvation: We believe that salvation accomplished by Christ is experienced only through the regenerating power of the Holy Spirit by the Word of God, not by works, but by God's sovereign grace through personal faith in the Lord Jesus Christ as Saviour (Titus 3:5; Ephesians 2:8-10).

H. Heaven and Hell: We believe in the

everlasting bliss of the saved in the place called Heaven, and in the everlasting suffering of the lost in the place called Hell-fire.

I. Spiritual Unity: We believe in the real spiritual unity in Christ of all redeemed by His precious blood.

J. Purity of the Church: We believe in the necessity of maintaining, according to the Word of God, the purity of the local churches in doctrine and life.

K. Separation: We believe in obedience to the Biblical commands to separate ourselves unto God and from worldliness, ecclesiastical apostasy, and "disorderly" brethren. (2 Corinthians 6:14-7; 1 Thessalonians 1:9-10; 2 Thessalonians 3:6,11, 14-15; 1 Timothy 6:3-5; Romans 16:17; 2 John 1:9-11).

L. Creation: We believe in the Biblical account of the creation of the entire universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God in six literal solar days without any evolutionary process, either naturalistic or theistic; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, the first parents of the entire human race. (Genesis 1-2; Colossians 1: 6-17; John 1:3).

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