

# The Dean Burgon Society

*In Defense of Traditional Bible Texts*

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## To DBS Executive Committee & Advisory Council

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Dear Dean Burgon Society Leaders,

January 5, 2001

**Going on 23 Years.** Our Dean Burgon Society is 22 years old and going on its 23rd birthday coming up this year, July 18-19, 2001, in Ramsey, Minnesota. Very few of you have been with our DBS leadership for all 22 years. Others have been with us from 21 years down to only a few months.

**Difference of Opinion.** The last two years (1999 and 2000) especially have revealed to all of us that there is a serious difference of opinion among our DBS leaders concerning some very important things. It is quite possible that you might be one of those who is not informed of the official doctrinal position of our DBS especially with regard to "**inspiration**" as it relates to three things:

### **Three Important Areas.**

- (1) The original Hebrew/Aramaic and Greek manuscripts
- (2) The preserved copies of the original Hebrew/Aramaic and Greek manuscripts; and
- (3) The English translation from those preserved copies of the original Hebrew/Aramaic and Greek manuscripts, the King James (Authorized) Version.

**The Official DBS Position.** In this regard, it is not really important what you or I might believe on these matters. The thing most important is: **WHAT IS THE OFFICIAL POSITION OF THE DEAN BURGON SOCIETY ON ALL THREE OF THESE POINTS.** If our official documents were silent on these three points, it would be one thing. If that were the case, each of our DBS leaders could make up his own position and say that this was the official DBS position. But this is not the case. Our official documents have made very clear and definite statements on these three points.

**Method of Procedure.** I have enclosed **three DBS documents**. There are 17 pages (**598 lines of print**). The documents are: **(1) Our DBS Questionnaire;** **(2) Our "Articles of Faith, Operation & Organization;"** and **(3) Our Statement on Bible Preservation.** I have **underlined** and put in **bold type** words that I want to point out to you, taking up each of these three documents in order. The official position of our Dean Burgon Society is contained in these three documents. For this reason, it is important to realize exactly what the Society and

***"All Scripture is given by inspiration of God . . . " (2 Timothy 3:16-17)***

its members believe with regard to “**inspiration**” as it relates to the three important areas mentioned above: (1) the original Hebrew/Aramaic and Greek manuscripts; (2) the preserved copies of those original language documents, and (3) the English translation from those preserved copies, that is, the King James Bible.

## I. Our DBS Questionnaire (pp. 1-3)

Our DBS Questionnaire asks each of us annually whether or not we are “fully qualified” to be nominees for either DBS Executive Committee or DBS Advisory Council. It reads:

“2. [ ] **YES**, [ ] **NO**--To the best of my knowledge, I am fully qualified according to the necessary ‘QUALIFICATIONS FOR NOMINEES’ mentioned in ARTICLE V, B and V,B,4,b,(1)--(4) (*DBS ARTICLES OF FAITH*, pp. 11-12] (p. 1, lines 9-11)

Here are these specific requirements as mentioned in in ARTICLE V, B and V,B,4,b,(1)--(4) (*DBS ARTICLES OF FAITH*, pp. 11-12):

“b. Qualifications For Nominees. The status of nominees for Titled Officers and for the other Executive Committee Officers, shall be determined by the Executive Committee, in line with the following considerations:

- (1) Full agreement with the ‘ARTICLES OF FAITH, OPERATION, AND ORGANIZATION’ of the Society, as indicated in writing annually and in practice.
- (2) Membership fees paid to date.
- (3) Evidence that the Nominee understands and agrees with the principles and work of the Society and endeavors to promote the work in his area.” (p. 3, lines 41-45)

This is a requirement that each of us has to sign annually in order to continue as either members of the DBS Executive Committee or DBS Advisory Council.

According to our “Articles of Faith,” even as DBS members, we must acknowledge in writing our belief and acceptance of these “Articles of Faith.”

“The members of this Society shall consist of those who acknowledge in writing annually their belief in and acceptance of the ‘ARTICLES OF FAITH, OPERATION. AND ORGANIZATION’ of the Society, and who unite to support the Society by contributing at least \$5.00 annually. Each member of THE DEAN BURGON SOCIETY, INCORPORATED shall state in writing annually his agreement with the ‘ARTICLES OF FAITH, OPERATION, AND ORGANIZATION’ of the Society.” (p. 8, lines 240-245)

## II. Our DBS “Articles of Faith, Operation & Organization” (pp. 4-12)

Here are some of the official DBS positions as found in our “*Articles of Faith*”:

### 1. The Bible (Meaning the Original Language texts) is the “inerrant, infallible, plenarily and verbally inspired Word of God.”

“Acknowledging the Bible to be the inerrant, infallible, plenarily and verbally inspired Word of God.” (p. 4, lines 80-81)

“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)" (pp.4-5, lines 83-86).

**2. Only the "Writings" (Not the "Writers") of the Original Language Texts are "Supernaturally, plenarily, and verbally inspired," free from error, infallible and inerrant.**

"As the Bible uses it, the term "inspiration" refers to the writings, not the writers (2 Timothy 3:16-17);" (p. 5, lines 88-89)

"their writings were supernaturally, plenarily, and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be inspired" (p. 5, lines 91-93).

**3. The King James Version is a "true, faithful, and accurate translation" of "providentially preserved Texts which we can call "the Word of God."**

"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!" (p. 5, lines 98-102)

"5. To defend the Traditional English Translation of the Bible - the King James Version (or Authorized Version) as a true, faithful, and accurate translation from the underlying original Texts which have been providentially preserved for us, which Translation has no equal in our time among all of the other English "Translations." (p. 7, lines 191-195)

**4. Only DBS members "in good standing" can speak or vote in the DBS business meetings.**

"Only members of the Society in good standing shall have the right to speak or vote in the business of such meetings. A quorum shall consist of those members in good standing" (p. 11, lines 346-348)

"Only members of the Society **in good standing** shall have the right to speak or vote in the business of such meetings" (p. 11, lines 356-357)

**5. Amendments to the Articles of Faith must be by 60 day notice in writing to the members in good standing passed by a three-fourths affirmative ballot vote.**

"**None** of the "ARTICLES OF FAITH, OPERATION, AND ORGANIZATION" of this Society shall be repealed or altered, or any new article established, except at the Annual General Meeting, or a Special General Meeting called for that purpose, for which sixty days notice in writing to the members in good standing shall be given, together with the wording of the proposed changes. Any alteration or addition will require at least a three-fourths affirmative vote of the members present and voting at such a meeting. Voting shall be by written ballot on any amendments," (p. 12, lines 387-393)

### **III. Our DBS “Executive Committee Statement on Bible Preservation” (pp. 13-17)**

Here are some of the official DBS positions as found in our “*DBS Executive Statement on Bible Preservation*”:

**1. Bible inspiration and preservation are supremely important.**

“A. The Importance of Both Inspiration and Preservation. Bible inspiration and Bible preservation are supremely important” (p. 14, lines 451-452)

**2. The Bible (in the original languages) is verbally, plenarily, and inerrantly inspired extending to all matters of which it speaks.**

“ . . . verbally, plenarily, and inerrantly inspired, and if inspiration does not extend to all matters of which the Bible speaks . . . ” (p. 14, lines 453-455)

**3. Inspiration deals with God’s revelation of truth in the original manuscripts without mistakes and inerrant.**

“B. The Original Process of Inspiration. Inspiration deals with God’s revelation of truth which man did not know and which man could not know apart from Divine revelation. God used men whom He chose and prepared in order to write these Words upon the original manuscripts. Since God made no mistakes in inspiration, these original manuscripts were, inerrant. The very Words were written down exactly as God intended,” (p. 14, lines 458-463)

**4. The results of inspiration extended to exact copies of the Hebrew/Aramaic and Greek originals.**

“C. The Results of Inspiration Extended to Exact Copies of the Originals. The results of Inspiration, however, cannot be limited to the original manuscripts, but must be extended to include exact copies which were made of the originals. This is evident because it was the Words which were inspired rather than the ink, the writing materials, the handwriting, or even the writers. It was these Words which were infallibly “breathed out” by God the Holy Spirit through His human writers. These Words were in Hebrew/Aramaic in the Old Testament, and in Greek in the New Testament. This process of inspiration will never again be repeated because the canon has been closed. (pp. 14-15, lines 467- 475)

**5. The product of inspiration refers to any exact copy of the words of the original manuscripts which are as much inspired and inerrant as the original manuscripts.**

“However, the product of inspiration, which is the exact Words which God the Holy Spirit breathed out in the original languages, remains, even though the original manuscripts are no longer in existence. Any exact copy of the Words of the original manuscripts is as much the inspired and inerrant Word of God as were the original manuscripts.” (p.15, lines 475-479)

**6. An accurate translation of the proper original language texts can be called the Word of God (but cannot be called "inspired.")**

"G. An Accurate Translation of the Proper Original Language Texts Can Be Called the "Word of God." Can an accurate translation of the Bible be called the true "WORD OF GOD"? Yes it can. God's truth is in no way confined to the original language texts of Greek and Hebrew/Aramaic and available only to those who understand these original languages" (p. 15, lines 510-514)

**7. There are many extraneous and non-Biblical definitions of the word "inspiration."**

"I. The Biblical Use of the Word "Inspiration." Notwithstanding the many extraneous and non-Biblical definitions of the word "inspiration," this word is found only once in the New Testament. Much insight is given to this term by studying the context where it was used." (p. 16, lines 532-535)

**8. The Scriptures were originally inspired to have a lasting effect.**

"The Scriptures spoken of here were the Old Testament Scriptures studied as a child. These Scriptures had been copied many times from the original Hebrew. After centuries of Providential preservation, they were still called the "Holy Scriptures." They were originally inspired to have a lasting effect "for doctrine, for reproof, for correction, [and] for instruction in righteousness." They were also originally inspired in order that every man of God "may be perfect, throughly furnished unto all good works." (p. 16, lines 541-547)

**9. The Authorized Version is the most accurate and best translation from the "proper original language texts of the inspired, inerrant, infallible, and authoritative Word of God for the English-speaking nations."**

K. The Superiority of the Authorized Version Even Today. The Authorized Version has been, and continues to be, the God honored, most accurate, and best translation from the proper original language texts of the inspired, inerrant, infallible, and authoritative Word of God for the English-speaking nations." (p. 17, lines 569-572)

**10. The DBS continues to recommend the Authorized Version.**

"L. The Dean Burgon Society's Continued Recommendation of the Authorized Version. We expect that the Authorized Version will continue to occupy this honored position in the foreseeable future as well, and we hereby re-affirm our confidence in it and recommend its continued use in Bible believing church pulpits, Pastors' studies, homes, Bible School classes, and formal classes in Bible Institutes, colleges, and theological seminaries." (p. 17, lines 579-584)

## Conclusions on the DBS Official Position on the Bible's "Inspiration." (pp. 1-17)

**Whereas**, in all of the official documents of the Dean Burgon Society, the terms "God-

breathed,” or “inspired” are never used when referring to the King James Bible, but, on the contrary, there is a clear avoidance of calling the King James Bible “inspired,” and

**Whereas**, in all of the official documents of the Dean Burgon Society, the terms “breathed out,” “inspired,” or “inspiration” are reserved exclusively for the Words of the original Hebrew/Aramaic and Greek manuscripts or for the exact copies of those Words that God has been preserved for us today, and

**Whereas**, in all of the official documents of the Dean Burgon Society, the terms used for the King James Bible (or Authorized Version) are as follows: (1) a “true, faithful, and accurate translation,” (2) a translation that “has no equal among all of the other English translations,” (3) “the Word of God,”(4) “an accurate translation of the true, inerrant, infallible Word of God,” (5) the “true Word of God” in a faithful language translation, (6) “the God-honored, most accurate, and best translation,” (7) a translation that occupies an “honored position,” (8) a translation that has our “confidence,” and (9) we “continue to recommend its continued use in Bible believing church pulpits, Pastors’ studies, home, Bible School classes, and formal classes in Bible Institutes, colleges and theological seminaries,” therefore

**Be It Resolved**, that all members of the Dean Burgon Society and members of the Executive Committee and Advisory Council particularly follow the teachings and references found in our official documents when referring either to the original language texts of Hebrew/Aramaic or Greek or to the King James Bible, especially regarding the technical distinctions that are made therein with regard to **“inspire,” “inspiration,”** and other terms.

As your DBS President, I believe it is one of my duties to attempt to keep us all on a straight course in line with what we all have said we adhered to--our official DBS documents. I would hate to see, at the end of my 22 years as your President, our Dean Burgon Society confused with the position of Dr. Peter S. Ruckman and his followers by our misuse of these technical terms outlined in our DBS documents rather than to remain associated with the basic beliefs and terminology of Dean John William Burgon for whom our Society is named. If we maintain the distinctions as outlined in our documents, no man on earth could truthfully ever mistake us for one of Dr. Ruckman’s adherents. If, however, we become lax in our terminology of Divine truth, we blur this distinction to our own hurt.

Terminology is important. When we say the light is red, we should all agree on the meaning of red rather than use the term but mean something else. When we say it is green, we should agree on the meaning of green rather than use the term but mean something else. Likewise, when we use the terms “God-breathed” or “inspired,” we should agree on the meaning of “inspired” rather than use the term but mean something else.

I believe firmly that the 9 ways listed above (by which our DBS documents refer to our King James Bible) are strong enough to let the whole world see and believe our stand in favor of and the exclusive use of that Bible. Let’s not weaken our position by confusing overstatement which is rightfully condemned by the Westcott/Hort men.

I know it is very difficult for those of us who have been using certain terminology all of our Christian lives to change that terminology and by that change, admit that we have not been completely accurate in time past. This is what I am hoping each of you to do if you have

not been using terms that you know in your heart are not absolutely, technically, and 100% true. I know that we have some very, very, very strong men on our Executive Committee and Advisory Council. Stay strong! Some of them have not been using terms as used in our DBS documents. I knew this before I asked them to be on our team. But I beseech these very strong men to see this issue and to stand with our DBS documents and keep on board for the sake of honesty and unity in these areas. Though there are other sound doctrines in our DBS documents, the Bible is our one strong rallying point. If we cannot be united in our stand on the Bible, where is our unity?

I hope this seven-page summary and the 17 pages of Dean Burgon Society documents will enable us as a DBS to become united in these matters wherein our documents speak so clearly and so ably. Perhaps some of you brethren had not previously read these DBS documents, and were not aware of what they taught and cannot agree with them fully. I will understand if, after reading the 17 pages and my seven-page summary, you cannot remain “in full agreement with the “ARTICLES OF FAITH, OPERATION, AND ORGANIZATION” and do not choose to continue as a member of the DBS or a member of either the Executive Committee or Advisory Council.

I trust that we will not lose anyone because of this, or at least very few. I appreciate and love each one of you, regardless of your position on our DBS documents. The fellowship has been wonderful. We have had you as dear friends and I don’t want to have this friendship fractured.

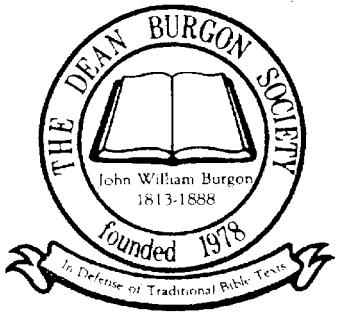
If you have any questions or comments regarding this letter, or the following 17 pages from our DBS documents, I’ll be glad to speak with you about it if you’ll phone me at **856-854-4452**.

With love for each of you Brethren,

DAW/w

Pastor D. A. Waite, Th.D., Ph.D.  
President, The Dean Burgon Society





# The Dean Burgon Society

*In Defense of Traditional Bible Texts*

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Collingswood, New Jersey 08108, U.S.A.  
Phone: 856-854-4452; FAX: 856-854-2464

## Questionnaire for DBS Executive Committee and/or DBS Advisory Council

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

To abide by our *Articles*, please complete the following questions that might apply in your case:

1. I [ ] **DO AGREE**, [ ] **DO NOT AGREE** either to continue or to begin serving either on the DBS Executive Committee or the DBS Advisory Council for the coming year, if nominated and elected or appointed.
2. [ ] **YES**, [ ] **NO**--To the best of my knowledge, I am fully qualified according to the necessary "QUALIFICATIONS FOR NOMINEES" mentioned in ARTICLE V, B and V.B.4.b.(1)--(4) (DBS ARTICLES OF FAITH, pp. 11-12] (Copy on reverse side.)
3. [ ] I am a **LIFE MEMBER** of DBS, or, [ ] Since I am **NOT A LIFE MEMBER**, enclosed is my \$7.00 for one year's **MEMBERSHIP DONATION** to maintain eligibility for DBS Executive Committee and/or DBS Advisory Council Membership.
4. At present, I [ ] **DO PLAN**, [ ] **DO NOT PLAN** to come to the next DBS Meeting.
5. [ ] **YES**, [ ] **NO**--I realize that **MY FAILURE TO RESPOND TO THIS QUESTIONNAIRE** by the time of the next Executive Committee Meeting, (except for some unusual circumstances) will likely be interpreted by the Executive Committee as either a lack of interest, or for some other reason, and I will likely NOT be nominated, elected or appointed for another year either as a DBS Executive member or a DBS Advisory Council member.
6. [ ] **YES**, [ ] **NO**--I would be willing to SPEAK either **25'** or **45'** at the next meeting of the DEAN BURGON SOCIETY. My topic will possibly be: " \_\_\_\_\_ "
7. [ ] **YES**, [ ] **NO**--I enclose my suggestions for AGENDA ITEMS for our next meeting:

Name \_\_\_\_\_

Correct Address \_\_\_\_\_

Phone: \_\_\_\_\_

Name: \_\_\_\_\_ Address: \_\_\_\_\_ Phone: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



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# Articles of Faith, 31 Operation & 32 Organization

33 The Dean Burgon Society  
34 *IN DEFENSE OF TRADITIONAL BIBLE TEXTS*

35     **B. Executive Committee Officers.** The Executive Committee shall consist of the Titled  
36 Officers plus a maximum of fourteen additional Executive Committee Officers, including both  
37 ministers of the gospel and laymen. The Committee may appoint an Advisory Council from  
38 various areas of the world to give counsel to the Committee. The Qualifications for the  
39 Council nominees shall be the same as those for the Committee. . . . . .  
40 . . . . .

41         b. Qualifications For Nominees. The status of nominees for Titled Officers and  
42 for the other Executive Committee Officers, shall be determined by the Executive  
43 Committee, in line with the following considerations:

44             (1) Full agreement with the "ARTICLES OF FAITH, OPERATION, AND  
45 ORGANIZATION" of the Society, as indicated in writing annually and in practice.

46             (2) Membership fees paid to date.

47             (3) Evidence that the Nominee understands and agrees with the principles  
48 and work of the Society and endeavors to promote the work in his area.

49             (4) Evidence that the nominee is in sympathy with, and will have fellowship  
50 with only those Christian movements and organizations whose leaders and/or sponsors are not  
51 connected in any way with religious apostasy.

# The Dean Burgon Society

In Defense of Traditional Bible Texts

## Articles of Faith, Operation & Organization

At The Organizational Meeting  
At Philadelphia, Pennsylvania  
November 3-4, 1978

- I. Name
- II. Articles of Faith
- III. Purpose and Object
- IV. Membership
- V. Officers and Administration
- VI. Finances
- VII. Parliamentary Authority
- VIII. Meetings
- IX. Prayer and Praise
- X. Tax Exempt Provision and the Dissolution of the Society
- XI. Amendments

### I. NAME

The name of this organization shall be THE DEAN BURGON SOCIETY, INCORPORATED (hereinafter referred to as "The Society"). This Society is not affiliated with or an auxiliary of any other organization, but rather is totally independent; however, we do seek fellowship with those of like precious faith.

### II. ARTICLES OF FAITH

Acknowledging the Bible to be the inerrant, infallible, plenarily 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

84     in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The  
85     books known as the Apocrypha, however, are not the inspired Word of God in any sense  
86     whatsoever. As the Bible uses it, the term "inspiration" refers to the writings, not the  
87     writers (2 Timothy 3:16-17); the writers are spoken of as being "holy men of God" who were  
88     "moved," "carried" or "borne" along by the Holy Spirit   (2 Peter 1:21) in such a definite way that their  
89     writings were supernaturally, plenarily, and verbally inspired, free from any error,  
90     infallible, and inerrant, as no other writings have ever been or ever will be inspired.

91     We believe that the Texts which are the closest to the original autographs of the Bible are the  
92     Traditional Masoretic Hebrew Text for the Old Testament, and the traditional Greek Text for the New  
93     Testament underlying the King James Version (as found in "The Greek Text Underlying The English  
94     Authorized Version of 1611").

95     We, believe that the King James Version (or Authorized Version) of the English  
96     Bible is a true, faithful, and accurate translation of these two providentially preserved  
97     Texts, which in our time has no equal among all of the other English Translations. The  
98     translators did such a fine job in their translation task that we can without apology  
99     hold up the Authorized Version of 1611 and say "This is the WORD OF GOD!" while at  
100     the same time realizing that, in some verses, we must go back to the underlying original language Texts for  
101     complete clarity, and also compare Scripture with Scripture.

102     We believe that all the verses in the King James Version belong in the Old and the New Testaments  
103     because they represent words we believe were in the original texts, although there might be other renderings  
104     from the original languages which could also be acceptable to us today. For an exhaustive study of  
105     any of the words or verses in the Bible, we urge the student to return directly to the  
106     Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather  
107     than to any other translation for help.

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

114     We believe the ministries of the Holy Spirit during this age of Grace, among others, include the  
115     following: For the unsaved--restraining and convicting. For the saved--regenerating, sealing, indwelling,  
116     filling, guiding into all truth, glorifying Christ, teaching, and showing things to come. We believe that the  
117     so-called "sign gifts" (1 Corinthians 12:7-11) of the Holy Spirit (such as tongues, prophecy, knowledge,  
118     etc.) ceased with the completion of the New Testament canon around 90 or 100 A.D. and are not present  
119     today (1 Corinthians 13:8-12; Hebrews 1:2; 2:34).

120     **C. THE PERSON OF CHRIST.** We believe in the essential, absolute, eternal Deity;  
121     and the real and proper, but perfect and sinless, humanity of our Lord Jesus Christ. Christ is the eternal Son  
122     of God, the Second Person of the Trinity, being very and eternal God, of one substance and equal with the  
123     Father, and when the fullness of time was come He took upon Him man's nature, with all the essential  
124     properties thereof, yet without sin, being conceived by the power of the Holy Spirit in the womb of the  
125     virgin Mary, of her substance; so that the two whole, perfect and distinct natures, the Godhead and  
126     Manhood, were inseparably joined together in one Person, without conversion, composition, or confusion,  
127     Which Person is very God and very Man, yet one Christ, the only Mediator between God and man. The

128 Lord Jesus Christ in His human nature thus united to the Divine, was sanctified, anointed with the Holy  
129 Spirit above measure; having in Him all the treasures of wisdom and knowledge; in Whom it pleased the  
130 Father that all fullness should dwell; to the end that being holy, harmless, undefiled, and full of grace and  
131 truth, He might be thoroughly furnished to execute the office of Mediator and Surety. Christ was made  
132 like unto us in all things, sin only excepted, from which He was clearly void, both in His flesh and in His  
133 spirit. He came to be the Lamb without spot, Who, by the sacrifice of Himself once made, takes away the  
134 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  
135 in Christ by faith, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the  
136 truth is not in us. (1 John 1:10).

137     **D. BIRTH OF CHRIST.** We believe in Christ's miraculous virgin birth of Mary as the Bible  
138 clearly teaches.

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

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

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

151     **H. HEAVEN AND HELL.** We believe in the everlasting bliss of the saved in the place called  
152 Heaven, and in the everlasting suffering of the lost in the place called Hell-fire.

153     **I. SPIRITUAL UNITY.** We believe in the real spiritual unity in Christ of all redeemed by  
154 His precious blood.

155     **J. PURITY OF THE CHURCH.** We believe in the necessity of maintaining, according  
156 to the Word of God, the purity of the local churches in doctrine and life.

157     **K. SEPARATION.** We believe in obedience to the Biblical commands to separate ourselves  
158 unto God and from worldliness, ecclesiastical apostasy, and "disorderly" brethren. (2 Corinthians 6:14-7:  
159 1; 1 Thessalonians 1:9-10; 2 Thessalonians 3:6,11, 14-15; 1 Timothy 6:3-5; Romans 16:17; 2 John  
160 1:9-11).

161     **L. CREATION.** We believe in the Biblical account of the creation of the entire universe, angels,  
162 and man; that this account is neither allegory nor myth, but a literal, historical account of the direct,  
163 immediate creative acts of God in six literal solar days without any evolutionary process, either naturalistic

164 or theistic; that man was created by a direct work of God and not from previously existing forms of life; and  
165 that all men are descended from the historical Adam and Eve, the first parents of the entire human race.  
166 (Genesis 1-2; Colossians 1: 6-17; John 1:3).

### 167 **III. PURPOSE AND OBJECT**

168       **A. THE PURPOSE.** The purpose of this Society is to serve as a tax-exempt, non-profit,  
169 religious corporation through which individual donors and contributing congregations may cooperate in  
170 furthering the work and ministry pertaining to the Bible which men like Dean John William Burdon  
171 (1813-1888) of England began during his life as enumerated in "The Object" which follows.

172       **B. THE OBJECT.** In fulfilling the above-stated purpose, the following objectives, among  
173 others, constitute our object:

174       **1. To re-print and circulate** as widely as possible John Burdon's works, such  
175 as: (a) The Last Twelve Verses of Mark; (b) The Traditional Text of the Holy Gospels; (c) The Revision  
176 Revised; (d) The Causes of the Corruption of the Traditional Text; (e) A Guide To The Textual Criticism  
177 of the New Testament; (f) The Inspiration and Interpretation of the Scriptures; (g) Burdon's Letters To  
178 Scrivener; and others.

179       **2. To collate, publish, and circulate** as widely as possible Burdon's Index  
180 to The Church Fathers' Quotations of the New Testament.

181       **3. To defend the Traditional Masoretic Hebrew Text** of the Old  
182 Testament which underlies, the King James Version.

183       **4. To defend the Traditional Received Greek Text** of the New  
184 Testament which underlies the King James Version (such as is found in The Greek Text Underlying The  
185 English Authorized Version of 1611).

186       **5. To defend the Traditional English Translation of the**  
187 **Bible - the King James Version (or Authorized Version) as a true, faithful, and**  
188 **accurate translation from the underlying original Texts which have been providentially**  
189 **preserved for us, which Translation has no equal in our time among all of the other**  
190 **English "Translations."**

191       **6. To expose and publicize the defects, deficiencies,**  
192 **errors, and mistakes** both in the Texts used and in the Translation process and results of any  
193 and all modern translations of the Bible, whether in English, or in other languages, which are NOT based  
194 on the Traditional Masoretic Hebrew Text and Traditional Received Greek Text which underlie the King  
195 James Version.

196       **7. To analyze carefully and critically the "Revised Textus**  
197 **Receptus"** Greek Text (and the "New King James Version" translated from it) prepared by  
198 Professor Zane Hodges and others and published by Thomas Nelson Inc., Publishers, suggesting about  
199 1,000 changes in the Traditional Received Greek Text which underlies the King James Version, and to  
200 reply thereto. Further, it shall be our purpose to keep abreast of future bibliographic offerings in order to  
201 criticize and warn against those deviating from the Traditional Masoretic Hebrew Text and the Traditional  
202 Received Greek Text which underlie the King James Version.

203       **8. To revive interest in the firsthand study of the Hebrew**  
204 **and Greek Texts** of the Bible by such means as:

205                   **(a) The sale and distribution of Traditional Masoretic**  
206                   **Hebrew Text** which underlies the King James Version of the Old Testament, and of Traditional  
207                   Received Greek Text which underlies the King James Version of the New Testament.

208                   **(b) The sale and distribution of Hebrew and Greek**  
209                   **concord- ances**, lexicons, and grammars, to enable the students to understand better these  
210                   languages of the Bible.

211                   **(c) The sale and distribution of books, articles,**  
212                   **magazines**, and other materials which defend the Traditional Masoretic Hebrew Text, the Traditional  
213                   Received Greek Text, and the King James Version, giving sound reasons why these Texts and this Version  
214                   should be accepted as the best.

215                   **9. To acquire, print, sell, and distribute other sound books**  
216                   by the scholars who lived around the time of Dean John William Burgon who defended the Traditional  
217                   Masoretic Hebrew Text, the Traditional Received Greek Text, and the King James Version, as well as by  
218                   more recent writers who make contributions to this field of knowledge.

219                   **10. To acquire, sell, and distribute English Scriptures in**  
220                   **the King James Version**, and translations in other languages which are based solely and  
221                   exclusively on the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text which  
222                   underlie the King James Version.

223                   **11. To encourage articles, research, books, and other**  
224                   **materials** devoted to the study of the history, canon, text, authority, inspiration, and translation of the  
225                   Bible.

226                   **12. To inform believers about the danger** of using and recommending  
227                   Bibles which, while claiming to be the King James Version, actually make changes in the text, such as the  
228                   New Scofield Reference Bible, The King James--II, The Open Bible, and others; and to encourage the  
229                   most careful scrutiny of Bibles published in languages other than English which deviate from the Traditional  
230                   Masoretic Hebrew Text and the Traditional Received Greek Text which underlie the King James Version.

231                   **13. To organize, write, edit, publish**, and circulate widely a "NEWS-  
232                   LETTER" which will concentrate on the various objectives of the Society listed above and those additional  
233                   objectives which might be determined from time to time.

#### 234                   **IV. MEMBERSHIP**

235                   The members of this Society shall consist of those who acknowledge in writing  
236                   annually their belief in and acceptance of the "ARTICLES OF FAITH, OPERATION,  
237                   AND ORGANIZATION" of the Society, and who unite to support the Society by contributing  
238                   at least \$5.00 annually. Each member of THE DEAN BURGON SOCIETY, INCORPORATED shall  
239                   state in writing annually his agreement with the "ARTICLES OF FAITH, OPERATION, AND  
240                   ORGANIZATION" of the Society. The Executive Committee shall pass on the qualifications for  
241                   membership, and shall keep a register of current and former members. No names or addresses of present  
242                   or former members of the Society shall be released to anyone either by other individual members of the  
243                   Society or by any of the Society's officers without the member's written permission to do so having been  
244                   on file in the Society's office.

#### 245                   **V. OFFICERS AND ADMINISTRATION**

246           **A. TITLED OFFICERS.** The Titled Officers of this Society shall consist of a President,  
247           two Vice-Presidents, a Treasurer, and a Secretary, all of whom shall be members in good  
248           standing of the Society, and shall be considered as full members of the Executive Committee.  
249

250           **1. Appointment.** The Titled Officers for the coming year shall be appointed by the other  
251           members of the Executive Committee after it has been elected at the Annual General Meeting  
252           of the Society, and shall serve until their successors have been appointed.  
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254           **2. Duties.** The Treasurer shall pay the bills of the Society by check after they have been  
255           approved by the President for payment. The duties of the Titled Officers are those commonly performed  
256           by such officers except where otherwise stated herein. They are authorized to administer the receiving and  
257           disbursing of funds in keeping with the purposes of the Society, and with the approval of the Executive  
258           Committee.  
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260           **B. Executive Committee Officers.** The Executive Committee shall consist of the  
261           Titled Officers plus a maximum of fourteen additional Executive Committee Officers, including both  
262           ministers of the gospel and laymen. The Committee may appoint an Advisory Council from various areas  
263           of the world to give counsel to the Committee. The qualifications for the Council nominees shall  
264           be the same as those for the Committee.  
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266           **1. Election.** The additional members of the Executive Committee shall be elected  
267           annually at the Annual General Meeting of the Society, and shall serve until their successors have  
268           been elected. Voting will be limited to members in good standing of the Society, and shall  
269           require a two-thirds vote of the members present and voting for election. Voting shall be by written ballot.  
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271           **2. Duties:**

272           **a. General.** The Executive Committee shall function for the Society in intervals  
273           between its Annual General Meeting, and shall be charged generally with the management of the affairs of  
274           the Society. Its actions are subject to review by the Society at the Annual General Meeting. The Executive  
275           Committee shall have the power to call Special General meetings of the Society as it deems necessary.  
276

277           **b. In Property Matters.** The Executive Committee shall elect from their  
278           number three or more Trustees who will be authorized to receive, hold, buy, or sell: property, investments,  
279           securities, bequests, or the like, on behalf of and in the name of THE DEAN BURGON SOCIETY,  
280           INCORPORATED. In any transaction involving property owned by THE DEAN BURGON SOCIETY,  
281           INCORPORATED, and particularly the sale or transfer of the same, the recommendation of the Trustees  
282           shall be passed on to all members of the Executive Committee in writing at least one month before the next  
283           planned meeting of the Executive Committee. It will be urged that those who are unable to be present  
284           should record their vote in writing. At least a two-thirds majority of the Executive Committee as a whole  
285           is required to approve this transaction. The Trustees shall perform any other duties necessary to their office  
286           as required by State or Federal laws pertaining thereto. Trustees shall remain in office only during such time  
287           as they are members of the Executive Committee.  
288

289           **c. Appointments.** No person may be appointed to the position of a Secretary,  
290           Business Manager, or other similar salaried position of the Society unless the appointment shall have  
291           been approved by two-thirds of the members of the Executive Committee present at a regular meeting,  
292           and that notice of the proposed appointment shall have been given upon the agenda of the meeting  
293           immediately prior to the one upon which the vote is to be taken.  
294

295           **d. Other Duties.** The Executive Committee shall fill any vacancies in their own  
296           number, in the interval between the Annual General Meetings. The Executive Committee shall appoint all  
297           Titled Officers of the Society at the time of the Annual General Meeting to serve for one year, and shall  
298           determine their responsibilities and salaries.  
299

291           **3. Meetings.** The Executive Committee shall meet semi-annually, or as business may  
292 require. Four members shall constitute a quorum.

293           **4. Nomination Responsibilities.** The Executive Committee shall appoint a  
294 Nominating Committee from among their number, at one of their regular meetings, and all nominations both  
295 for Titled Officers and the other Executive Committee Officers must be made by the Nominating  
296 Committee.

297           **a. Procedure.** Nominations submitted in writing will be received by the Nominating  
298 Committee from members of the Society, and will be acted upon by this committee from members of the  
299 Society, and will be acted upon by this committee. Nominations must be received by the Nominating  
300 Committee at least three months prior to the Annual General Meeting. The Executive Committee as a whole  
301 shall review the nominations submitted by the Nominating Committee to be sure that all nominees are in all  
302 respects qualified, and shall be able to make further nominations as might be needed or thought wise.

303           **b. Qualifications For Nominees.** The status of nominees for  
304 Titled Officers and for the other Executive Committee Officers, shall be determined  
305 by the Executive Committee, in line with the following considerations:

306           (1) Full agreement with the "ARTICLES OF FAITH, OPERATION,  
307 AND ORGANIZATION" of the Society, as indicated in writing annually and in  
308 practice.

309           (2) Membership fees paid to date.

310           (3) Evidence that the Nominee understands and agrees with the  
311 principles and work of the Society and endeavors to promote the work in his area.

312           (4) Evidence that the nominee is in sympathy with, and will have fellowship with only  
313 those Christian movements and organizations whose leaders and/or sponsors are not connected  
314 in any way with religious apostasy.

## 315 VI. FINANCES

316           **A. Receipts.** Contributions designated for THE DEAN BURGON SOCIETY,  
317 INCORPORATED will be acknowledged by a tax-deductible, numbered receipt, and such income will  
318 be disbursed under the direction and control of the Executive Committee in accordance with the  
319 "ARTICLES OF FAITH, OPERATION, AND ORGANIZATION" of the Society.

320           **B. General Fund.** All income received and acknowledged by tax deductible numbered  
321 receipts shall be placed in the General Fund of THE DEAN BURGON SOCIETY, INCORPORATED  
322 in a bank account maintained in the U.S.A. for this purpose. Office expenses, staff salaries, traveling  
323 expenses, and other expenses incurred in the work of the Society shall be paid from this fund.

324           **C. Annual Audit.** The accounts of the Society shall be audited annually by a professional  
325 accountant, to be selected by the Executive Committee.

## 326 VII. PARLIAMENTARY AUTHORITY

327           In all matters pertaining to parliamentary procedures which are not covered in these "ARTICLES OF  
328 FAITH, OPERATION, AND ORGANIZATION" of the Society, the recommendations and procedures  
329 suggested in the latest edition of ROBERT'S RULES OF ORDER shall be followed by the Society. The  
330 President shall have such a copy of Robert's Rules with him at each meeting, or shall appoint a  
331 Parliamentarian to assist him in this work.

332

## VIII. MEETINGS

333           **A. Annual General Meeting.** An Annual General Meeting of this Society shall be  
334 held. At this time, the proceedings of the foregoing year shall be reported, the audited accounts presented,  
335 the Executive Committee chosen for the coming year, and any other business that may come before the  
336 Society handled. Only members of the Society in good standing shall have the right to  
337 speak or vote in the business of such meetings. A quorum shall consist of those members  
338 in good standing who are present at any duly called Annual or Special General Meeting.

339           **B. Special General Meetings.** The Executive Committee shall have the power to  
340 call Special General Meetings of the Society as they may deem necessary. Fifty members shall also be able  
341 to call a Special General Meeting of the Society. Upon their signing and delivering a written requisition to  
342 the Executive Committee, specifying the nature of the business or the occasion for such meeting, the  
343 Executive Committee shall call a Special General Meeting of the Society, giving not less than a twenty-one  
344 day notice thereof, by written notice to present members of the Society in good standing.  
345 Only members of the Society in good standing shall have the right to speak or vote in  
346 the business of such meetings.

347           **C. Other Meetings.** Other public meetings to promote the work of the Society may be held  
348 at such times and places as the Executive Committee shall consider desirable.

349           **D. Agenda.** All meetings of the Society shall be convened by the Executive Committee or at  
350 the call of the President with an agenda prepared by the President and Secretary.

## 351           IX. PRAYER AND PRAISE

352           This Society, acknowledging the weakness, ignorance, and helplessness of man, deems it a duty to  
353 express its entire dependence upon the blessings of the Triune God-Father, Son, and Holy Spirit, in its  
354 "work of faith and labor of love and patience of hope," (I Thessalonians 1:3) by offering up prayer, and  
355 praise at all of its meetings.

## 356           X. TAX EXEMPT PROVISIONS AND THE DISSOLUTION OF 357           THE SOCIETY

358           **A. Tax Exempt Provisions.** This Society is organized and operated exclusively for  
359 charitable and/or religious purposes, including, for such purposes, the making of distributions to  
360 organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code  
361 of 1954 (or the corresponding provision of any future United States Internal Revenue Law). The Executive  
362 Committee shall appoint a Canadian Board of Directors, consisting of two Canadians and one resident of  
363 the U.S.A. who will apply to the Department of National Revenue for registration as a tax-exempt  
364 organization. The Canadian Board of directors shall meet at least once per year in Canada. They shall  
365 promote the work of the society in Canada and see to it that Canadian funds receive tax exempt status, and  
366 are forwarded to the U.S.A. office.

367           **B. DISSOLUTION OF THE SOCIETY.** Upon the dissolution of the Society, the Executive  
368           Committee shall, after paying or making provision for the payment of all of the liabilities of the Society,  
369           dispose of all of the assets of the Society exclusively for the purposes of the Society in such manner, or to  
370           such organization or organizations organized as shall at that time qualify as an exempt organization or  
371           organizations under section 501(c) (3) of the Internal Revenue Code of 1954 (or the corresponding  
372           provision of any future United States Internal Revenue Law), in order to carry out the purposes of THE  
373           DEAN BURGON SOCIETY, INCORPORATED as the Executive Committee shall determine.

374           **XI. AMENDMENTS**

375           None of the "ARTICLES OF FAITH, OPERATION, AND ORGANIZATION" of  
376           this Society shall be repealed or altered, or any new article established, except at the  
377           Annual General Meeting, or a Special General Meeting called for that purpose, for  
378           which sixty days notice in writing to the members in good standing shall be given,  
379           together with the wording of the proposed changes. Any alteration or addition will  
380           require at least a three-fourths affirmative vote of the members present and voting  
381           at such a meeting. Voting shall be by written ballot on any amendments.

382           **B.F.T. #958**

383           [C:\WORK\DBS00AR3.007]

384                   **D.B.S. Executive**

385                   **Committee Statement**  
386                   **on Bible Preservation**

387                   **Approved by the Executive Committee**  
388                   **of the Dean Burgon Society, Incorporated**  
389                   **July 29, 1982 in Philadelphia**

- 390 I. The Dean Burgon Society's Statement on the Bible  
391 II. The Dean Burgon Society's Statement on the Providential Preservation of the Holy Scriptures  
392     A. The Importance of Both Inspiration and Preservation  
393     B. The Original Process of Inspiration  
394     C. The Results of Inspiration Extended to Exact Copies of the Originals  
395     D. God Promised to Preserve His Word  
396     E. God's Word is Preserved in Accurate Translations of the Original Language Texts  
397     F. God Intended That His Word be Translated Accurately in All Languages  
398     G. An Accurate Translation of the Proper Original Language Texts Can Be  
399       Called the "Word of God"  
400     H. Accurate Translation Aims for a Complete Equivalence From the Original Language Into the  
401       Second Language  
402     I. The Biblical Use of the Word "Inspiration"  
403     J. The Providential Preservation of the Original Language Texts Has Been Held Throughout Church  
404       History  
405     K. The Superiority of the Authorized Version Even Today  
406     L. The Dean Burgon Society's Continued Recommendation of the Authorized Version

407                   **I. The Dean Burgon Society's Statement on the**  
408                   **Bible**

409                   **[From the Articles of Faith]**

410                   **A. THE BIBLE.** We believe in the plenary, verbal, Divine inspiration of the  
411                   sixty-six canonical books of the Old and the New Testaments (from Genesis to  
412                   Revelation) in the original languages, and in their consequent infallibility and inerrancy  
413                   in all matters of which they speak (2 Timothy 3:16-17; 2 Peter 1:21; 1 Thessalonians 2:13). The  
414                   books known as the Apocrypha, however, are not the inspired Word of God in any sense  
415                   whatsoever. As the Bible uses it, the term "inspiration" refers to the writings, not the  
416                   writers (2 Timothy 3:16-17); the writers are spoken of as being "holy men of God" who were

417 "moved," "carried" or "borne" along by the Holy Spirit (2 Peter 1:21) in such a definite  
418 way that their writings were supernaturally, plenarily, and verbally inspired, free from  
419 any error, infallible, and inerrant, as no other writings have ever been or ever will be  
420 inspired.

421 We believe that the Texts which are the closest to the original autographs of the Bible are the  
422 Traditional Masoretic Hebrew Text for the Old Testament, and the traditional Greek Text for the New  
423 Testament underlying the King James Version (as found in "The Greek Text Underlying The English  
424 Authorized Version of 1611").

425 We, believe that the King James Version (or Authorized Version) of the English  
426 Bible is a true, faithful, and accurate translation of these two providentially preserved  
427 Texts, which in our time has no equal among all of the other English Translations. The  
428 translators did such a fine job in their translation task that we can without apology  
429 hold up the Authorized Version of 1611 and say "This is the WORD OF GOD!" while at  
430 the same time realizing that, in some verses, we must go back to the underlying original language Texts for  
431 complete clarity, and also compare Scripture with Scripture.

432 We believe that all the verses in the King James Version belong in the Old and the New Testaments  
433 because they represent words we believe were in the original texts, although there might be other renderings  
434 from the original languages which could also be acceptable to us today. For an exhaustive study of  
435 any of the words or verses in the Bible, we urge the student to return directly to the  
436 Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather  
437 than to any other translation for help.

## 438 II. The Dean Burgon Society's Statement on the 439 Providential Preservation of the Holy Scriptures

440 **A. The Importance of Both Inspiration and Preservation.** Bible  
441 inspiration and Bible preservation are supremely important. The undermining or destroying  
442 of either doctrine renders the other meaningless. If the Bible is not verbally, plenarily, and  
443 inerrantly inspired, and if inspiration does not extend to all matters of which the Bible  
444 speaks, it does not matter if the Bible has been preserved or how it has been  
445 preserved. It also follows that, if the Bible has not been preserved, it does not matter  
446 how it was inspired.

447 **B. The Original Process of Inspiration.** Inspiration deals with God's  
448 revelation of truth which man did not know and which man could not know apart from  
449 Divine revelation. God used men whom He chose and prepared in order to write these  
450 Words upon the original manuscripts. Since God made no mistakes in inspiration,  
451 these original manuscripts were, inerrant. The very Words were written down exactly  
452 as God intended. These manuscripts were ultimately collected and formed into a canon and then  
453 preserved for the benefit of later generations. This entire process from the writing of the manuscripts to their  
454 ultimate preservation was not accidental, nor did it happen by chance; rather, the entire process was  
455 superintended by God the Holy Spirit.

456 **C. The Results of Inspiration Extended to Exact Copies of the**  
457 **Originals.** The results of Inspiration, however, cannot be limited to the original

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manuscripts, but must be extended to include exact copies which were made of the originals. This is evident because it was the Words which were inspired rather than the ink, the writing materials, the handwriting, or even the writers. It was these Words which were infallibly "breathed out" by God the Holy Spirit through His human writers. These Words were in Hebrew/Aramaic in the Old Testament, and in Greek in the New Testament. This process of inspiration will never again be repeated because the canon has been closed. However, the product of inspiration, which is the exact Words which God the Holy Spirit breathed out in the original languages, remains, even though the original manuscripts are no longer in existence. Any exact copy of the Words of the original manuscripts is as much the inspired and inerrant Word of God as were the original manuscripts.

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**D. God Promised to Preserve His Word.** This should not be surprising because God has promised to preserve His Word. The Bible says, "Concerning thy testimonies, I have known of old that thou hast founded them for ever" (Psalm 119:152). It also says, "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). It also says, "For ever, O Lord, thy Word is settled in heaven" (Psalm 119:89), and the Word of God is described as that which "liveth and abideth for ever" (I Peter 1:23). Peter also wrote, ". . . The Word of the Lord endureth for ever" (I Peter 1:25). Christ also said, "Heaven and earth shall pass away, but my. Words shall not pass away" (Matthew 24: 35).

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**E. God's Word is Preserved in Accurate Translations of the Original Language Texts.** God has preserved these Scriptures not only in the original languages, but also in accurate translations made of them. Must one learn Greek and Hebrew/Aramaic to be able to read God's truth? Did God intend that the whole world be taught Greek and Hebrew/Aramaic before the gospel could be preached to them? Must Pastors be Greek and Hebrew/Aramaic scholars in order that they may teach people the Holy Word of God? Certainly not. On the day of Pentecost, as recorded in Acts 2:5-11, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (verse 5). As the Apostles spoke, they were all amazed and asked, "How hear we every man in our own tongue, wherein we were born?" This supernatural witness of the church at Jerusalem showed the Word of God going out to all the nations of the world in their own individual languages. God's Word went out with equal authority in all those languages to all those nations on the day of Pentecost.

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**F. God Intended That His Word be Translated Accurately in All Languages.** Without question, God intended that His Word be translated accurately into all languages to fulfill the Great Commission to preach the gospel to every creature (Mark 16:15). This is further substantiated by Paul's version of the Great Commission to the Gentiles which is found in Romans 16:25-26, "But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." First comes the preaching of the gospel to the peoples of all the nations in verse 25, and then comes the circulation of the Scriptures in their own languages in verse 26. God is commanding that the Scriptures must be made known to all nations for their obedience to the faith.

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**G. An Accurate Translation of the Proper Original Language**

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 501 **Texts Can Be Called the "Word of God."** Can an accurate translation of the  
 502 Bible be called the true "WORD OF GOD"? Yes it can. God's truth is in no way  
 503 confined to the original language texts of Greek and Hebrew/Aramaic and available  
 504 only to those who understand these original languages. We believe God made it clear in His  
 Word that He intended that all the nations of the world hear His true Word in their own languages.

505           **H. Accurate Translation Aims for a Complete Equivalence From**  
 506           **the Original Language Into the Second Language.** The English word,  
 507           "water," is known to the chemist as H<sub>2</sub>O. In Latin it is "aqua." In Hebrew it is "mayim." In Greek it is  
 508           "hudor." Now when Jesus spoke to the woman at the well in John 4 and called Himself the Living "water,"  
 509           does this English word have less truth than "hudor" in the original Greek? Of course not. However, not  
 510           every word in one language has an exact or complete equivalent in another language. Sometimes a single  
 511           word in one language must be translated by several words in another language. Also, in order to clarify the  
 512           meaning of the translation, translators must frequently add words which are implied but not actually present  
 513           in the original text. The Authorized Version placed many of these added words in italics in order to  
 514           distinguish them from the Words which are actually found in the original text. In addition, the order of the  
 515           words in each sentence in one language may differ from the order of the words in the same sentence in  
 516           another language. **However, to the extent that a translation provides the actual or**  
 517           **complete equivalence in another language of the word counterparts of the original**  
 518           **Greek and Hebrew/Aramaic, it is an accurate translation of the true, inerrant, infallible**  
 519           **Word of God, and therefore is the true Word of God in that language.**

520           **I. The Biblical Use of the Word "Inspiration."** Notwithstanding the  
 521           many extraneous and non-Biblical definitions of the word "inspiration," this word is  
 522           found only once in the New Testament. Much insight is given to this term by studying  
 523           the context where it was used:

524           "And that from a child thou hast known the Holy Scriptures, which are able to make these wise  
 525           unto salvation through faith which is in Christ Jesus. **All Scripture is given by inspiration**  
 526           **of God,** and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:  
 527           That the Man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy  
 528           3:15-17)

529           **The Scriptures spoken of here were the Old Testament Scriptures studied as a child.**  
 530           **These Scriptures had been copied many times from the original Hebrew. After**  
 531           **centuries of Providential preservation, they were still called the "Holy Scriptures."**  
 532           **They were originally inspired to have a lasting effect "for doctrine, for reproof, for**  
 533           **correction, [and] for instruction in righteousness." They were also originally inspired**  
 534           **in order that every man of God "may be perfect, thoroughly furnished unto all good**  
 535           **works."**

536           **J. The Providential Preservation of the Original Language**  
 537           **Texts Has Been Held Throughout Church History.** The following doctrinal  
 538           statement testifying to various historical churches' belief in the providential preservation of the original  
 539           language texts of Hebrew/Aramaic and Greek is found virtually word for word in the following Historic  
 540           Confessions: (1) The London Baptist Confession of 1677 and 1689; (2) the Philadelphia Baptist  
 541           Confession of about 1743; (3) the Westminster Confession of 1646; (4) and the Savoy Confession of  
 542           1652. The wording from the LONDON BAPTIST CONFESION of 1689 is:

543        "8. *The Old Testament in Hebrew (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, AND BY HIS SINGULAR, CARE AND PROVIDENCE KEPT PURE IN ALL AGES, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore, they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope."*

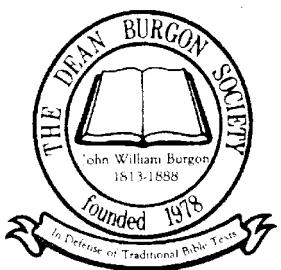
554        (Chapter I, "OF THE HOLY SCRIPTURES" "8," pp. 9-10 of "Things Most Surely Believed Among  
555        Us--The BAPTIST CONFESSTION OF FAITH OF 1689"; Evangelical Press, 136 Rosendale Road,  
556        London, S.E.21.)

557        **K. The Superiority of the Authorized Version Even Today.** The  
558        Authorized Version has been, and continues to be, the God honored, most accurate,  
559        and best translation from the proper original language texts of the inspired, inerrant,  
560        infallible, and authoritative Word of God for the English-speaking nations. Spurgeon add  
561        of it, "We are all fully assured that our own English version (meaning the A.V. of 1611) of the Scriptures  
562        is sufficient for plain men for all purposes of life, salvation, and godliness." Although there have been many  
563        changes in spelling and punctuation since 1611, there are very few words that are different from our  
564        Authorized King James Bibles of today. These changes were not the fault of the translators of the  
565        Authorized Version, but the result of changes in the spelling and punctuation of our English language.

566        **L. The Dean Burgon Society's Continued Recommendation of**  
567        **the Authorized Version.** We expect that the Authorized Version will continue  
568        to occupy this honored position in the foreseeable future as well, and we hereby  
569        re-affirm our confidence in it and recommend its continued use in Bible believing  
570        church pulpits, Pastors' studies, homes, Bible School, classes, and formal classes in  
571        Bible Institutes, colleges, and theological seminaries.

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573        [C:\WORK\DBS00ALL.008]



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