

The Dean Burgon Society

In Defense of Traditional Bible Texts

Box 354

Collingswood, New Jersey 08108, U.S.A.

Phone: 856-854-4452; FAX: 856-854-2464

To DBS Executive Committee & Advisory Council

[D:\WORK\DBS00LTR.011]

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, plenary and verbally inspired Word of God.”

“Acknowledging the Bible to be the inerrant, infallible, plenary 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, plenary, 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, plenary, 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, plenary, and inerrantly inspired extending to all matters of which it speaks.

“. . . verbally, plenary, 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, thoroughly 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

Articles of Faith,
Operation &
Organization

The Dean Burgon Society
IN DEFENSE OF TRADITIONAL BIBLE TEXTS

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

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.

(4) Evidence that the nominee is in sympathy with, and will have fellowship with only those Christian movements and organizations whose leaders and/or sponsors are not 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, 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

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, plenary, 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 eternity 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 Burgon
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 Burgon'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) Burgon's Letters To
178 Scrivener; and others.

179 **2. To collate, publish, and circulate** as widely as possible Burgon'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 **concordances**, 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 **1. Appointment.** The Titled Officers for the coming year shall be appointed by the other
250 members of the Executive Committee after it has been elected at the Annual General Meeting
251 of the Society, and shall serve until their successors have been appointed.

252 **2. Duties.** The Treasurer shall pay the bills of the Society by check after they have been
253 approved by the President for payment. The duties of the Titled Officers are those commonly performed
254 by such officers except where otherwise stated herein. They are authorized to administer the receiving and
255 disbursing of funds in keeping with the purposes of the Society, and with the approval of the Executive
256 Committee.

257 **B. Executive Committee Officers.** The Executive Committee shall consist of the
258 Titled Officers plus a maximum of fourteen additional Executive Committee Officers, including both
259 ministers of the gospel and laymen. The Committee may appoint an Advisory Council from various areas
260 of the world to give counsel to the Committee. The qualifications for the Council nominees shall
261 be the same as those for the Committee.

262 **1. Election.** The additional members of the Executive Committee shall be elected
263 annually at the Annual General Meeting of the Society, and shall serve until their successors have
264 been elected. Voting will be limited to members in good standing of the Society, and shall
265 require a two-thirds vote of the members present and voting for election. Voting shall be by written ballot.

266 **2. Duties:**

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

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

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

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

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.

VIII. MEETINGS

A. Annual General Meeting. An Annual General Meeting of this Society shall be held. At this time, the proceedings of the foregoing year shall be reported, the audited accounts presented, the Executive Committee chosen for the coming year, and any other business that may come before the Society handled. 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 who are present at any duly called Annual or Special General Meeting.

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

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

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

IX. PRAYER AND PRAISE

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

X. TAX EXEMPT PROVISIONS AND THE DISSOLUTION OF THE SOCIETY

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

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, plenary, 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, plenary, 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 supervised 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

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

469 **D. God Promised to Preserve His Word.** This should not be surprising because
470 God has promised to preserve His Word. The Bible says, "Concerning thy testimonies, I have known of
471 old that thou hast founded them for ever" (Psalm 119:152). It also says, "The Words of the Lord are PURE
472 Words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt
473 preserve them from this generation for ever" (Psalm 12:6-7). It also says, "For ever, O Lord, thy Word
474 is settled in heaven" (Psalm 119:89), and the Word of God is described as that which "liveth and abideth
475 for ever" (I Peter 1:23). Peter also wrote, ". . . The Word of the Lord endureth for ever" (I Peter 1:25).
476 Christ also said, "Heaven and earth shall pass away, but my Words shall not pass away" (Matthew 24:
477 35).

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

490 **F. God Intended That His Word be Translated Accurately in All**
491 **Languages.** Without question, God intended that His Word be translated accurately into all
492 languages to fulfill the Great Commission to preach the gospel to every creature (Mark 16:15). This is
493 further substantiated by Paul's version of the Great Commission to the Gentiles which is found in Romans
494 16:25-26, "But now is made manifest, and by the Scriptures of the prophets, according to the
495 commandment of the everlasting God, made known to all nations for the obedience of faith." First comes
496 the preaching of the gospel to the peoples of all the nations in verse 25, and then comes the circulation of
497 the Scriptures in their own languages in verse 26. God is commanding that the Scriptures must be made
498 known to all nations for their obedience to the faith.

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

500 **Texts Can Be Called the "Word of God."** Can an accurate translation of the
 501 Bible be called the true "WORD OF GOD"? Yes it can. God's truth is in no way
 502 confined to the original language texts of Greek and Hebrew/Aramaic and available
 503 only to those who understand these original languages. We believe God made it clear in His
 504 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 H₂O. 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, throughly 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, throughly 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 CONFESSION of 1689 is:

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

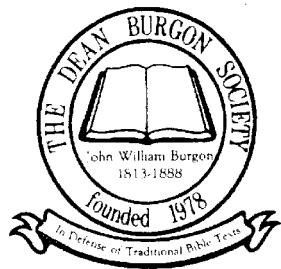
554 (Chapter I, "OF THE HOLY SCRIPTURES" "8," pp. 9-10 of "Things Most Surely Believed Among
555 Us--The BAPTIST CONFESSION OF FAITH OF 1689"; Evangelical Press, 136 Rosendale Road,
556 London, S.E.21.)

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.**

572 [C:\WORK\DBS00PR3.008]

573 [C:\WORK\DBS00ALL.008]



**The
Dean Burgon
Society**

In Defense of Traditional Bible Texts
Box 354
Collingswood, New Jersey 08108, U.S.A.