

## All These Words

*Traditional Bible Texts*

By Pastor Ken Rainey

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**Bible Text:** 2 Timothy 3; Hebrews 4; 2 Peter 1

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### **Dean Burgon Society**

900 Park Avenue

Collingswood, NJ 08108

**Website:** [www.deanburgonsociety.org](http://www.deanburgonsociety.org)

**Online Sermons:** [www.sermonaudio.com/deanburgonsociety](http://www.sermonaudio.com/deanburgonsociety)

It is good to be here. I saw the program change several times for various reasons and I finally took this spot. I was assigned this spot and I am wondering why and I finally came to find out why.

I pastor a church that now is up to about 25 and a lot of those are senior citizens. They love me and I appreciate it, but they just don't have the heart to leave. And I am used to pastoring them, but on Sunday evenings they—many of them, at least—are very drowsy and they doze along. And so since I am already used to it I think that's the reason I took this spot.

But whatever spot I have I am glad to be here. And it is a joy. I looked forward to this all year. I look forward to being here because, you know, whether you realize it or not you don't run into a lot of people who have very much the same beliefs that we have these days. Seems like more and more people are changing and they say, "You still do that?"

Yes, we still do.

And so it is good to get here and be among friends and see some of the things that are going on. I appreciate it so much.

I want to give you an invitation from here to come to our church, Wayside Baptist Church in Greenville. We are going to be having a Bible conference on Saturday, September the 26<sup>th</sup> of this year and the Bible conference is going to be a Bible conference that deals—and I have asked brother Waite to do this—and he is going to be dealing with the text and many of the doctrinal problems with Critical Text.

And a lot of people misunderstand. They think, well, these other versions are just easier to read. Well, they have that opinion. We won't go into all that. You have heard that explained by some very capable people. But what they don't realize is how many doctrinal changes are in those versions that some of them are hook, line and sinker supporting.

And Greenville, South Carolina has been called the Bible belt. And some have even gone to say that it is the buckle on the Bible belt. Well, it may be the buckle, but it is sure tarnished. And I just have to say that Greenville isn't standing very tall in the matter of Scripture and I am very sorry about that.

But we hope you will come. The conference will be from 1 PM until 6 PM on Saturday, September the 26<sup>th</sup>. If you can, we would be so glad if you would come. I am in the process... I am trying to find some acceptable rooms that will be at a little bit more affordable rate. Unfortunately, we live in an area where it hard to negotiate, especially in the fall of the year. People are wanting to go see leaves and all that sort of thing and it is hard to get a group rate, but we are... we are trying to get that done and the Dean Burgon Society will be putting out some things in the next couple of weeks I am sure, at least on the website, about some places where you might want to consider getting a room.

We were going to have a debate. Now I was accused of having Dr. Waite putting me up to this, but Dr. Waite didn't put me up to it. His wife puts me up to things sometimes. She gets me into things if I don't watch, but Dr. Waite didn't suggest this. You know, I felt like that we needed to have a good lively debate on the issue of the Critical Text.

I said, "You know, the doctrinal errors in that thing are just unbelievable and people just don't realize that and if someone could debate the issues people could reach their own conclusions." And so I think it would be a very helpful thing.

So I contacted Dr. Waite and I said, "Brother, would you consider coming and being part of a debate and the issue being: Resolved: There are doctrinal errors in the Critical Text? And I would like to ask you to take the affirmative on that. There are doctrinal errors."

And he said, "Sure, who am I going to debate?"

I said, "Well, I don't know. I have to start somewhere, so I started with you."

And so then I wrote Dr. Sam Schneider in the Bible department at Bob Jones University and put the same thing to him. I said, "You know, the pastors in the area would like to see..." And I talked to numbers of them, just all the pastors I could get a hold of and I said, "You know, wouldn't it be good?"

And they all said, "Well, it would. It really would."

And so I got in touch with Brother Schneider and I said, "The pastors in the area would like to see a good lively debate and the proposition would be: There are doctrinal errors in the Critical Text. And we would like for you to rebut that."

And the reason for that is Dr. Schneider has widely published that there are no errors in the Critical Text. So I figured he would jump on that like a rooster on a June bug for some of you who don't... Well, that's our dialect, anyway.

So he graciously refused. He wrote back and said he was honored. And I am sure he was. And he said... and Brother Schneider, if you are listening, I appreciate you even answering me. But he said, "What text? I mean, you don't say what text."

And he listed a long list of texts.

Well, you know, the Critical Text. So failing there I tried Dr. Mark Minnick. I offered him the same thing. I said, "The proposition would be: There are doctrinal errors in the Critical Text. And I would like for you to take the negative on that and say that there aren't any errors in the critical text, doctrinal errors."

So he wrote me back and said he just didn't want to participate in that and he gave me some nebulous, really Critical Text language rebuttals. You know, the Critical Text answers always go in a big circle and they never say anything. Did you ever notice that?

So I asked my wife, not being a scholar, I asked my wife. I said, "Does that mean yes or no?"

And she looked at it and said, "I believe that is a definite no."

I said, "All right. All right."

So failing there I said, "Well, the Bible conference." And so I asked Dr. Waite to have the courage to hold a Bible conference there on that afternoon and deal with the subject and if he would, just... I suggested we put two chairs on there and put Schneider on one and Minnick on the other and just read some things that each one of them had said and Dr. [?] Seidler was going to moderate the debate and they didn't trust him. They said... Dr. Schneider said, "And have Dr. Seidler moderate it would be the same thing as having Dr. Waite moderate it."

So I said we will put the chairs there and we will just let them, their own words in writing answer for them.

But Dr. Waite said, "Well, that might be pushing it a little too far." So he says, "Well, we will try it another way if it is all right with you."

And so what I am saying to you we have heard several things about the critical text issues and the doctrinal issues. We have heard the number of doctrinal changes and so forth. But Dr. Waite has not had a long period of time just to deal with: This is what is said. This is what the text really says. This is where the text is changed. This is what this person says, that person says, this person says, that person says. And so I have asked him to do that and he graciously agreed to do it. He is busy and I know he is tired and I know they get war weary, but they have agreed to come.

Well, all that said, I hope you will come and let others know and I believe you will enjoy it. I know it will be informative and you come prayerfully. We are... we are interested in

the people finding out the truth that there are doctrinal errors in this Critical Text, serious doctrinal errors in this Critical Text.

Well, that being said I want to bring you just a brief message and actually if you get right down to it, I just want to bring you at the close of this, I just want to bring you a challenging word.

You know, one of the things wrong with the Church today is the army of the Lord—it is the bride of Christ—but it is the army of the Lord. Stand up, stand up for Jesus. But I want to tell you an old secret about the Church. She has missed roll call.

Now we are supposed to have been mustered and we are supposed to have come together and we are supposed to have met the challenge and so many of our folks are comfortable and want to be uninvolved and... and unfortunately... and I am not... I am not being unkind. I want you to understand that. I am not being unkind. But we need to be a challenged people during these, I believe, last days.

And I want to speak to the Dean Burgon Society just briefly here the next few minutes, brief, short minutes with a challenge that I hope will ring in your ears and I hope will grip your heart of some real things we can do, tangible things that we can do to help make a difference in this text issue.

If you wouldn't mind standing with me, I want to read a couple of verses with you. Exodus chapter 20 and I will just read those for you, Exodus chapter 20 verses one and two unless you want to turn to it.

And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.<sup>1</sup>

*Now, Father, we pray your blessings upon the Word and, Lord, if it would please you, I pray that you would use me to speak a word that would be a blessing and a help and a challenge and a spark, Lord, that will dig mighty, that would make a difference in this world for you. For Jesus' sake. Amen.*

Thank you so much.

Now, in this passage in the Bible I have just read we find a clear illustration and definition of inspiration of the Bible.

“And God spake all these words.”<sup>2</sup> What more do you need than that? No need to bandy about it. God spake it. And that settles the issue. But when the Bible says that God spake all those words he did not leave any room at all for the use of dynamic equivalency, nor did he give permission to add, remove or change as we have heard already today. But not only did he not give any permission for adding or removing or changing words, neither

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<sup>1</sup> Exodus 20:1-2.

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did he give permission for the changing of tenses, case, number, mood, gender, person, voice, jot, tittles or any other aspect of Scripture.

The thousands of choices that are being found around the world today in Bible versions—and they are getting up into that—the thousands of changes that go along with all that in the Critical Text are resulting efforts of the teaching popularized by liberal apostate teachers and pastors.

And unfortunately the Word of God has now been replaced in a large number of formerly staunch Received Text churches and fundamental schools and seminaries and the strong TR churches have been led into error by liberal, apostate teachers and preachers and they, the churches, have been sold a bill of goods by a professional group who have more intellectual pride than they have spirituality and they have led their churches into error following along on the heels of their apostate idols. Excuse me, I think the word that has been popularize now, icons.

And here they go all in a line like a gang of little ducks, quack, quack, quack.

Where are the pastors who can read God's Word for themselves, get on their knees before God and pray, get a word from God, go before a people who desperately want [?] from God and just stand up and say, "Thus saith the Lord."

But you can't do that anymore. You will hurt Dr. So and so who was your teacher. You will get a phone call. I got a phone call the week before last.

"Did you write this?"

"What?"

And it was delineated to me. I said, "No, Lord, I didn't write it, but I wish, God, I had."

"Oh, that's good."

And the question was asked me: Well, what is your church's position in the text issue?

I said, "Well, we have absolutely no use for the Critical Text, nor do we have any use for teachers who would promote them. Neither do we think churches who have been led down that path are wise. We are Received Text. We stand by it. We preach it. We go soul winning based upon it. We give tracts out that are written using it and we lead to buy and use the King James Bible."

That's where we are.

But [?] completely have apostate teachers and pastors are formerly Textus Receptus schools and churches, they have taken them over by deceitful means and then any strong

declarative statement supporting the TR always leaves the apostate scholars and liberal pastors [?]. What is the true text?

Well in the words of some of... in the part of the country where I am from here it is right here, right here. That is the true preserved Word of God. I am so glad, I am so glad those translators were able to translate it into English.

I have taken Greek and I can fish around through it. And I have taken Hebrew and I know what מֵלֶךְ (meh'-lek) means. But I have to be honest with you. I am so thankful to God that God blessed us with a good text. Don't you wish every people group and language in the world? This here lady sitting back here, [?] the passion of her heart. Oh, you just don't know how many people around the world are crying for the Word that they can depend upon as the Word of God.

Oh, yes. And here we find these who have led churches and schools off into error by deceitful means. And I mean deceitful.

I heard this. I live in an area that is consumed with education. And I attended most of them. I graduated from Greenville Technical College. I graduated from North Greenville University. I attended Furman University until the last semester of my senior year and then they put an art exhibit in the foyer of 200 black and white 8x10 pictures of a nude woman and called it art. They called it art because they couldn't spell pornography.

I was fair. I went for the president and I talked with him about it and he said, "Well, we have looked it over and we think it is all right."

I think it was a Cuban cigar he was smoking.

And so I resigned, I dropped out in my last semester of my senior year and went to Charleston Southern University and had to take an entire year all over again. And so I know something about them.

And then I went and graduated from Southern Baptist Theological Seminary in Louisville, Kentucky. I know Southern Baptist schools. They are given to the Critical Text. And they have been led down a garden path and so have many other schools, but when these scholars and liberals holler, "What is the true text?" These are they Paul is referring to in 2 Timothy 3:7-8 and when he writes:

Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth."<sup>3</sup>

They do resist the truth. "...men of corrupt minds, reprobate concerning the faith."<sup>4</sup>

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<sup>3</sup> 2 Timothy 3:7-8

<sup>4</sup> 2 Timothy 3:8.

Of these apostates Jude said these are, “Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.”<sup>5</sup>

And I want you to understand that many of these people I am referring to I care deeply for. If my father were a professor in a Critical Text school I would love and say to him, “Dad, you are so horribly, terribly wrong. I cannot believe that you would take this position.” I would reason with him. I would do every thing I could, same as I have with these. But there is no dealing with them. They do not want to hear the truth. They do not want the truth.

Intellectual pride. They want to build a name for themselves. They want to be known as the greatest of the great. They want to climb the ladder.

I don't know all the reasons, but I know some of those are the reasons. And the Church has the accurately preserved words of God and has had them in the Hebrew Masoretic texts and then in the New Testament since the days of the apostles. For 1800 years the Church treasured the Bible at the cost of her blood.

Now you tell me how many of those Gnostics to their blood have done anything with those texts. All they have done is taken the blood of those of the Church who have loved and kept and treasured their Bible. I am just being honest.

You know, we need to have our eyes opened. We have a tremendous task before us at Dean Burgon Society. We need to warn people about those who are being used by Satan to steal the words of God from the generations to come. You don't think they are ever going to put these words back, do you? When the King James Bible stops being printed because its popularity wanes, you know, if it wasn't for some of these school and church printing companies who are printing the King James, you know, it would already be on its way out long ago.

We need to warn people who the problem really is. And, you know, the bad thing about it is not very many people want to say who the problem really falls at the feet of.

I was in police work for many years. I would go out and here is some murdered person lying in the street and I would catch someone standing there just grief stricken and awe struck and I would say, “Do you know what happened here?”

“Yes.”

“What happened?”

“I don't want to say.”

“Do you know who did this?”

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<sup>5</sup> Jude 13.

“Yes.”

“Who did this?”

“I’m afraid to say.”

You know, I got an email last year from a dear brother in Australia and he said, “I just want to thank you for what you said at the Dean Burgon Society meeting about who the problem was.” He said, “I never knew who the problem was.” He didn’t realize it was coming from the colleges and the schools that people who are Christians are supporting thinking that they are standing by what they expect them to be standing by and they give them double talk and shuffle around and... oh, yes, we use the... oh, we always use the King James. The chapel service is always in King James. We love the King James.

And the people go away satisfied thinking that is all right.

Go sit in a classroom occasionally. Take your time. Go to a classroom. Say, “I would like to visit one of the classrooms.”

I want to give you [?]. Four minutes. Ok. I will hurry. How God’s Word is threatened, threatened by every Critical text supporting teacher and every Christian education, Sunday school, kindergarten, elementary school, middle school, high school, college, university and seminary. Everyone of them is a threat. Every Bible school, ever college, every university and every seminary that is tolerant of Critical Text teachers is fallen or falling or [?] and those who are listening buying books, greeting cards, Bible versions and publications which support the Critical text is a threat. Don’t send them a birthday card that has NIV or New King James Version. Write it on a piece of notebook paper and write it and say, “This is the best I could do.”

Remaining a member of a church that is tolerant or uses Critical Text version aids the Critical Text every effort.

“But I love my church.”

I love my church, too, but if it went critical text I would go in the highway.

How can we support God’s Word? We can support only ministries that support the Received Text. We can only support ministries and schools that are TR and I heard it in this conference and it is the truth. If you are willing to support a school that is Received Text, you just need to understand at least 90 percent of maybe 95 percent of them are Critical Text.

If they are accredited it is more than likely that they are Critical Text.



Brother Don Jasmin has written an excellent book, extensively researched *Why do Fundamental Schools go Apostate?* And in it Dr. Jasmin shows how schools used to be strongly TR and are drawn into being Critical Text schools and these schools usually deny their critical text because they know their financial support will suffer. So they lie.

I am sorry. You can call it mislead if you want to, but lying is easier to spell. And by reading Dr. Jasmin's book [?] inside and, folk, we need it inside. If you are supporting some of these schools one of the key elements in a school's textual position can be found on page 222 of Dr. Jasmin's book. Schools affiliated with the Coalition for the Defense of Scriptures are Critical Text schools. They are in a Critical Text fellowship. Their efforts are to displace the King James the Bible.

In alphabetical order: Bob Jones University, Calvary Baptist Theological Seminary, Central Theological Seminary, Clearwater Christian College, Detroit Baptist Theological Seminary, Faith Baptist College and Seminary, International Baptist College, Northland Baptist College, Pillsbury Baptist College—I understand they are already or have closed their doors—Temple Baptist Seminary and from my own personal experience, Southern Baptist schools and colleges and seminaries.

How can we stand against them? Give your money. God bless you for giving money. Give your money only where it supports Textus Receptus work. And if you can't find a college or a seminary or something and you want to support something, let me suggest something to you folks. One of the reasons the Dean Burgon Society hasn't been known very well around the world is money. You send it here. I will assure you we will stand by the text that you expect us to stand buy and we will have the money to do a great deal more than we have been able to do in the past.

Don't give your money to the enemy—and that is what they are. I am on this side. They are on that side. We are adversaries at the very least. And I can love them and wallow in the mud with them if they want to, but we just absolutely need to stand our ground.

May God bless you and help you do it. Amen.