

## **Part II**

### **Greek & Hebrew Lexicons: *Who's Who***

**Greek &  
Hebrew  
Lexicons  
by Members  
of the Corrupt  
Westcott-Hort  
*Revised Version*  
Committee of 1881:**

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**STRONG,  
SCOTT,  
& THAYER**

**Chapter 7****Strong Delusion:**

**James Strong's**  
***Dangerous Definitions***  
in the back of his  
***Strong's Concordance***

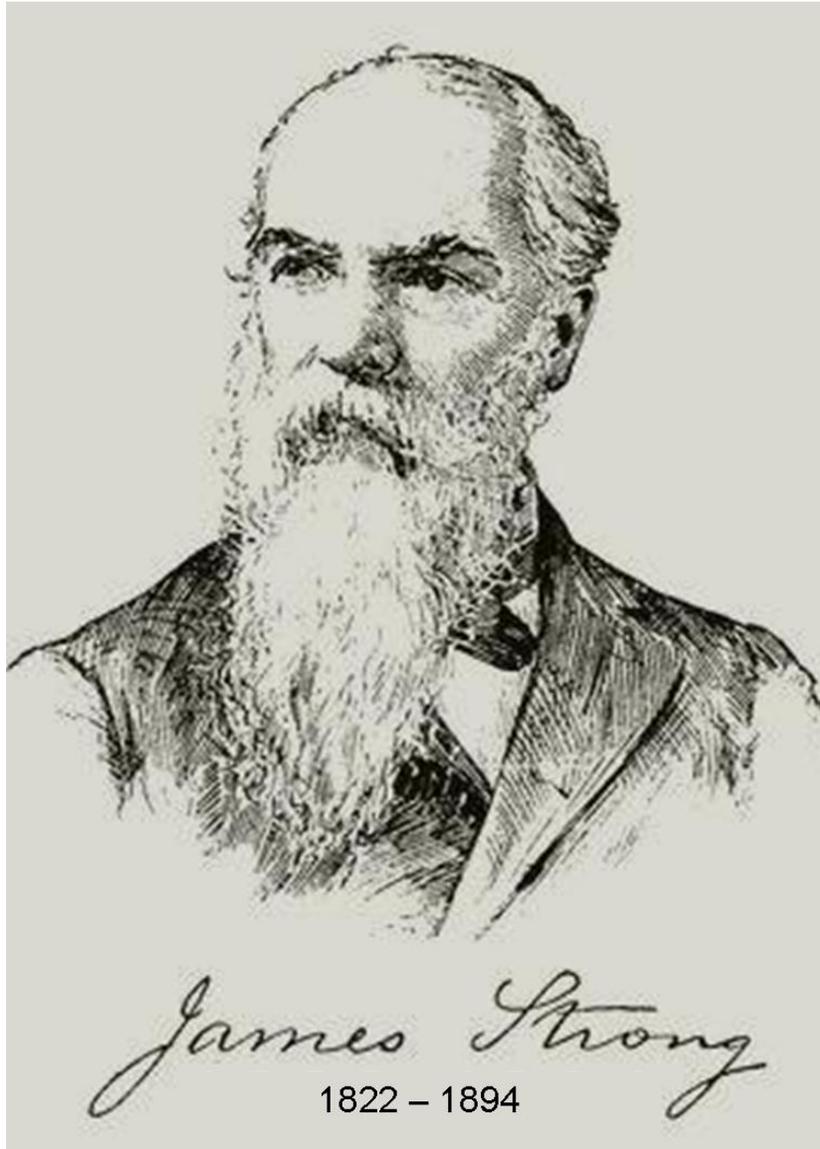


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**Summary: James Strong of *Strong's Concordance***

1. Strong was a member of the Westcott and Hort ***Revised Version Committee*** (RV) of 1881 and worked in masterminding this corrupt version.
2. Strong was also a member of the ***American Standard Version Committee***, finally published in 1901. It said that Jesus Christ was a creature, not the Creator.
3. On these committees Strong joined Unitarians (e.g. Thayer), a child molester (Vaughan), followers of Luciferian H.P. Blavatsky (e.g. Ginsburg, Schaff), and a horde of Bible critics (e.g. S. R. Driver), who together changed nearly 10,000 words of the text.
4. ***Strong's Concordance* definitions are often the very words of these corrupt versions and also the Koran.**
5. Strong also gathered his definitions from Gesenius' corrupt *Hebrew Lexicon*. His work also accesses the corrupt lexicons of Liddell-Scott, Thayer, Brown, Driver, and Briggs. All merit chapters in this book.
6. Strong's Greek text is not always that which underlies the King James Bible.
7. Strong's various definitions may not give anywhere near a literal translation of the Greek.
8. Some of the latest editions of *Strong's Concordance* are not even Strong's original. In the Greek and Hebrew lexicons in the back section, they contain even more corrupt definitions from new version editors. In the main body of the concordance, which originally was correct, new editions omit important KJB usages of the word 'Jesus' in order to match corrupt new versions.

**James Strong's Concordance Greek and Hebrew Lexicon**

**J**ames Strong (1822-1894), author of *Strong's Concordance*, has been elevated to the position of fourth member of the Trinity by many. His corrupt Greek and Hebrew definitions pepper today's preaching, as if his lexicon was the final and 67<sup>th</sup> book of the Bible. His liberal definitions are used as quick and weak patches to fill a void in sermons. The space would be better filled by a laborious looking up of all the Bible's usages of a word.

**James Strong of the Corrupt *RSV* and *ASV* Committees**

Strong's liberal views got him a Committee seat on the corrupt *Revised Version* (RV) of 1881 with Westcott, Hort, and Vaughan, as well as a seat on the *American Standard Version* (ASV) committee with Schaff and Unitarian J. Henry Thayer (finally published in 1901). Westcott and Hort sought American Bible critics to join them in their work on the *Revised Version*. In 1870 the British Committee voted "to invite the cooperation of some American divines" (Matthew Brown Riddle, *The Story of the Revised New Testament American Standard Edition*, Philadelphia: The Sunday School Times, 1908, p. 11). Strong became "a member of the Old Testament company of revisers" (*New Schaff-Herzog Encyclopedia of Religious Knowledge*, New York: Funk and Wagnall's Company, vol. XI, p. 115). Strong was hand-selected by American RV chairman Philip Schaff, who was also a participant in the new age Parliament of World Religions.

"The Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature in The Union Theological Seminary, New York, by invitation of the English New Testament Company prepared a draft of rules for cooperation, and a list of names

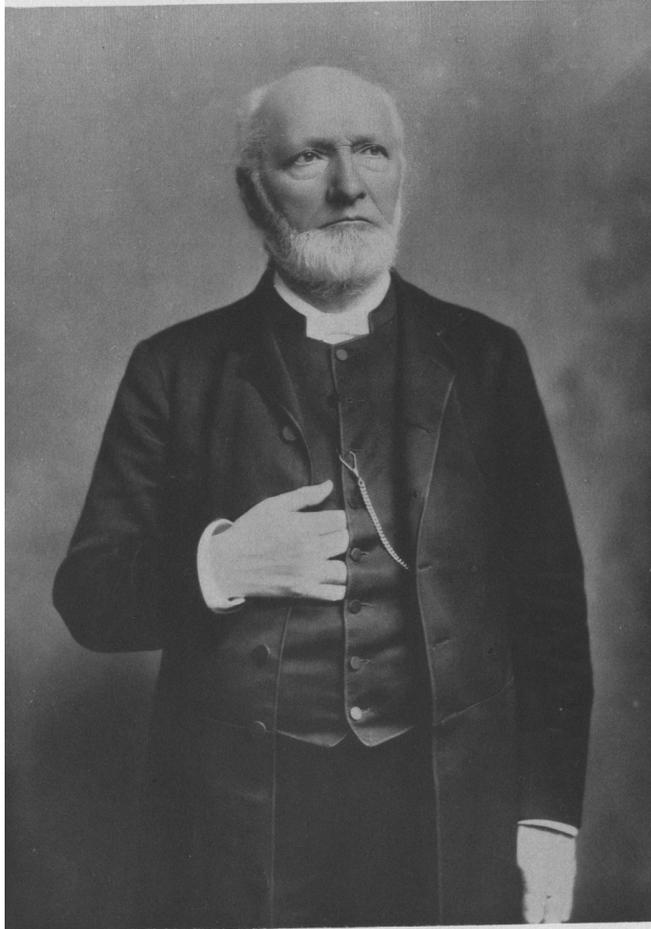
of biblical scholars who should probably best represent the different denominations and literary institutions in this movement. The suggestions were submitted to the British Committee and substantially approved” (Introduction by Dr. Schaff to *The Revision of the English Version of the New Testament*, 1872).

Philip Schaff denied the inspiration of the Bible and only chose committeemen who agreed that the Bible had *never* been inspired; he called ‘inspiration,’ “the moonshine theory of the inerrant apostolic autographs” (See *New Age Bible Versions* for more details, p. 458; David Schaff, *The Life of Phillip Schaff*, NY: Scribner’s Sons, 1897, pp. 439, 351, 357, 434-435). Their ASV Preface jabs that, “The Hebrew text is probably corrupt...” (p. vii).

Strong “was able to sympathize with the modern movement.” An article expressing Strong’s desire to draw young men into a “Seminary” where they could learn such liberalism “provoked both criticism and opposition.” One wise soul wrote “in reply to Doctor Strong’s proposition,” that “there should be one professor at least with the title ‘P.P.R.,’ that is, ‘Professor of Plenty of Religion’” (Charles Sitterly, *The Building of Drew University*, NY: The Methodist Book Concern, 1938, pp. 82, 255, 41).

Strong and the American Committee of the RV worked with Westcott and Hort on the details of the Revised Version “and the results of the deliberations were exchanged across the sea” (*Schaff-Herzog*, s.v. Bible Versions, vol. II, p. 139). I have a Revised Version dated 1881 entitled *The Parallel Bible, The Holy Bible...being the King James Version Arranged in Parallel Columns with the Revised Version*, published by H. Hallett & Co., Portland, Maine. It lists both the British and the American committee members, placing Strong on the same page as members of the British revision committees (see Old Testament prefatory pages, no page numbers). The 1911 *Encyclopedia Britannica* tells the whole story.

Philip Schaff  
1819-1893



Courtesy of Palmu Publication

*Philip Schaff*



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The Rev. EDWARD ABIEL WASHBURN, D. D., LL. D.

(Revised Version New Testament Committeemen, who worked with Westcott and Hort and also wrote lexicons or other reference books cited herein include Trench, Scott, Vaughan, Milligan, Moulton, and Thayer. RV Old Testament revisers and lexicographers include Driver and Ginsburg.)

“Negotiations were opened with the leading scholars of the Protestant denominations in America, with the result that similar companies were formed in the United States. The work of the English revisers was regularly submitted to their consideration; their comments were carefully considered and largely adopted, and their divergences from the version ultimately agreed upon were printed in an appendix to the published work [1881]. Thus the Revised Version was the achievement of English-speaking Christendom as a whole...The reviser’s first task was to reconstruct the Greek text...the revisers were privately supplied with installments of Westcott and Hort’s text...”  
*(Encyclopedia Britannica, 1911, vol. 3, p. 903).*

Bible Revision Committee,

New-York, May, 1881.

The undersigned, on behalf of the American Committee of Revision, take great pleasure in sending you a memorial copy of the Revised Version of the New Testament, as an acknowledgment of your co-operation in defraying the expenses of the work.

Truly yours,

*Philip Schaff*

President.

*George E. Day*

Secretary.

**Strong Contentions Brings the ASV**

When Strong began working with the Westcott-Hort-Vaughan RV committee, there were *no* plans for the American participants to produce their own edition. However, hostilities eventually ensued as a few of the suggestions by these Americans were not accepted by the British participants. Westcott and Hort had changed approximately 9,970 words from the traditional Greek New Testament. But the Americans wanted to make *more changes* by watering down and further secularizing the remaining vocabulary. The ensuing clash and legal battles between the British and American participants in the RV are revealed in *New Age Bible Versions* and *The Life of Philip Schaff*. Strong and the Americans finally published *their* corrupt ideas in a revised *Revised Version*, called the *American Standard Version*. Strong's liberal ASV is the backbone of the now distorted *New American Standard Version*.

“When the English Company had completed the first revision of a portion of the Bible, it was sent to the American Company for consideration and advice...[T]he English companies were not able to concur in all of the preferences expressed by the American companies and so when the English Revised Bible was published it included by agreement a statement of all of the non-concurred-in American preferences, in consideration of which the American companies bound themselves not to print or encourage the issue of any other revised bible until after the expiration of fourteen years from the date of the publication of the English Revised Bible” (Frank J. Firth, *The Holy Gospels: A Comparison of the Gospel Text as It Is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America*, New York: Fleming H. Revell, 1911, p. 9).

“The revised New Testament [RV] was published in England May 17, 1881...America had a peculiar reason for complaint, seeing that many an expression which American scholars had preferred was to be found only in the appendix, and they were bound not to issue a new edition within fourteen years. That time was up in 1896, and the American edition [ASV]...appeared in New York in 1901” (*Schaff-Herzog*, s.v. Bible Versions, vol. II, p. 139).

Even the *original* preface to the NASB, which was taken from the ASV, said of the ASV/RV connection,

“The British and American [RV] organizations were governed by rules...The American Standard Version, itself a revision of the 1881-1885 edition, is a product of international collaboration...”

One lexicon editor admitted,

“The AV, has maintained its hold on the English Protestant world until the present time. The RV, of 1885 [Old Testament completed], prepared by a joint British and American Committee, under the authority of the convocation of Canterbury, has thus far been unable to replace it” (Charles Briggs, *The International Critical Commentary, The Book of Psalms*, NY: Charles Scribner’s Sons, pp. cix, cx).

“The work of the revisers has been sharply criticized from the standpoint of specialists in New Testament Greek,” notes the *Encyclopedia Britannica* (s.v. Bible, English, 1911, vol. 3, p. 904).

**Strong with Westcott & Hort's *Revised Version* Committee**

Strong called it the "Anglo-American Committee on Bible Revision" [RV/ASV]. He states,

"The textual examination of the New Test. in particular has received a powerful stimulus by the labors of the Anglo-American Committee on Bible Revision, who had necessarily to **reconsider** the Greek text. Although they have not directly put forth any new edition, yet the results of their **criticism** have been embodied in *The Greek Testament, with the Readings adopted by the **Revisers** of the Authorized Version* (Oxford, 1881, 12 mo), which may be regarded as the **most mature and impartial fruit of the combined scholarship of the times, and probably nearer the autograph than any other text extant**....A fierce attack has been made by some scholars, especially opposed to Bible revision, on the conclusions arrived at in the foregoing productions. It has been claimed that they unnecessarily depart from the *textus receptus*, and unduly lean upon the few great uncial MSS., to the exclusion of all other copies and to the neglect of the early versions" (McClintock and Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, NY: Harper & Brothers, Publishers, 1867-1887, vol. 12, Supplement, p. 171).

### Strong Heresy in the ASV

God will not promote a bible that teaches heresy. The RV/ASV Committee included several Unitarians (those who deny the Trinity and other central doctrines). One such man was American Bible critic, J. Henry Thayer, author of Thayer's heretical *Greek-English Lexicon* (see upcoming chapter on Thayer). Therefore it is no surprise that the ASV marginal note for John 9:38 states that Jesus Christ is *just* a man, a "creature," and not God, the "Creator." (Also see the ASV note in Matt. 2:2). The ASV note for the verse, "And he said, Lord, I believe, And he worshipped him," says,

“<sup>3</sup>The Greek word denotes an act of reverence, whether paid to a **creature (as here)** or to the Creator ...”

37 Jesus said unto him, Thou hast both seen him, and <sup>v</sup> he it is that speaketh with thee. 38 And he said, Lord, I believe. And he <sup>3 h</sup> worshipped him. 39 And Jesus said, <sup>i</sup> For judgment came I into this world, that <sup>k</sup> they that see not may see; and that <sup>l</sup> they that see may become blind. 40 Those of the Pharisees who were with him

<sup>s</sup> The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see ch. 4 20).

Even more shockingly, the ASV has a similar note in Luke 4:6, 7 referring to the worship that the devil requests. ("And the devil said unto him...If thou therefore wilt worship me...") Here the ASV note **omits the parenthetical (as here)**.

“<sup>7</sup>The Greek word denotes an act of reverence, whether paid to a creature or to the Creator ...”

Therefore, Strong's ASV specifies that in their opinion Jesus is a "creature," not the Creator. But it does not specify that the

devil is a “creature” and not the “Creator”! Again, in Matt. 4:9, the ASV leaves the choice to the reader as to whether the devil is a creature or the Creator. The ASV states emphatically that Jesus is a “creature.”

James Strong reveals his weak Christian convictions and lack of discernment by his participation in the RV and ASV, both of which deny the deity of Christ in numerous places (For examples, see the upcoming charts, as well as *New Age Bible Versions*, for ASV omissions still seen in the NASB). Why would today’s Christians lurk in the back section of *Strong’s Concordance* to unearth this old heretic’s liberal definitions for Bible words?

### **Strong’s *Weak* Definitions**

As a member of the corrupt RV and ASV committees, he preferred his own “private interpretation” of the scriptures, even making his own version of the book of Ecclesiastes in 1877 (Schaff-Herzog, p. 115, s.v. James Strong). The definitions in the Greek and Hebrew Lexicons in the back of *Strong’s Concordance* are often ***not literal*** renderings of Greek or Hebrew words. For example, the Greek word *deisidaimonia*, used in Acts 17:22, is made up of two words, ‘fear’ and ‘devil’ (*daimon*). The King James Bible correctly interprets ‘fearing devils’ as being “too superstitious.” Propelled by views that ‘other’ religions are to be respected, Strong’s *Concordance* and his ASV *pretend* the word is “very religious.” Both the ASV and *Strong’s Concordance* turn a stern warning into a high compliment. (The word *deisidaimonia* is discussed in depth in the chapter about R.C. Trench, the originator of the mistranslation “very religious” and the author of an anti-KJB book with the Luciferian serpent logo on the first page.)

When reading the so-called definitions in *Strong's Concordance* (in the Greek and Hebrew Lexicons in the back), one is *really* often just reading the liberal and watered-down words from Strong's corrupt *American Standard Version* (and sometimes also his 1881 *Revised Version*). Such corrupt words are now echoed in versions such as the NIV, TNIV, NASB, NKJB, ESV, HCSB, NAB, NJB and others. Note the following examples:

<b>King James Bible</b>	<b><i>Strong's Concordance</i> Corrupt Lexicon 'Definition'</b>	<b>James Strong's &amp; J. Henry Thayer's <i>American Standard Version</i> of 1901</b> <small>(See corresponding corruptions in most places in the NIV, TNIV, ESV, NASB, HCSB, NRSV, NAB, NJB, CEV, etc..)</small>
Godhead	divinity	divinity
one is your Master, even Christ	teacher	one is your teacher
charity	love	love
follow	imitate	imitate
temperance	self-control	self-control
too superstitious	very religious	very religious
heresy	party	party
curious	magical	magical
bottomless pit	abyss	abyss
hell	Hades <sup>1</sup> .	Hades
devils	demonic being <sup>1</sup> , deity	demons
Lucifer	morning-star	day-star

<sup>1</sup> If Strong intends to use a translation that still needs to be translated (i.e. using a transliteration of Greek words, such as ‘Hades’ or ‘demon’), why did he not leave the KJB’s transliterated words such as heresies (*hairesis*), heretic, (*hairetikos*), Jesus (*Jesus* in Heb. 4:8 & Acts 7:45), or martyr, (*martur*)? Strong’s ASV omits what his fellow committee members called “fearful” terms and “excessive conservatism,” such as the words ‘heresies,’ ‘martyr,’ ‘hell,’ and ‘devils’ (Alexander Roberts D.D., *Companion to the Revised Version of the English New Testament with Explanations of the Appendix by a Member of the American Committee*, NY: Cassell, Peter, Galpin & Co. 1881, p. 204; Preface, ASV, p. iv).

Piles of other such non-literal or secularized definitions can be found by those who are not just *playing* Greek-speak. Strong admits in his “Directions and Explanations,” on the second page of his *Concordance*, that in his Concordance “a double obelisk marks a change by the American revisers only (*American Standard Version* 1901)”; these obelisks, showing ASV changes in the Bible, lead the way to finding where *Strong’s Concordance* definitions match his ASV. With an ASV in hand the facts become all too clear. Well-meaning pastors and Bible students are unknowingly quoting from the depraved ASV or RV, when they think they are ‘defining’ a word using Strong’s Greek or Hebrew Lexicon. Strong’s system of asterisks and single obelisks will also lead to many matching Westcott and Hort *Revised Version* word choices. (Slippery new editions of *Strong’s Concordance* may have slyly removed these revealing symbols.)

“An asterisk calls attention to the fact that in the text quoted the leading word is changed in the Revised Versions; while an obelisk shows that a change has been made by the British Revisers only (English Revised Versions 1881-85)” (James Strong, *Strong’s Concordance*, Iowa Falls, Iowa: World Bible Publishers, no page numbers; see second page).

### Strong's Source Lexicons

Although Strong published the body of his *Concordance* in 1849, it was not until 1890 that he added the lexicons in the back matter. These were entitled, “A Concise Dictionary of the Words in the Greek New Testament” and “A Concise Dictionary of the Words in the Hebrew Bible.” His admitted access to the corrupt lexicons of Thayer, Liddell-Scott, Brown, Driver, and Briggs tainted his new appended dictionaries of 1890, which are still seen in *Strong's Concordance* today (McClintock and Strong, vol. 2, p. 456; see preface page of both Dictionaries in the original 1890 edition.).

- The McClintock-Strong encyclopedia's article on “Greek Language” points to “**Thayer's**” Unitarian Greek lexicon of “1887,” including it in its list of the “best” and the “latest” lexicons (vol. 3, p. 988). Even the old Kitto's *Cyclopedia* (Dr. Donaldson's article) concedes the error of defining words by using the context of the pagan classics, as Strong and Thayer do. Of the Holy Bible's “Vocabulary,” Donaldson admits,

“The new thoughts [Christian] demanded new modes of expression, and hence the writers did not hesitate to use words in senses rare, if not entirely unknown to the classical writers.”

Donaldson adds, “...the grand moral ideas that were expressed by some of them are unique in the age in which they were uttered” (as cited in McClintock and Strong, vol. 3, p. 987).

Strong calls Thayer's corrupt edition of Winer's Greek grammar the “best” (McClintock and Strong, vol. 3, p. 988).

- Strong's encyclopedia also recommends the work on New Testament *Synonyms* by R.C. Trench, whose blasphemous

views and proposed changes to the Bible merit an entire chapter in this book (McClintock and Strong, vol. 3, p. 988).

- He recommends at least eight German-based lexicons, which stem from the German schools led by higher critics and infidels (McClintock and Strong, vol. 3, p. 988).
- He cites under his list of “best” lexicons, the edition of 1829 from John Parkhurst, who labored in the 1700s, writing polemics against John Wesley. It has been suggested that this lexicon may contain “ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author” (McClintock and Strong, vol. 7, p. 694; vol. 4, p. 426).
- In his encyclopedia, just as in the *Strong’s Concordance* Lexicon, there is an admission of his use of **Gesenius’** Hebrew Lexicon, whose dangers and heresies merit an entire chapter in this book (e.g. McClintock and Strong, vol. 1, p. 3, vol. 2, p. 75, vol. 4, p. 168 et al.). He even admits that “Gesenius was an outspoken adherent of the Rationalistic school,” and as such, he “began a new era,” revolutionizing and secularizing Hebrew study (McClintock and Strong, vol. 3, p. 839). He includes Gesenius with a list of German higher critics (McClintock and Strong, vol. 2, p. 568).
- Strong exhibits his ready access to the pagan infested **Liddell-Scott** *Greek-English Lexicon*. He mentions, “The learned authors of Liddell and Scott’s Greek Lex....” (McClintock and Strong, vol. 4, p. 166).

### **Strong’s Weak Greek Text**

Strong’s ASV and RV derived definitions are not the only snares set to pull Bible students away from their King James Bibles and toward his revised versions. Strong’s “Greek” text is not in all points the “Originall” to which the King James translators had reference (see KJB 1611 original title page). For

example, in Acts 19:20 Strong pretends that the Greek word is *kurios* (Lord), the reading in his RV. In fact, the KJB's "Originall Greeke" word was *theos*, 'God,' as seen in Greek manuscripts from as early as the 5<sup>th</sup> and 6<sup>th</sup> centuries (i.e. D and E). These represent a much older text. The word "God" dominates the most ancient versions and vernacular editions, such as the Syriac, syr<sup>p</sup> (fifth century), the Armenian Bible, written in the 300s by Chrysostom, and the Old Itala, it<sup>d</sup>, it<sup>w</sup> (MS dated in the fourth century and representing the original Old Latin reading). Beza's Codex Cantabrigiensis uses "God" in both its Greek and Latin text (*Bezae Codex Cantabrigiensis*, ed. Frederick H. Scrivener, Cambridge: Deighton, Bell and Co., 1864).

### More Strong Heresies in the ASV

The following chart shows just a few of the places where James Strong and fellow ASV member and Unitarian friend, J. Henry Thayer, denies the deity of Jesus Christ. Most new versions echo their heresy.

Verse	King James Bible	James Strong's & J. Henry Thayer's <i>American Standard Version</i> (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
1 John 4:3	And every spirit that confesseth not that Jesus <b>Christ is come in the flesh</b> is not of God	and every spirit that confesseth not Jesus is not of God
Col. 1:2	our Father <b>and the Lord Jesus Christ</b>	our Father

Verse	King James Bible	James Strong's & J. Henry Thayer's <i>American Standard Version</i> (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
Eph. 3:9	God, who created all things <b>by Jesus Christ</b>	God who created all things
Eph. 3:14	I bow my knees unto the Father <b>of our Lord Jesus Christ</b>	I bow my knees unto the Father
Gal. 4:7	an heir of God <b>through Christ</b>	an heir of God
Gal. 5:6	<b>For in Jesus Christ</b> neither circumcision availeth any thing	For neither is circumcision anything
1 Tim. 2:7	I speak the truth <b>in Christ</b>	I speak the truth
1 John 5:13	These things have I written unto you <b>that believe on the name of the Son of God;</b> that ye may know that ye have eternal life...	These things have I written unto you, that ye may know that ye have eternal life...
Rev. 14:14	<b>the</b> Son of man	<b>a</b> son of man
Rev. 1:13	<b>the</b> Son of man	<b>a</b> son of man

Verse	King James Bible	James Strong's & J. Henry Thayer's <i>American Standard Version</i> (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
John 6:47	He that believeth <b>on me</b> hath everlasting life	He that believeth hath eternal life
Mark 10:21	and come, <b>take up the cross</b> , and follow me	and come follow me
Acts 8:37	<b>I believe that Jesus Christ is the Son of God</b>	omit
Romans 1:16	For I am not ashamed of the gospel <b>of Christ</b>	For I am not ashamed of the gospel
Acts 22:16	calling on the name <b>of the Lord</b>	calling on his name
1 Tim. 3:16	<b>God</b> was manifest in the flesh	He who was manifested in the flesh
Phil. 4:13	I can do all things <b>through Christ</b>	I can do all things in him
1 Cor. 16:22	If any man love not the Lord <b>Jesus Christ</b>	If any man loveth not the Lord

Verse	King James Bible	<b>James Strong's &amp; J. Henry Thayer's <i>American Standard Version</i></b> (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
Acts 19:10	<b>Lord</b> Jesus	Lord
2 John 1:3	<b>the Lord</b> Jesus Christ	Jesus Christ
2 Tim. 4:1	<b>the Lord</b> Jesus Christ	Christ Jesus
2 Cor. 4:10	<b>the Lord</b> Jesus	Jesus
O.T.	<b>LORD</b>	Jehovah  (By usually omitting the LORD from the O.T. and omitting 'Lord' from the title of Jesus Christ, Strong has managed to deny that Jesus is the Lord God of the Old Testament. The ASV's preface called it "Jewish superstition" to call him "God" or "LORD." This ASV idea fits perfectly with the Higher Criticism of their day which believed that Jehovah (not the KJB's all capital JEHOVAH) was the name of a tribal god, not THE only GOD (Preface, p. iv.)
	Master	Teacher (what a demotion!)

Unitarianism pocks many pages of Strong's ASV. The denial of the virgin birth is seen in the ASV and new versions in Luke 2:33. They change the KJB's "Joseph and his mother" to "his father and his mother." Joseph was not Jesus' father. The idea of God's blood being shed is omitted twice by Strong's Unitarian-influenced ASV. By saying the Lord's "...blood" instead of God's "blood," the ASV skirts around admitting that Jesus is God.

Verse	King James Bible	Strong's & Thayer's ASV (Check new version for identical corruptions.)
Col. 1:14	In whom we have redemption <b>through his blood</b>	in whom we have our redemption
Acts 20:28	the church of <b>God</b> , which he hath purchased with his own blood	the church of the <b>Lord</b> which he purchased with his own blood

To further deny the deity of Christ, the ASV, as in most new versions in Phil. 2:6, moves the important word "not." In the ASV and new versions Jesus believed he has "**not...equality** with God." The KJB affirms that, for Jesus, it was "**not robbery** to be equal with God." (Confused? Diagram the sentence and see which words modify which words.)

Strong's ASV, like new versions, has no "Holy Ghost." See the following ways Strong and Thayer's ASV denies the Trinity.

<b>Trinity</b>		
<b>Verse</b>	<b>King James Bible</b>	<b>Strong's &amp; Thayer's ASV</b> (Check new version for identical corruptions.)
1 John 5:7	<b>For there are <u>three</u> that bear record in heaven, the <u>Father</u>, the <u>Word</u>, and the <u>Holy Ghost</u>: and these <u>three</u> are <u>one</u>.</b>	omit (In John 5:7 the NIV steals some of verse eight to pretend they have a verse seven. The NASB steals some of verse six to pretend they have a verse seven. But both omit the <i>real</i> verse 7, as do most new versions.)
Rom. 1:20	Godhead (The Godhead is the three persons of the Trinity. It is in the KJB 3 times!)	divinity*  The ASV note for Acts 17:18 equates note 8 "foreign divinities" with note 9 "demons"!
Acts 17:23	<b>THE UNKNOWN GOD</b>	<b>AN UNKNOWN GOD</b>
Acts 14:15	<b>the</b> living God	<b>a</b> living God
Heb. 9:14	<b><u>Christ</u></b> , who through the eternal <b><u>Spirit</u></b> offered himself without spot to <b><u>God</u></b> [the Trinity]	ASV margin suggests replacing " <b>the Spirit</b> ," the third person of the Trinity, with "his spirit."

This chart shows just a few of the places where Strong's ASV and new versions teach the innate goodness of all men and salvation by works, instead of righteousness by God's grace through faith in the Lord Jesus Christ alone. They omit grace in

Romans 11:6 and teach that obedience, faithfulness, and self-control saves.

Verse	King James Bible	Strong's & Thayer's ASV (Check new version for identical corruptions.)
Rom. 11:6	<b>But if it be of works, then is it no more grace</b>	omit
John 3:36	<b>believeth</b>	obeyeth
Gal. 5:22	<b>faith</b>	faithfulness
Gal. 5:22, 23 (Acts 24:25, 2 Peter 1:6)	the fruit of the Spirit is... <b>temperance</b>	the fruit of the Spirit is <b>...self-control</b> (Is it 'self' or 'Spirit' control?)

Strong's ASV and new versions teach the equality of all religions, as evidenced here.

Verse	King James Bible	Strong's & Thayer's ASV (Check new version for identical corruptions.)
Acts 17:22	I perceive that <b>in all things</b> ye are <b>too superstitious</b> ...I found an altar with this inscription, <b>TO THE</b>	I perceive that ye are <b>very religious</b> ...I found an altar with the inscription, <b>TO AN</b>

	UNKNOWN GOD	UNKNOWN GOD
Rev. 21:24	And the nations <b>of them which are saved</b> shall walk in the light of it	And the nations shall walk amidst the light thereof
Gal. 5:20	seditions, heresies (negative)	divisions, parties (neutral)
Titus 3:10	heretick (wrong beliefs)	factionous (Since the ASV editors did not believe anything could be 'wrong' doctrinally, then there can be no 'heresy.' In their 'ecumenical' mindset the only 'error' would be to be divisive or factionous.)

Strong replaced 'hell' with *Sheol* in the Old Testament. One "member of the American Committee" said he believes in a "spirit-world" called *Hades* and agrees they should omit "the fearful word hell" (Roberts, *Companion*, p. 204).

Verse	King James Bible	Strong & Thayer's ASV (Check new version for identical corruptions.)
Deut. 32:22 (and all of Old Testament)	hell	<i>Sheol</i> (Their ASV even used <i>Sheol</i> 35 times more than the RV.)
Mt. 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 2:31, Rev. 1:18, 6:8,	hell	Hades

20:13, 14		
Rev. 9:1 etc.	bottomless pit (too “fearful”?)	abyss (non-descriptive)
N.T. & O.T.	judgment (a negative penalty)	justice or ordinance (no negative connotation)

Did Darwin’s notion of evolution or the Hindu idea of cyclical ages prompt these men to deny the creation by God and a ‘beginning’ of the world?

<b>Verse</b>	<b>King James Bible</b>	<b>Strong’s &amp; Thayer’s ASV</b> (Check new version for identical corruptions.)
Luke 1:70, Acts 3:21, 15:18	from the beginning of the world	of old
Titus 1:2	the world began	times eternal (note: long ages ago)

Strong’s bible, along with most new versions, has no ‘Lucifer’ (Isaiah 14:12). Lucifer becomes the “day-star,” of Roman mythology, which equates Lucifer with Christ. Ideas from Roman and Greek mythology permeate lexicons (see chapter on Thayer). Their note for Isaiah 14:12 (where ‘Lucifer’ *should be*) gives the reader a cross reference to Jesus Christ in 2 Peter 1:19, Rev. 2:28, and 22:16! This makes Jesus Christ the devil “fallen from heaven,” “cast down to the ground,” “down to hell” and “abominable.”

The use of the writings of pagan and secular authors (as in Isa. 14:12) to study ‘word meanings’ for the Bible is discredited even by the *Encyclopedia Britannica*. It quotes one scholar as saying,

“[T]he Greek of the New Testament may never be understood as classical Greek is understood,” and [Dr. Rutherford] accuses the revisers of distorting the meaning “by translating in accordance with attic idiom [old classical Greek] phrases that convey in later Greek a wholly different sense, the sense which the earlier translators in happy ignorance had recognized that the context demanded” (1911, s.v. Bible, Versions, vol. 3, p. 904).

Having been *so dishonest* in dealing with the “holy scripture,” Strong’s ASV shrinks when it gets to the word “honestly.”

Verse	King James Bible	Strong & Thayer’s ASV
Heb. 13:18	honestly	honorably
1 Thes. 4:12	honestly	becomingly

The ASV, like most new versions, has no ‘condemning’ words, such as devils, witches, heathen, or whores. In 1 Cor. 2:14 and 15:44, 46 the occult word “psychical” from the occult Society for Psychical Research’s pops up in the ASV’s margins in place of the KJB’s word “natural.” Strong’s delusion continues on page after page of the ASV and his Concordance’s Greek and Hebrew lexicon. And sadly, Strong’s ASV matching definitions fall on ears within church walls and echo into fellowship halls.

**The McClintock - Strong**  
*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*

In 1853, at the young age of thirty-one, Strong began a ten-volume encyclopedia with John McClintock, who “lived to see only three volumes through the press.” Therefore, Strong completed the remaining seven volumes “alone.” They were published between 1867 and 1881, with a Supplement in two volumes published between 1885 and 1887. Strong and McClintock’s friendship arose because of their mutual criticism of the KJB. McClintock had participated in the American Bible Society’s “completely new translation” of the Bible between 1847 and 1856. It made “thousands of changes in the text,” including the omission of “God,” was manifest in the flesh in 1 Tim. 3:16. (*Schaff-Herzog Encyclopedia of Religious Knowledge*, NY: Funk and Wagnalls Company, 1910, vol. 7, p. 107; vol. 11, pp. 114-115; John McClintock and James Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, NY: Harper & Brothers, Publishers, 1867-1887, Grand Rapids, MI: Baker Book House, 1981 reprint, vol. 5, p. 937; James Sightler, *A Testimony Founded For Ever*, p. 35).

The “Prospectus” preceding the first page of the 1869 edition of volume one states, “Every article has been revised by the editors themselves.” “Biblical Literature has been wholly superintended by DR. STRONG.” The Preface of volume three describes Strong’s solitary input for volumes one through three:

“It may be proper to add that this department [Strong’s area of “Biblical Literature”] embraces not merely Bible names, but also all branches of Biblical Introduction, including such articles, for instance, as Canon of Scripture, Commentary, Concordance, Criticism, Cross, I., II., Ethnology, etc.: also, Biblical philology, manuscripts and versions, and many cognate subjects such as English Versions, Eschatology, Essenes,

Ethiopic Language, Fortification, Geology, Government, etc.”

After the death of McClintock, Strong was responsible for the *entire* work of volumes three through ten, as well as the remaining two supplements. Therefore, any citations in this chapter which are attributed to Strong alone will be taken exclusively from those subjects and volumes over which he alone exercised control.

The Cyclopaedia’s original “Prospectus” begins with a jab at the then “common English translation,” the King James Bible, which the encyclopedia charges with having, “erroneous renderings” (vol. 1, 1869 Harper edition).

Where does James Strong get his definitions? He gets some of them from the Koran! He believes the higher critics’ false theory that the Hebrews got their Bible words, not from God, but from the neighboring pagans. He cites higher critic Eichhorn to prove that the word ‘Babylon,’ “seems to be connected” to *Babel* “to confound,” “but the native etymology (see the **Koran**, ii, 66) is Bab-il, “the gate of the god...” He concludes, “[T]his no doubt was the original intention of the appellation” (vol. 1, p. 595).

Strong and McClintock’s use of the sometimes questionable Kitto’s *Cyclopaedia of Biblical Literature* and Smith’s *Dictionary of the Bible* is compounded by their own liberal editorial bend. (Note the following nineteen examples of heterodoxy in the McClintock-Strong *Cyclopedia*, cited by volume and page number:

### **1. Unchallenged Occultism**

The extensive article on the occult “Cabala” in volume two contains not even a whisper of censure against this vile system

of Jewish mysticism. It instead schools the reader in all of the Cabala's particulars, even saying, "We find that in olden times secret philosophical science and magic went hand in hand." Instead of impugning the Cabala, it impugns as "rigid" a literal interpretation of the Bible and adds —

"It is no wonder, then, if the Jewish cabalists of the latter part of the Middle Ages transmitted the conception of their science to their Christian adepts...in plain English, that they connected with it the idea that a true cabalist must at the same time be **a sorcerer.**"

The article says adherents of the Cabala, "Being unable to go to **the extreme of the rigid literalists** of the north of France and Germany, who, without looking for any higher import, implicitly accepted **the difficulties and anthropomorphisms of the Bible...**" [i.e. Bible descriptions of God, using what are also human characteristics. For example, God said, "thou shalt see my back parts: but my face shall not be seen" (Ex. 33:23).] The article references Strong's fellow R.V. committee member, C. Ginsburg, whose heretical book on the Cabala and textual changes, seen in the Trinitarian Bible Society's Hebrew text, merit an entire chapter in this book (vol. 2, pp. 4, 3, 6, s.v. Cabala).

## **2. Strong's Encyclopedia equates Lucifer with Jesus Christ**

Strong's encyclopedia charges that Lucifer is not Satan, but Lucifer is Jesus Christ. It quotes one "Dr. Henderson," whom Strong notes, "justly remarks in his annotation:"

"The application of this passage [Isa. 14:12] to Satan, and to the fall of the apostate angels, is one of those gross perversions of Sacred Writ..."

His encyclopedia states that in Isa. 14:12, the word ‘Lucifer’ means “morning star” (which is impossible since the Hebrew word for ‘star’ is not used). It continues saying, “The scope and connection show that none but the king of Babylon is meant,” thereby eliminating any connection to Satan. After denying that Lucifer is Satan and that Isa. 14 describes his fall, Strong’s encyclopedia blasphemously insists that Lucifer is Jesus Christ! It quotes the apostate Delitzsch saying,

“In another and far higher sense, however, the designation [Lucifer, who he believes is the morning star] was applicable to him in whom promise and fulfillment entirely corresponded, and it is so applied by Jesus when he styles himself ‘The bright and morning Star’ (Rev. xxii, 16). In a sense it is the **emblem** also of all those who are destined to live and reign with him. See STAR” (vol. 5, p. 542-543).

The pentagram (star) is the “emblem” of witchcraft and Satanism, not Christianity! His encyclopedia goes on to say that the Hebrew word for Lucifer is the same word that is used in Ezek. 21:12 [17]. A Jewish child who knows the Hebrew alphabet can see that these words do not have the same letters and are clearly not the same word (vol. 5, p. 542).

### 3. Hell

His encyclopedia says there is “*ample*” evidence that hell is “...the abode of both happy and miserable beings.” It speaks of “the *happy* part of Hades...” (vol. 4, p. 168). In truth, Abraham’s bosom, which is also called ‘paradise,’ is never referred to as *hades*. By enveloping Abraham’s bosom within the definition of “Hell,” the encyclopedia, in essence, redefines ‘hell.’ It describes as “figurative” the Bible’s fearful words which

describe hell. It says Christians were wrong who took the Bible's description of hell "in an entirely literal sense, and supposed there would be actual fire, etc, in hell" (vol. 4, p. 168).

Strong's encyclopedia generally has a weak view of 'hell.' It says that, at its worst, it is a "dark and gloomy world." It calls "doubtful" the KJB's use of the word "hell" in some places, saying hell "does not here mean a place of torment" and is "not necessarily a place of torment." It says, "Our English version in this passage renders *sheol* as "hell;" but, clearly, the place of torment cannot be meant..." The article leaves open the possibility that *sheol*, which can mean the grave, means "extinction" (vol. 9, pp. 662, 663).

#### **4. Fanatical or Faithful**

Strong's approved 'friends' and foes reveal much about his thinking. The article entitled "Fanaticism" says, "In the Protestant world we find fanaticism in the **Anabaptists** of Münster..." (vol. 3, p. 482). These good Anabaptists, of course, were the forerunners of today's Baptists, whose doctrine is characterized by orthodoxy, piety, and an adherence to the scriptures. The article on "Anabaptists" repeats his charge of "fanaticism." His own works-based religion lead him to include what he calls "the Anabaptist fanatics" in the article on "Antimonianism." He reports that one of them "persuaded the people to devote their gold, and silver, and movable property to the common use, and to burn all their books but the Bible" (vol. 1, pp. 210, 265).

#### **5. Essenes**

In an upcoming chapter the man-made practices of the Essenes will be exposed. They were in total disobedience to God's commandments to the Hebrews. Strong, on the other hand, has much to say to commend them. Strong suggests that Jesus "refers to them in Matt. xix, 12..." He erringly calls them

a “God-fearing and self-denying order.” He claims that “John the Baptist was a parallel to this holy order...the Baptist had really attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity” (vol. 3, p. 303).

### **6. Infant Baptism**

Strong was evidently a proponent of infant baptism. The article says, “In this instance, the rite is the application of water in a certain way to a child; the idea is a certain relation of children to the Church, namely, that the children of Christian parents, by virtue of their parentage, are brought into such a relation to the Church that they are regarded as in a certain sense within its membership...” It quotes another author who chimes, “We cannot but think it almost demonstratively proved that infant baptism was the practice of the apostles.” It adds, “The presence of the *idea* or *principle* upon which infant baptism is grounded, we may say, is an indisputable *fact* in the New Testament...” He sheepishly must admit though, “All Baptists assert that there is no ground for this probability” (vol. 7, pp. 521, 523). His baby-sprinkling article on “Baptism” chides the KJB saying one should be baptized “with” water, not “in” water. He says the preposition, “which has unfortunately, in the Auth. Engl. Vers., often been rendered by the ambiguous “in,” whereas it really (in this connection) signifies only *with* or *by*, or at most merely designates the locality where the act is performed” (vol. 1, p. 63).

### **7. Works Salvation**

The sin, which resigns a man to hell, is rejecting the salvation offered through the sacrifice of Jesus Christ (John 1:29). Strong’s encyclopedia says however, “the sins [plural] which shut out from heaven vary so greatly in quality and degree...” (vol. 4, p. 169).

### **8. Jesuit?**

Although Strong does not seem to be in favor of Roman Catholicism, the encyclopedia includes some strange comments. One states that “a Jesuit college and several convents were erected, and the province of Jaffna became almost wholly Christian” (vol. 2, p. 192). In reality, Jesuits and Catholic convents *do not* generate ‘Christians.’

### **9. Salvation**

Strong’s encyclopedia article on the ‘Heathen’ makes it clear that he believes that the heathen will be saved, regardless of his religion and lack of personal faith in Jesus Christ. The article rejects what he mockingly calls “the extreme evangelical theory, which assumes the certain damnation of all who have not learned the name and faith of Christ...” It chides the man who “confines that mercy within an exceedingly narrow compass.” It adds, “Even Mohammed did not go to this degree of exclusiveness.” To support this view it misuses another author, who said, “[N]or do I conceive that any man has a right to sentence all the heathen and Mohammedan world to damnation” (vol. 4, pp. 121, 122). The encyclopedia’s article on “Universalism” applauds and calls “judicious” the following quotation: “As to the heathen and others who, entirely without their own fault, have missed the way of life, Holy Scripture nowhere compels us to believe that these should summarily, and on that account alone, be the victims of an eternal damnation” (vol. 10, p. 657). This is contrary to much of the scripture that says the gospel is preached to “every creature” and they are “without excuse” (Romans 1 et al.).

### **10. Trinity**

The encyclopedia’s article on the “Trinity,” alleges of the Trinitarian proof text, “1 John v, 7, 8 are generally admitted to be spurious...” (vol. 10, p. 552).

**11. Chop Verses**

The encyclopedia recommends removing from the Bible a large portion of the book of Mark, specifically the last twelve verses. It rejects the “the closing portion (xvi, 9-20), where it says the evidence, both external and internal, is somewhat strong **against** its having formed a part of Mark’s original Gospel...” (vol. 5, p. 762).

**12. Nazi**

Strong’s encyclopedia says, “German theologians are strongly imbued with the feeling that the history of the Hebrews has yet to be written.” This is a frightening statement, considering the fact that it was made in the pre-Nazi era and assumes that the Bible does not give an accurate description of Jewish history (vol. 4, p. 277).

**13. Booze**

Strong contends that Jesus approves of and made fermented alcoholic beverages for his first miracle. He claims, “But for the excessive zeal of certain modern well-meaning reformers, the idea that our Lord used any other would hardly have gained the least currency (vol. 5, p. 514).

**14. Racism**

Strong provides a forum for the views and rationale of racists, including a lengthy article entitled “PreAdamites.” It speaks of the “inferior psychic and bodily endowments of the Black races.” It charges that “Blacks” are of a “lower grade.” It concludes, “The name Adam, signifying red, would imply that he was not the parent of the Black Races.” Strong, as editor, inserts several dissenting footnotes disavowing some of what is said by “(A.W.),” the author of the article. However, ninety-nine percent of the eccentric article goes uncontested by Strong. Inclusion of such a strange article was totally at Strong’s discretion and it includes ideas such as:

- The “First Men were created before Adam” and this is a “scientific fact.”
- “The Jews are descended from Adam, the Gentiles from Preadamites.”
- “The deluge of Noah was not universal, and it destroyed only the Jews.”
- “The conclusion is indicated, therefore, that the common progenitor of the Black and other races was placed too far back in time to answer for the Biblical Adam” (vol. 8, pp. 484, 485, 486).

### 15. Textual Criticism

Strong calls the corrupt “Vatican Manuscript,” the “most valuable MSS. of the Greek Testament” (vol. 10, p. 731). He chides Beza for not being acquainted with the “criticism of the New Testament” (vol. 2, p. 429). Of the Bible defiling “Germans” he says, “In the *lower criticism* we willingly sit at their feet and learn” (vol. 2, p. 432).

He recommends a “very superior edition of Schmid’s” concordance and its “correspondence with Griesbach’s edition,” the precursor of the corrupt Westcott and Hort Greek text (vol. 2, p. 455). Of Griesbach’s corrupt Greek edition he says, “It is indispensable to every critic and intelligent theologian (vol. 2, p. 571). He adds, “Critical examination of the text of the Bible was then much in favor, and young Griesbach followed the current...Griesbach’s name is inseparably connected with the criticism of the text of the N.T....” (vol. 3, pp. 1008, 1009). He admits, “Griesbach’s innovation excited great alarm among the partisans of the existing texts” and he was subsequently “attacked.”

Strong boasts that Griesbach, “constantly displays a very decided preference for the Alexandrian class” of manuscripts. “His ultimate choice of reading is consequently determined by

the testimony of Origen...” (vol. 3, p. 1009). (*New Age Bible Versions* describes in detail the depravity of both Origen and the Alexandrian manuscripts.) **Strong admits that “Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ’s divinity...In consequence of these and other points in his critical works, the commendation and patronage of the Unitarians were bestowed upon him”** (vol. 3, p. 1010). Why would Christians seek Strong’s definitions for Bible words, when he reveals his admiration for Griesbach’s critical Greek edition and shows himself most unworthy of our confidence by his membership on the RV/ASV committees.

Why is so much missing from Strong’s RV and ASV? Like Westcott and Hort, he recommends “the most ancient” manuscripts, such as the old corrupt “uncials.” He says,

“We cannot believe, with the editor (Martin Scholz), that the Byzantine family is equal in value or authority to the Alexandrine, which is confessedly more ancient, nor can we put his junior codices on a level with the very valuable documents of the Oriental recension.”

The encyclopedia’s article on “Criticism” closes saying, “Were we disposed to follow the text of any one editor absolutely, we should follow Lachmann’s” Christ-rejecting text (vol. 2, pp. 571, 572). Strong bemoans the “impossibility of any satisfactory restoration of the Hebrew of the O.T., or any settlement of the Greek of the N.T.” (vol. 3, p. 220).

### **16. Unholy Lexicons vs. the Holy Bible**

Strong recommends “Roman Catholic Dr. Geddes,” who charges the King James Bible with “falling short” of the “true principles of translation” (vol. 3, p. 219). He cites several who chide

the KJB translators' "superstitious adherence to the Masoretic text" (vol. 3, p. 219). He commends his readers to the diabolical "book by Dr. Trench," who says that "a revision ought to come" (vol. 3, pp. 221, 220). Trench and his book are thoroughly exposed in a chapter to follow later in this book. Strong charges that, "Grammatical inaccuracy must be noted as a defect pervading" the KJB. He says, "Instances will be found in abundance in Trench..." (vol. 3, p. 221). This wrong view is thoroughly swept away in the chapter, "Mortal Sins: Living Verbs Wounded in Grammars," as well as in other chapters in this book.

### **17. Strong's Weak on Hebrew**

In upcoming chapters, readers will learn that modern Hebrew 'scholars' construct word meanings based upon the secular and distorted usage of surrounding pagan nations. Strong admits that in the KJB, "The forms of cognate Shemitic languages had not been applied as a means for ascertaining the precise value of Hebrew words." "...Hebrew was more studied in the early part of the 17<sup>th</sup> century than it is now" (vol. 3, p. 222). In other words, earlier English translations, such as the KJB and its predecessors, were not tainted by the use of distorted lexicons that define Hebrew words based on pagan usage.

Strong's encyclopedia directs the reader to one of the most extreme works of the higher critics, "Ewald's *Hebrew Grammar*" (vol. 4, p. 131). The encyclopedia denies that the original Hebrew text had vowel points, saying "the vowel sounds formed no part." This belief often enables Strong to write *his own Bible*, "when a change of the points [vowels] would give a better sense..." (vol. 4, pp. 133, 137). That the vowel points are in fact original is proven in *In Awe of Thy Word*.

### 18. Inspiration

Philip Schaff selected only ASV committee members who denied the inspiration of the originals. Strong's article, entitled "Criticism, Biblical," notes, "...it is possible that some clerical **errors** may have existed in the **original** autographs themselves, and others probably crept in at the earliest date in copying" (vol. 2, p. 567). Strong's article on the inspiration of the "Canon" of the scriptures notes his doubts and says it is "difficult to adjust in every respect with their human features" (vol. 2, p. 85). Without a clear standard of scriptures before him, Strong staggers on a sea of variants, alleging "corruption of the text." He says, "discrepancies, are apparently insoluble, owing to the loss of the original data" (vol. 2, pp. 290, 291).

His article on "Inspiration" denies the verbal inspiration of the statements in the Bible. It says, "...nay, we must, in the light of just criticism – admit that the phraseology in which these statements is couched is oftentimes neither elegant nor **exact**. Yet this does not impair their essential truth." His belief in concept, not verbal inspiration, leads him to find a "discrepancy" in its records. He says that to use the terms "Plenary Inspiration" and "Verbal Inspiration" are "incorrect" and "extravagant." He says, "'Plenary Inspiration' is a phrase nowhere warranted by the Scriptures as predicated of themselves." He adds, "'Verbal Inspiration' is an expression still more objectionable as applied to the Scriptures." He concludes, "Words, as such are incapable of inspiration...to say that God makes use of them is only evading the point. He does not directly supply them nor authorize them; he only suffers them" (vol. 4, p. 614).

### 19. The Genesis Record

The article on “Cosmology” says, “...the simple narrative of creation omits much that scientific research has since supplied...” “Creation was regarded as a progressive work – a gradual development from the inferior to the superior order of things...[T]he term “day” alone may sometimes refer to an indefinite period...” (vol. 2, pp. 526, 527).

The article, which Strong wrote on “Geology,” gives expanded credence to the evolutionary model, which generally disavows the Genesis record of six days of creation and tries to adapt the Bible to the meager evolutionary science available in the 1800s. He charges those who “ascribed the existence of fossil remains to the flood in the days of Noah” with relying upon “false and absurd principles” (vol. 3, pp. 794-808). The article on “Skepticism” discusses other aspects of the evolutionary model in a more Biblical way (vol. 12, p. 821 et al.).

The encyclopedia says,

“It will sometimes become necessary to modify our conclusions as to particular passages in consequence of the discoveries and deductions of MODERN SCIENCE. Instances in point are the theories respecting the creation and deluge, arising from the progress of astronomical and geological knowledge. All truth is consistent with itself; and although the Bible was not given for the purpose of determining scientific questions, yet it must not, and need not be so interpreted as to contradict the “**elder scripture** writ by God’s own hand” in the volume of **nature**” (vol. 4, p. 206).

### **Strong's Delusion and God's Conclusion**

The book of Revelation records that Jesus Christ charged with heresy, certain churches that were composed of true Christians. It would be wrong to presume that even today there are not true Christians who are deceived in some way and the harbingers of heresies as severe as those denounced in the book of Revelation. Strong and a few of the other lexicographers discussed in this book (e.g. Vine) may be just such Christians, as their writings periodically show a glimmer of truth. It is impossible for a person to know another man's heart and judge whether their statements of orthodoxy are based on a real relationship with Jesus Christ or are merely religious rhetoric, which serves as the sheep's clothing which all wolves must don. Strong's heresy is a Christian's warning to "withdraw thyself" from the Greek and Hebrew "private interpretation" in the back of *Strong's Concordance*. The front matter of his concordance, in which Strong lists the PLACES where a given word is used, is still perhaps the most valuable tool Christians have to "compare spiritual things with spiritual."

### **The Latest Strong Delusion**

The latest editions of *Strong's Concordance* have been corrupted to further match the corrupt new versions. *The Complete Strong's Concordance* and its Greek Dictionary had King James Bible critic, Gregory Stephens, among its editors. The latest fiasco is called *The Strongest Strong's Exhaustive Concordance*. Its editor is new version fan, John Kohlenberger. It is published by NIV publisher, Zondervan, therefore it is sure to make its definitions match the NIV and TNIV. Zondervan is a subsidiary of Harper-Collins, the publisher of *The Satanic Bible*.

Although the front concordance (not back lexicon) in *Strong's Concordance* has been very useful in the past in finding *where* Bible words occur (since it was more comprehensive than Young's or Cruden's concordances), the *New Strong's Concordance* is less dependable than the original edition. New editions are beginning to conform the *main* concordance to **new version corruptions**. For example, the word 'Jesus' is no longer listed as occurring in Heb. 4:8. This is because Thomas Nelson, its publisher, also publishes the corrupt NKJV which omits 'Jesus' in that verse. This omission of the pre-incarnate Christ follows all corrupt new versions, which replace 'Jesus' with 'Joshua' in that verse. The KJB is the only Bible which accurately translates, instead of 'interprets' that word in that verse. The "Instructions to the Reader" of this *New Strong's Concordance* says, "*The New Strong's Expanded Exhaustive Concordance of the Bible – Red-Letter Edition* enables the reader to locate any Scripture passage in the King James Version, as well as every Hebrew or Greek word behind the English words." This is a misleading statement as the Greek word for 'Jesus' *is* in Hebrews 4:8 in all Greek manuscripts and printed editions, both corrupt and pure. Furthermore, it admits it has "Expanded" entries in which its "Dictionaries include contributions by John R. Kohlenberger."

This is a very dangerous trend (*The New Strong's Expanded Exhaustive Concordance of the Bible*, Nashville: Thomas Nelson Publishers, 2001, p. 453, title page, et al.).

The *front* concordance (not back lexicon) in Strong's Concordance is still the best Bible study tool, outside of the Holy Bible, as it usually shows each occurrence of a word, thereby enabling one to see how *God* uses each word in other contexts. (The Greek and Hebrew definitions throughout *Young's Concordance* are just as corrupt as those in the back of Strong's lexicon and Young's main concordance is less comprehensive.)

**Holy Bible's Built-in Dictionary**

Definitions from corrupt lexicons, like Strong's and Young's, are not necessary; the King James Bible defines all of its own words. Even the reformer Philip Melancthon said,

“[I]t is a duty to abide by the pure and simple meaning of Holy Writ, as, indeed, heavenly truths are always the simplest; this meaning is to be found by **comparing Holy Writ with itself**. On this account we study Holy Writ, in order to pass judgment on all human opinions by it as a **universal touchstone**” (*Cont. Eckium Defensio*, Melancthonii *Opera*, ed Bretschneider, I, 113 cited by Neander, *History of Dogmas* [Ryland], p. 623 and Strong and McClintock, vol. 3, p. 462).

In centuries past, British theologian Bishop Lowth wrote of “the correspondence of terms,” wherein one verse’s words are defined by another parallel verse. He noted that “...parallel lines sometimes consist of three or more synonymous terms, sometimes of two, sometimes only of one...Parallels are formed also by the repetition of the first part of the sentence.” Even earlier, Schöttgen wrote about “the conjunction of entire sentences signifying the same thing; so that *exergasia* bears the same relation to sentences that synonymy does to words.” Jebb “suggests as a more appropriate name for parallelism of this kind, *cognate parallelism*.” Even antiquated Hebrew Grammars, such as Mason and Bernard’s *Hebrew Grammar*, show how the Bible expresses “the same idea in different words.” “[I]f you translate” the Bible “into another language,” verses “still keep and retain their measure” and the word-defining parallelisms remain (McClintock and Strong, vol. 8, pp. 323, 324). My books, *In Awe of Thy Word* and *The Language of the King James Bible*, document and demonstrate just how easily this built-in dictionary can be found.