

THE following is a preview from the *in progress* book entitled, *Greek and Hebrew Study Dangers: The Voice of Strangers* by Gail Riplinger, expected for release, Lord willing, in the late Summer or Fall of 2007.

***Strong Delusion* Chapter 2**

Q Are there any Bible Dictionaries that use only the King James Version for references? What about the definitions in the back of *Strong's Concordance*?

A IT SEEMS that today Bible Dictionaries are in total apostasy. Chapter two of my book, *New Age Bible Versions*, has a special section and a large chart showing the apostasy that is evident in Bible Dictionaries today. Almost all dictionaries today deny that Lucifer exists.

God has not left us without a dictionary; I believe that the Bible has a self-contained dictionary. If someone has a King James Bible and a Concordance, they have everything they need. Look up the word in question and check all of the *other* verses where it is used. Within the context of one of the verses listed, God will define the word. The poor people of the world, throughout the history of time, have not had the luxury we Americans have of so many references. Therefore God put everything we need within one book. Two of my other books, *In Awe of Thy Word* and *The Language of the King James Bible* explain in detail how to find the Bible's own definition of words.

First Corinthians 2:13 says, "not in the words which man's wisdom teacheth" (so out go the dictionaries, commentaries, and lexicons) "but which the Holy Ghost

teacheth; comparing spiritual things with spiritual.” Psalm 119:104 says, “Through thy precepts I get understanding.” We know that “every word of God is pure” (Prov. 30:5), but we do not know if “every word” in Bible dictionaries is “pure,” so we are much safer to stay within the bounds of the word of God.

Strong Delusion

James Strong, 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 *Concordance* was the final and 67th 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 on the corrupt *Revised Version* (Westcott and Hort) and the *American Standard Version* (ASV) Committees.

Strong's liberal views got him a seat on the corrupt *Revised Standard/American Standard Version* committee. Westcott and Hort sought American Bible critics to join with them and work on their *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 Wagnalls Company, Vol. XI, p. 115).

Strong was hand-selected by Phillip Schaff, new age Parliament of World Religions participant.

“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). Not only did they deny that God gave the Bible to man, but they denied that what they termed ‘men’s words’ were preserved. Their ASV Preface jabbed 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 things “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 worked with Westcott and Hort on 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 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, with Strong on the same page as members of the British revision committees (see New Testament prefatory pages, no page numbers).

The 1911 *Encyclopedia Britannica* tells the whole story.

“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. Thus the Revised Version was the achievement of English-speaking Christendom as a whole...The revisers 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).

Strong Contentions Brings the ASV

The fighting 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*. Westcott and Hort changed 9,970 words from the traditional Greek New Testament alone. But the Americans wanted to make more changes by watering down and secularizing the vocabulary. Strong and the Americans finally published their corrupt ideas in a revised *Revised Version*, called the *American Standard Version*. It was the backbone of the current *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 NASV, 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, 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, p. 904, vol. 3).

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 Lexicon* (see upcoming section). Therefore it is no surprise that the ASV marginal note for Matt. 2:2 (“worship him”) states that Jesus Christ is *just* a man, a “creature,” and not God, the “Creator.” The ASVs note for John 9:38 repeats that Jesus is a “creature” not the “Creator” (in reference to the words, “And he worshipped him”). The notes say, “The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator ...” However, the ASV has a similar note in Luke 4:7 referring to the worship that the devil asks for (“If thou wilt therefore worship before me...” ASV). Here the note omits the parenthetical (as here). Therefore, the ASV specifies that Jesus is, in their opinion, 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 whether the devil is a creature or the Creator. The ASV states emphatically that Jesus is a “creature.”

Strong's Definitions

The definitions in the Greek and Hebrew Lexicon in the back of *Strong's Concordance* are often *not literal* renderings of the Greek or Hebrew word. For example, the Greek word *deisidaimonia*, used in Acts 17:22, is made up of two words, ‘fear’ and ‘devil’ (*daimon*). The King James correctly interprets ‘fearing devils’ as being “too superstitious.” Propelled by views that ‘other’ religions are to be respected, the *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.

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 Strong's corrupt *American Standard Version* (and sometimes also his 1881 Revised Version), which is now seen often in versions such as the NIV, NASB, NKJV, ESV, HCSB, NAB, NJB etc. Note the following examples:

King James Bible	Strong's Corrupt Lexicon	Strong's <i>American Standard Version</i> 1901
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 ¹	Hades
devils	demonic being ¹ , deity	demons
Lucifer	morning-star	day-star

1. If Strong wants a translation that needs translated (i.e. using a transliteration of the Gr. or Heb. word, why don't they leave the KJV's words heresies (*hairesis*), heretic, (*hairetikos*) or martyr, (*martur*). Strong's ASV omits "fearful" words 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, Petter, Galpin & Co. 1881, p. 204; Preface, ASV, p. iv).

Piles of other such non-literal or secularized definitions can be found by those who aren't just *playing* Greek-speak. Strong admits in his "Directions and Explanations," on the second page of his Concordance, that "a double obelisk marks a change by the American revisers only (*American Standard Version* 1901)"; these obelisks, showing ASV changes to 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. Strong's system of asterisks and single obelisks will also lead to many matching Westcott and Hort *Revised Version* word choices.

"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).

His definitions are not the only snares set to pull Bible students away from their King James Bibles and toward his revised versions. His "Greek" text is not in all points the "Original Greek" to which the King James translators had reference (see KJV title page). For example, in Acts 19:20 Strong pretends the Greek word

is *kurios* (Lord), the reading in the RV. In fact, the KJV's "Original Greek" word was *theos*, 'God,' as seen in Greek manuscripts from as early as the 5th and 6th 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^p (fifth century), the Armenian Bible, written in the 300s by Chrysostom, and the Old Itala, it^d, it^w (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).

The following chart shows just a few of the places where James Strong and fellow ASV member and Unitarian friend, J. Henry Thayer, denied the deity of Jesus Christ.

Verse	King James Bible	James Strong's 1901 <i>American Standard Version</i> (Check the NIV, TNIV, NASB, ESV, HCSB, NLT, and Message etc., which usually omit the same words.)
1 John 4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God	and every spirit that confesseth not Jesus is not of God

Col. 1:2	our Father and the Lord Jesus Christ	our Father
Eph. 3:9	God who created all things by Jesus Christ	God who created all things
Verse	King James Bible	James Strong's 1901 <i>American Standard Version</i> <small>(Check the NIV, TNIV, NASB, ESV, HCSB, NLT, and Message etc., which usually omit the same words.)</small>
Eph. 3:14	I bow my knees unto the Father of our Lord Jesus Christ	I bow my knees unto the Father
Gal. 4:7	an heir of God through Christ	an heir of God
Gal. 5:6	For in Christ Jesus neither circumcision availeth any thing	For neither is circumcision anything
1 Tim. 2:7	I speak the truth in Christ	I speak the truth
1 John 5:13	These things have I written unto you that	These things have I written unto you, that ye may know that ye have

	believe on the name of the Son of God; that ye may know that ye have eternal life...	eternal life...
Rev. 14:14	the Son of man	a son of man
Verse	King James Bible	James Strong's 1901 <i>American Standard Version</i> <small>(Check the NIV, TNIV, NASB, ESV, HCSB, NLT, and Message etc., which usually omit the same words.)</small>
Rev. 1:13	the Son of man	a son of man
John 6:47	He that believeth on me hath everlasting life	He that believeth hath eternal life
Mark 10:21	and come, take up the cross, and follow me	and come follow me
Acts 8:37	I believe that Jesus Christ is the Son of God	omit
Romans 1:16	For I am not ashamed of the gospel of Christ	For I am not ashamed of the gospel
Acts	calling on the	calling on his name

22:16	name of the Lord	
1 Tim. 3:16	God was manifest in the flesh	He who was manifested in the flesh (no Greek manuscript in the world says “He who”)
Phil. 4:13	I can do all things through Christ	I can do all things in him
Verse	King James Bible	James Strong’s 1901 <i>American Standard Version</i> <small>(Check the NIV, TNIV, NASB, ESV, HCSB, NLT, and Message etc., which usually omit the same words.)</small>
1 Cor. 16:22	If any man love not the Lord Jesus Christ	If any man loveth not the Lord
1 Cor. 16:22	Lord Jesus Christ	Lord
Acts 19:10	Lord Jesus	Lord
2 John 1:3	the Lord Jesus Christ	Jesus Christ
2 Tim. 4:1	the Lord Jesus Christ	Christ Jesus
2 Cor. 4:10	the Lord Jesus	Jesus

O.T.	LORD	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 a "a 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 KJV's all capital JEHOVAH) was the name of a tribal god, not THE only GOD, Preface, p. iv.)
	Master	Teacher (what a demotion!)

The denial of the virgin birth is seen in the ASV in Luke 2:33. It changes the KJV's "Joseph and his mother" to "his father and his mother."

The idea of God's blood being shed is omitted twice. By saying the Lord's "...blood" instead of God's "blood," the ASV skirts around admitting that Jesus was God.

Verse	King James Bible	Strong's ASV
Col. 1:14	In whom we have redemption through his blood	in whom we have our redemption
Acts 20:28	the church of God , which he hath with his own blood	the church of the Lord which he purchased with his own blood

To further deny the deity of Christ, the ASV, in Phil. 2:6, like all new versions, moved the word "NOT." In the ASV Jesus believed he has "not...equality with God." The KJV affirms that, for Jesus, it was "not robbery to be equal with God."

Their ASV has no "Holy Ghost." (A ghost is the spirit of someone who died; see Jesus in John 16:7, Rev. 1:18). Look what Strong does to the Trinity:

Trinity		
Verse	King James Bible	Strong's ASV
1 John 5:7	For there are <u>three</u> that bear record in heaven, the <u>Father</u>, the	omit

	<u>Word</u> , and the <u>Holy Ghost</u> : and these <u>three</u> are <u>one</u> .	
Rom. 1:20	Godhead (The Godhead signifies the three persons in the Trinity. It is in the KJV 3 times!)	divinity* The ASV note for Acts 17:18 equates note 8 "foreign divinities" with note 9 "demons."
Acts 17:23	THE UNKNOWN GOD	AN UNKNOWN GOD
Acts 14:15	the living God	a living God
Heb. 9:14	<u>Christ</u> , who through the eternal Spirit offered himself to <u>God</u> (the Trinity)	ASV margin suggests replacing "the Spirit," the third person of the Trinity, with "his spirit."

This chart shows just a few of the places where Strong's ASV teaches the goodness of all men, instead of righteousness by faith.

Verse	King James Bible	Strong's ASV
Rom. 11:6	But if it be of	omit

	works, then is it no more grace	
John 3:36	believeth	obeyeth
Gal. 5:22	faith	faithfulness
Gal. 5:22, 23 (Acts 24:25, 2 Peter 1:6)	the fruit of the Spirit is ... temperance	the fruit of the Spirit is ... self-control (Is it 'self' or 'Spirit' control'?)

Strong's ASV teaches the equality of all religions, as evidenced here.

Verse	King James Bible	Strong's ASV
Acts 17:22	I perceive that in all things ye are too superstitious ...I found an altar with this inscription, TO THE UNKNOWN GOD	I perceive that ye are very religious ...I found an altar with the inscription, TO AN UNKNOWN GOD
Rev. 21:24	and the nations of them which are saved shall walk in the light of it	And the nations shall walk amidst the light thereof
Gal. 5:20	seditions, heresies	divisions, parties (neutral)

	(negative)	
Titus 3:10	heretick (wrong beliefs)	factionous (Since they 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's ASV
Deut. 32:22 (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, 20:13, 14	hell	Hades

Rev. 9:1 etc.	bottomless pit (too “fearful”?)	abyss
N.T. & O.T.	judgement (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?

Verse	King James Bible	Strong’s ASV
Luke 1:70, Acts 3:21, 15:18	since the world began	of old
Titus 1:2	the world began	times eternal (note: long ages ago)

Strong’s bible has no ‘Lucifer’ (Isaiah 14:12). Lucifer becomes the “day-star,” of Roman mythology, which equated Lucifer with Christ. Ideas from Roman and Greek mythology permeate lexicons (see upcoming section). Their note for Isaiah 14:12 (where ‘Lucifer’ *should be*) gives the reader a cross references to Jesus Christ in 2 Peter 1:19, Rev. 2:28, 22:16! This makes Jesus Christ the devil and “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 by even 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, 904).

Having been so *dishonest* in dealing with the “holy scripture,” Strong shrinks when he sees the word “honestly.”

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

The ASV has no devils, witches, heathen or whores. The occult Society for Psychological Research’s “psychical” pops up in the ASV’s margins for the KJV’s “natural” in 1 Cor. 2:14 and 15:44, 46 (See *New Age Bible Versions* for details). Strong’s delusion continues on page after page of the ASV and Strong’s Greek and Hebrew lexicon. And sadly, his definitions fall on ears within church walls and echo into fellowship halls.

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, so it is sure to make its definitions match the NIV. Zondervan is a subsidy of Harper-Collins, the publisher of *The Satanic Bible*.