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Considering the corruption in lexicons by Strong, Vine, Thayer, Gesenius, Brown, Driver, Briggs, Zodhiates, Bauer, Arndt, Gingrich, and others, what Greek and Hebrew lexicons, grammars, interlinears or study and translation aids do you recommend for studying the Bible or translating new foreign versions?

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“[N]ot in the words which man’s wisdom teacheth; but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Cor. 2:13).

There are no safe and reliable sources, outside of the Holy Bible, that are in print today for Bible study or translation work. I say this after spending eight hours per day for the last 20 years researching the authors and texts of these ‘so-called’ study tools.

**“...for if thou lift up thy tool upon it, thou hast polluted it.”
Ex. 20:25**

***New Age Bible Versions* discusses the problem with tools such as Kittel’s *Theological Dictionary of the New Testament*, which underlies all Greek lexicons available today. *New Age Bible Versions* also notes the problem with the Hebrew *Brown, Driver and Briggs Lexicon* (B-D-B). The *Language of The King James Bible* discusses Liddell and Scott, the men**

whose secular Greek lexicon also hides behind today's so-called 'Bible' lexicons. It also addresses Gesenius, the father of Old Testament lexicography and the B-D-B Hebrew lexicon he fathered. The most exhaustive analysis of Greek and Hebrew study aids is in *In Awe of Thy Word*. Further explanation is given in the audiotape, *Language and Corrupt Lexicons: Roots of New Versions* (All are available through the on-line shopping cart or by calling 1-800-435-4535.)

When you have read *In Awe of Thy Word's* 1200 pages, you will not only understand why lexicons give secular, desacriled, subjective and truncated 'definitions,' but you will learn exactly how to find the meaning of the Bible's words *within the English Bible itself*. (See chapter 1 of *In Awe of Thy Word*, as well as Chapter 1 in *The Language of The King James Bible*). Hebrew and Greek lexicons and grammars are not only unsafe, but they are unnecessary. If they were a "need" (Phil. 4:19), God would make good lexicons available.

AV Publications offers numerous good Greek and Hebrew editions for the purpose of showing how these texts match the KJV and differ textually from the corrupt and eclectic Greek and Hebrew texts underlying the corrupt new versions, such as the NIV, TNIV, NASB, NKJV, ESV, HCSB, NRSV and Amplified Bible. These hardback and CD-ROM editions are *not* offered for the purpose of studying the 'meaning' of words in the 'original' texts and languages. The available lexical tools, which would be the means of 'reading' these Greek and Hebrew texts, are all corrupt. Also, all widely AVAILABLE printed editions of the Greek and Hebrew texts are 'one-man' or 'one-publisher' editions (Scrivener, Beza, Stephanus, Letteris, and Ginsburg). Although many of these men's texts may have been consulted by the KJV translators, none can claim *individually* to be the

precise, letter-perfect editions which the King James Bible translators referred to as “the Originall” from which they translated. If we were in “need” of “the Originall,” God would certainly make it available (Phil. 4:9). He has not.

The King James Bible provides things which these inaccessible originals, ‘one-man’ editions, or man-made lexicons cannot provide to the English speaker, Bible student, and translator:

1. The King James Bible’s words are translated precisely, giving attention to each individual context. A lexicon cannot do this. (All versions sometimes must translate one Greek or Hebrew word in several different ways, depending upon the context. For the same reason, it sometimes necessary to translate several original language words with only one English word.) Such decisions are no longer open for debate, having been confirmed within the HOLY BIBLE itself by the priesthood of believers for generations.
2. The King James Bible is written in International (British, not American) English, which is now the universal language and required study in most of the world’s schools. English became universal, in part, because its vocabulary sprung from and is still recognizable by speakers from many languages of the world. (See *A Concise Dictionary of English Etymology*, Walter W. Skeat, Wordsworth Reference, 1993, pp. 603-612).

For these reasons good translators translated new foreign language editions directly from the King James Bible for hundreds and hundreds of years. Stanford University’s book on the history of the

Bible said that until the mid-1800s, it had always been the policy of Bible societies and churches, when translating new foreign language Bibles, to “not publish or distribute any bibles that did not “conform in the principle of their translation, to the common English version.”” All Christians had, “This emphasis on the common English version (the King James Version) as the root translation from which translators had to work...” In the past, even “The American Bible Society was tying its translators to an English translation of the Scriptures” and “ignoring the primacy of the originals.” Why?

“The issue was not whether the words were there: the issue was what the words meant.” (*An American Bible*, pp. 106-108. See below)

Past generations knew that the question of word meanings could not be solved by translating good Greek and Hebrew texts with corrupt non-contextual lexicons. Good Bible publishers and translators had for hundreds and hundreds of years always translated directly from the King James Bible. It was not until the mid-1800s (when all the trouble really accelerated) when “sectarian” and “Unitarian” critics seized upon a “thinly veiled” inroad to destroy the Bible by pretending they were going to “ascertain the exact meaning of the original text” using “numerous philological sources [lexicons].” We have moved so far a field today that good men have no knowledge of this history. Must we rely on secular historians to remind us of sound historic translation and Bible study techniques? (*An American Bible*, Paul Gutjahr, Stanford University Press, pp. 106, 107, 108 et. al. Harvard University’s Lawrence Buell calls this book “...by far the most authoritative study on its subject...” fly leaf).

A second problem prevents Bible study and translation from being done using today's printed 'one-man' editions of good Greek and Hebrew texts (New Testament: Scrivener, Beza, Stephanus; Old Testament: Letteris, Gesenius). If you purchase a good Greek New Testament or Hebrew Old Testament today, one of these men edited it, even if their name does not appear anywhere. This includes ALL online, software, hardback, interlinear, and soft-back editions, which call themselves the 'Masoretic' Hebrew text or the Greek *Textus Receptus*. Although pure in the main, these 'one-man' editions may have very minute variances from "the Originals," used by the King James Bible translators. For example:

HEBREW OLD TESTAMENT

AV PUBLICATIONS offers a good hardback Hebrew Old Testament, which is the British and Foreign Bible Society's Letteris edition (Vienna, 1852). It has a parallel English King James Bible text (not interlinear). For those who can read Hebrew, it reveals the errors in the corrupt Hebrew Old Testament, the *Biblia Hebraica Stuttgartensia*, which underlies the NKJV, NIV, NASB, ESB, NRSV, and HCSB. It cannot be used for the following, however:

- 1. This good Hebrew Bible cannot be used to determine word 'meanings' using the corrupt currently available Hebrew lexicons and grammars (e.g. Gesenius, Brown, Driver and Briggs, Zodhiates, etc., etc.).**
- 2. It cannot be used to 'correct' the King James Bible, because the text of this 'one-man' edition has never been collated for changes,**

letter-by-letter, with any ancient or old Hebrew Bible (available on CD-ROM). *The Jewish Encyclopedia*.com notes that the Letteris text has “very few changes.” Yes, but where!?! Possibly more frightening yet is the Trinitarian Bible Societies Ginsburg edition of the good Hebrew text (London 1895). Ginsberg was on the Westcott & Hort *Revised Version* committee of 1881 and also wrote about the occult Jewish Kabala!

The small insecurities which therefore arise about the minutia in these good Hebrew editions, make the authority of the Holy Bible (KJV) supercede these ‘one-man’ printings. Therefore, the Holy Bible (KJV) remains our final authority amidst a morass of “private interpretation.”

AV PUBLICATIONS offers a very old Hebrew Old Testament on CD. It is the 1524-25 Daniel Bomberg edition of the Masoretic Text based on the tradition of Jacob ben Chayyim. This edition is also known as the Second Rabbinic Bible.

This CD is important for two reasons:

- 1.) It is probably the closest to the actual Hebrew text examined by the KJV translators.
- 2.) It proves the errors in the corrupt *Biblia Hebraica Stuttgartensia*, from which the Old Testament of the NKJV, NIV, NASB, HCSB, ESV and all new bibles (and even current Hebrew lexicons) were translated.

GREEK NEW TESTAMENT

AV Publications offers a CD-ROM copy of the *New Testament 1550 Greek Textus Receptus* by Robert Stephanus (Stephens). In the main, both Stephanus' original (and George Ricker Berry's edition of Stephanus Greek texts) represent the pure Greek *Textus Receptus* which the KJV translators had. They are *very* helpful in proving textually that the readings in the KJV are correct and those in new versions are wrong.

We do NOT offer the currently printed paperback or hardback George Ricker Berry edition of Stephanus (*Interlinear Greek English New Testament*) for the following reasons:

1. Its highly corrupt English interlinear was drawn from a lexicon by the Christ-hating and blood and Trinity-denying Unitarian, J.H. Thayer (Thayer's Lexicon)! He was on the vile ASV committee.
2. A comparison of the authentic edition has unearthed some errors in Berry's notes.
3. The KJV translators had superior Greek & vernacular evidence than Stephanus' (or Berry's) one-man text. See the following examples:
 - Luke 17:36 (Berry & Stephanus omit the verse!)
 - Rev. 3:1 (Berry and Stephanus omit "seven")

- **Mark 2:15** (Berry and Stephanus omit “Jesus” in its second occurrence.)
- **Acts 19:20** (Berry and Stephanus have “Lord,” not “God.”)
- **Berry and Stephanus mis-spell Beelzebub seven times in the New Testament (e.g. Matt. 10:25) (See the correct spelling in the KJV New Testament and any Hebrew Bible in 2 Kings 1:2, 3, and 6).**

Many of the above errors are also found in the other one-man Greek New Testament edition by Scrivener (TBS, DBS etc.). *See In Awe of Thy Word*, pp. 947-956 etc. for exhaustive details about this subject.

Sadly, *Berry’s Greek-English Interlinear* is used in some good *Textus Receptus* Bible schools to ‘correct’ the KJV. The only use for Berry’s or Stephanus’ is to prove errors in the grossly corrupt Greek TEXT underlying new versions.

AV PUBLICATIONS also offers a CD-ROM of one of Erasmus’ numerous Greek editions. This is a good exemplar of the Greek *Textus Receptus*. It is useful in proving errors in the Greek texts of Nestles and the United Bible Society, which are the corrupt Greek editions underlying new versions.

AV PUBLICATIONS offers the Beza 1598 Greek New Testament on CD-ROM. This is a good exemplar of the Greek *Textus Receptus*, useful in proving errors in corrupt Greek texts underlying new versions.

This one-man edition, culled from both Greek and vernacular sources (Syriac and Aramaic), is not a tool to ‘correct’ the Holy Bible (KJV).

Imagine using a Greek text (Beza's) to 'correct' a pure vernacular Bible, when Beza's text was created using both Greek *and vernacular* Bibles. (See *In Awe of Thy Word*, p. 947 for details).

AV Publications offers *Scrivener's Greek New Testament* by F. H. A. Scrivener (1908) in hardback and on CD-ROM. Scrivener's edition of the Greek New Testament 'Textus Receptus' is published by the Trinitarian Bible Society and the Dean Burgon Society. It is a representative of the Greek New Testament *Textus Receptus* and is therefore very useful in proving errors in the new versions and their underlying Greek texts.

To present this, or any other 'one-man' printed Greek text, as *the* inspired 'originals,' in the minutia, one must bury his head in the sand about their letter-by-letter details and their one-man origin. This Greek text was edited by F.H.A. Scrivener, member of the Westcott and Hort *Revised Version* committee! If that doesn't make you a little nervous, then read for yourself what Scrivener concedes in his original preface, not included in most printed editions:

1.) Scrivener back-translated *most* of the KJV into Greek to see where the KJV's 'Greek' basis varied from the Greek adopted in his *Revised Version*. This includes, as Scrivener admits, 190 or so alterations from Beza's Greek text. A list of those changes is noted in his original appendix (pp. iii-xi et al.).

2.) The text also is marred by Scrivener's "uncertainties" and his "presumed" *ideas* about just what the KJV translators "likely" had before them and what "appears" to be their source. It is also marred by the limitations of Scrivener's own Greek library and notes, which he admits are "probably quite incomplete" (pp. v, vii, viii, xi, 655, 656). If

he *personally* was not aware of the KJV translators' Greek source, he "presumed" it came from the Latin, rather than the "the Originall Greeke" noted on a title page of the 1611 New Testament. In these cases he followed Beza's one-man edition (a translation into Greek done in part from vernacular New Testaments in Syriac and Aramaic). The "punctuation" and "paragraphs" in Scrivener's Greek are those of the corrupt *Revised Version* of 1881 (p. x).

Therefore, Scrivener's Greek New Testament, although generally representative of the Received Text, is, *in the minutia*, a mutated and hybrid product of Scrivener's own mind.

Unless you believe that this Westcott and Hort committee member was 'inspired,' this Greek New Testament has no more 'authority' to 'correct' the Holy Bible than any other one-man edition and 'private interpretation.' It has all of the errors cited earlier for Stephanus' text.

Since Scrivener's Greek New Testament was generally translated *from the King James English Bible* (as well as from Beza's sometimes vernacular-based (Syriac and Aramaic) Greek, it makes no sense to send missionaries and translators to Scrivener to create or check foreign language editions. "Professing themselves to be wise, they became fools..." (Rom. 1:22).

Having said all of that, it is important to note that the Scrivener text *does* represent the pure Received Text-type, in the main, when compared to the *highly corrupt* Greek text, created by unbelievers, necromancers and Catholics, underlying the NIV, NASB, TNIV, HCSB, and ESV (See *New Age Bible Versions*). The Greek Textus Receptus is offered by AV Publications to show new version advocates that their

versions are not based on an historic Greek New Testament *Textus Receptus* text.

The new book *In Awe of Thy Word* documents and details, on 1200 pages, methods for studying the Holy Bible. It proves the bankruptcy of today's Greek and Hebrew reference tools.