A Second Stringer

"He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." (Prov. 13:3)

PHIL STRINGER has opened his mouth a second time, only to make room for his foot. But God allowed Pharaoh to go after the children of Israel so that he and his minions might be judged. So Stringer has written a second diatribe, but has succeeded only in demonstrating once and for all that he is a false accuser, a second string truth defender, at best, and certainly no scholar.

"He that hateth dissembleth with his lips, and layeth up deceit within him." (Prob. 26:24)

Moving the Goal Line

SECOND STRINGERS can scarcely win, unless they move the goal-line. So, Phil Stringer has stooped to *changing* what I have written in my books, then charging me with misquoting. He moved my quotation marks and then charged me with *his* deceitful misquoting!! Such dishonesty is below the vilest secular scholar and hardly something one who calls himself a Christian should be doing. Canadian scholar, Dennis Palmu, of the North American Conference on British Studies, points out Stringer's lie. Excerpts from Palmu's review will follow. It is becoming easy to see why good KJB men, such as Dr. Mickey Carter, have completely disassociated themselves with Mr. Stringer and have left his organization, the William Carey Bible Society.

Stringer adds two words, "Christians said," to my quote, which I did not include in my excerpt from *Life and Letters of Erasmus*. It was my own comment, based on page 38, which identifies the speaker as a "preacher," who was hated by the Catholic speaker, Sir Thomas More. I actually said,

Christians would "call those who study Greek heretics…"

Then I cited the source from which this Thomas More quote came (J.A. Froude, *Life and Letters of Erasmus*, NY: Charles Scribner's Sons, 1899). I never said or implied that *Froude* made the statement.

Stringer however pretends,

"In the Hidden History of the English Scriptures, she quotes J.A. Froude as saying that "Christians would call those who study Greek heretics…"

Then Stringer breathes enough fire, so his smoke will hide his shift of quotation marks, necessary to set up his straw man. He fumes, "In actuality, Froude did not say that Christians said that" (Stringer, pp. 30, 31).

Nowhere did I say Froude said this. Yet he uses his altered quote as his *one* piece of evidence that I misquote! This is serious. Evidently Stringer did not even read the context or the book, as the quote is taken from a lengthy (4 page) letter by the wicked and infamous Catholic priest, Sir Thomas More, not from Froude. More, a murderer and blood-thirsty persecutor of Christians, writes this lengthy letter to castigate Christians and "their preacher" (who More admits is a "scholar") for "preaching a course of sermons," which includes the statement: "The teachers of Greek, he says, are full-grown devils, the learners of Greek are little devils…" (Froude, p. 140, lines 25, 33, p. 141). It is clear that Stringer did not read the context, or does not know who Sir Thomas More is.

Because Stringer did not read the context, he thought that Froude was the author of the quote and concludes, "He said that one false and foolish heretical teacher said that." Stringer thinks that the 'He' is Froude; it was More. He further thinks that the writer was speaking against heretics, when, anyone who knows history knows that More was the arch-enemy of all that is good and pure. More died defending the Catholic Pope. Even if Stringer thought that Froude was the speaker, he should know enough history to know that Froude was an unbeliever and that anything he said would not elucidate 'who' was or was not a heretic. Froude was an unbeliever, whose book, "Nemesis of Faith," was so anti-Christian that it was "burnt." Christians blamed Froude's heresy on the evil influence of his brother, who "hated Protestantism...detested the reformers, admired the church of Rome" and began the movement to return the Church of England back to Catholicism (*Dictionary of National Biography*, s.v. Froude, James, pp. 678-686 and Froude, Richard, pp. 730-731).

Stringer says of Froude's book, "anyone can read it for themselves," on the web, but he gives no web site where it can be found, as he knows the original will disclose his dishonesty. I, however, have included the original with this article.
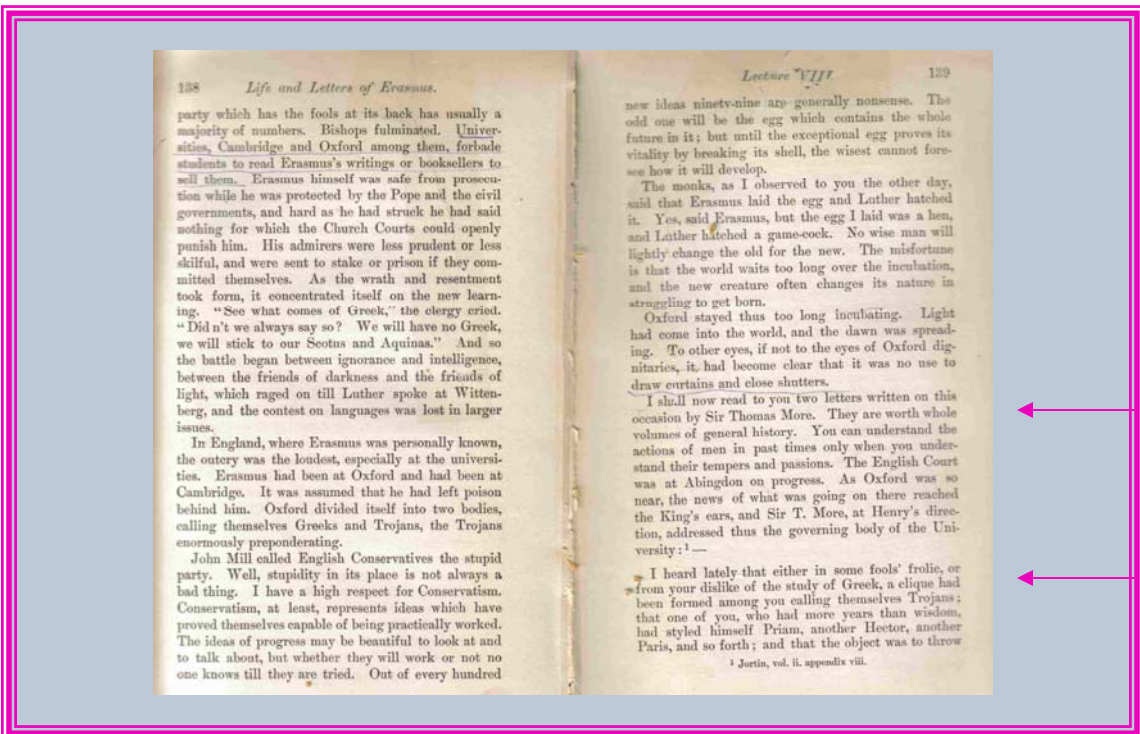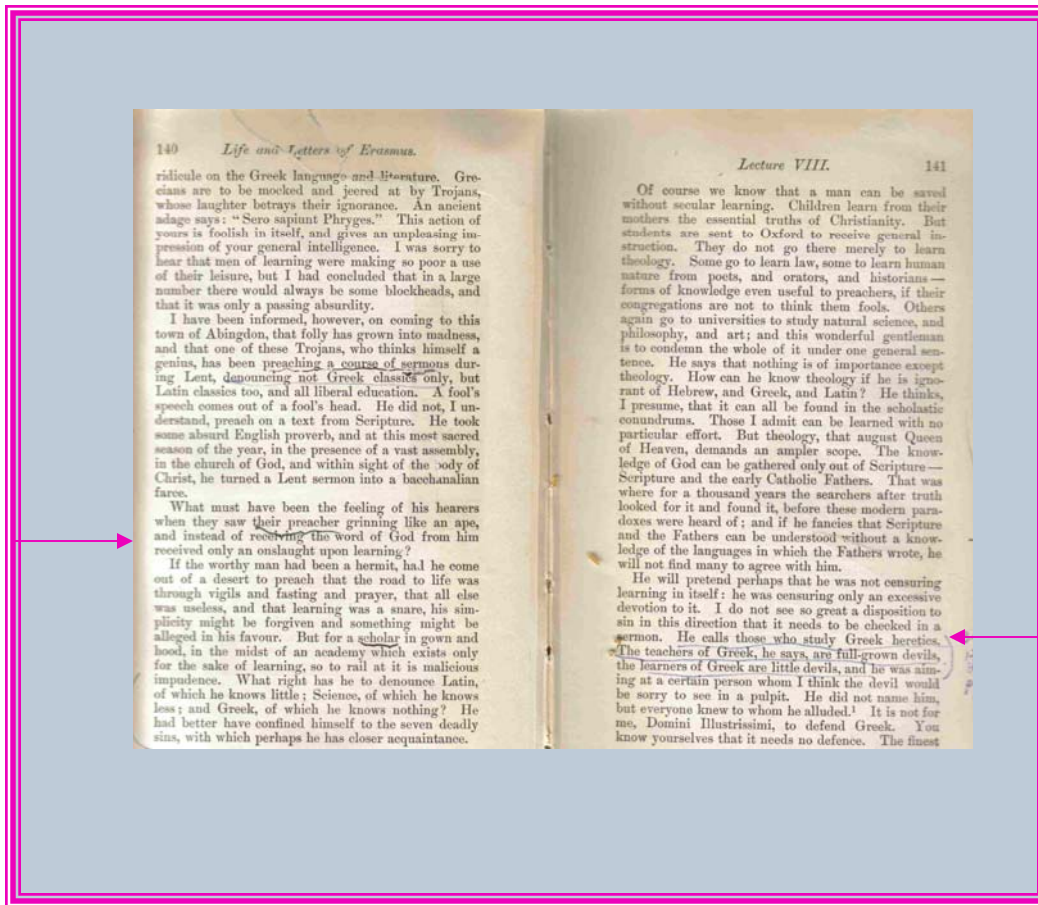
Our second Stringer has switched sides, half-way through the game, now agreeing with an infamous Catholic persecutor of Christians, Sir Thomas More. He was responsible for the death of many martyrs. The Catholic church has always relied on the illiteracy of their membership. There's plenty of room in their pews for someone with Stringer's poor reading comprehension skills and unfamiliarity with citation methods.

Cain murdered Abel to silence him and promote his own bloodless, man-made religion. The religious Pharisees persecuted Jesus to defend their man-made traditions and positions. Catholic priests, such as More, persecuted the good 'Trojans,' for mocking the use of secular Greek to expound the Holy Bible. And today, profe$$ional 'clergymen,' like Stringer, persecute anyone who does not view the Holy Bible through the eyes of a man-made Greek lexicon. Have you ever been pleasantly enjoying a wonderful sermon, only to have it jarringly interrupted by 'that word in the Greek'? Erasmus' himself warned about using Greek to define words. (See *In Awe of Thy Word*, chapter 27.) Consequently, of Erasmus Froude admits,

> **"[T]here had gathered about his name the hate which mean men feel for an enemy who has proven too strong for them…"** (Froude, J.A., *Short Studies on Great Subjects*, London: Longmans, 1901, p. 113).

Stringer is stalking the slanderous footsteps of those "mean" (meaning 'average') men, who have found the blood-stained and Spirit-led KJB and its defenders to be too strong for the weak and beggarly elements in his bloodless pagan Greek lexicons. The scriptural and scholarly bankruptcy of Stringer and those who deny the inspiration of our Holy Bible (D.A. Waite, Jack Schaap, Sorenson, etc.) has left them with no defense, except outright lies and slander, the retort of Satan himself, who is the father of lies.

DENNIS PALMU, author of *Cutting Edge Lodged in the Groves* (a scholarly history of the KJB 1611's illustrations), read Stringer's comments and drew the same conclusions. Palmu states, "The succeeding examples of Stringer's lines escalate to incompetence, deceit/misrepresentation, lack of comprehension, etc." Palmu writes,

> "There are two problems here. First of all, <u>Riplinger does not actually claim to be, nor is it necessary to infer that she is, quoting Froude</u> in the citation from page 141 of *Life and Letters of Erasmus.* If Stringer had done more than a cursory reading of Froude's Lecture VIII, he would have quickly realized that this was part of the first of two lengthy letters reproduced by Froude that were <u>penned by "Sir Thomas More</u>, at Henry's (VII) direction" to the "governing body of the University" (page 139). This distinction between the author of the lectures bound into this book and the author of the passage quoted (or misquoted) should be made when undertaking a critical examination. Is this gaff laziness, carelessness or incompetence?
>
> <u>Secondly, Stringer moves quotation marks in Riplinger's quotation from before "call" to before "Christians would"</u>. *Voila!* a quote becomes a misquote. Suggestion: perhaps someone in Stringer's camp could be persuaded to hide his easy button for a while. It's difficult to label this error as "mere" laziness, carelessness or incompetence. It is something worse."

Palmu continues,

> "[T]here is evidence from a source document quoted in Froude's lectures/book to support saying that true, Bible-believing Christians would "call those who study Greek heretics". This evidence is given by none other than Desiderius Erasmus, the subject of Froude's book, "in a letter to Fabricius Capito, a celebrated preacher at Bâle" (page 186). I quote from Lecture IX, page 187:
>
>> My chief fear is that with the revival of Greek literature there may be a revival of paganism. There are Christians who are Christians only in name, and are Gentiles at heart; and, again, the study of Hebrew may lead to Judaism, which could be worse

still. I wish there could be an end of scholastic subtleties, or, if not an end, that they could be thrust into a second place, and Christ be taught plainly and simply. The reading of the Bible and the early Fathers will have this effect. Doctrines are taught now which have no affinity with Christ and only darken our eyes.

Erasmus' chief fear became increasingly prevalent in succeeding generations: first in schools of higher learning (eg. England in the 1850s), then the pulpits and finally the pews. I quote from page 871 of the chapter I contributed to *Hazardous Materials: Greek & Hebrew Study Dangers* by G. A. Riplinger: In March 1858 Symonds recounts a further 'discovery' upon reading the *Phaedrus* and the *Symposium* from Cary's translation of Plato – the 'true *liber amoris*' in Symonds' words – in the form of the ancient Greeks' acceptance, even elevation, of love between men. This 'love' would euphemistically become known as 'the Higher Sodomy', and was both discussed and practised to a greater and greater degree amongst the Cambridge Apostles, starting in the 1850s when Hort* was the Secretary and keeper of the Ark and its secrets.
* Fenton John Anthony Hort, co-author of the Westcott and Hort Greek New Testament and, with Brooke Foss Westcott, one of the chief contributors to the 1885 English Revised Version of the Bible (NT was published in 1881)

Secondly, let's determine the "he" to whom Sir Thomas More is referring, and see if there is a further basis for Riplinger writing that "Christians would 'call those who study Greek heretics' ".

In order to appreciate what is being said by More, we need to understand the context of the short passage quoted. Thomas More, similar to Erasmus, was a Catholic humanist but unlike Erasmus was much more comfortable with the Catholic hierarchy, teachings, traditions and spiritual exercises. As previously stated, we know that this letter was written under the direction of King Henry VII, the Tudor king who allied himself with Holy Roman Emperor Maximilian and Pope Innocent VIII.

Also, as previously stated, this letter was written in the form of a warning to the governing body of Oxford University, and specifically to the theological professors who had formed a group called the Trojans for the sole purpose of ridiculing those (the Grecians) who were calling for the study of Latin and Greek classics as part of the theology curriculum.

As Froude points out in his introduction to More's letter, the clergy naively saw this introduction of Greek classics as the ouster of their Duns Scotus and Aquinas, thus being labelled as fools by Froude, More, and assuredly many others.

In reality, there was much more at stake, as we have see from Erasmus' letter to Fabricius Capito. Sir Thomas More, as a member of the religious and political Catholic hierarchy, could vent his spleen at the obstinacy and seeming foolishness of "denouncing not classics only, but Latin classics too, and all liberal education". The tree of knowledge of good and evil has its blessings as well as its curses. Bible-believing Christians have always been suspicious of those who continually "correct" our Authorized (English) Version and its predecessors with "the" Greek. Despite all the assurances that "the teachers of Greek" have our best interests at heart, the evidence provided in *Hazardous Materials: Greek & Hebrew Study Dangers* points to the contrary.

More singled out a particular, but unnamed, member of the Trojans to make an example of (page 140-141, Lecture VIII) but it is clear from the context of his letter that his words were directed to all of them. Yes, viewed from the perspective of resisting new knowledge they were foolish, but viewed from the perspective of clergy resisting the potential for the revival of paganism in their pews, via the Trojan horse of Greek culture, they were wise. We now conclude with the next three sentences from pp. 30-31 of [Stringer's article]… where Dr. Stringer writes:

In actuality, Froude did not say that Christians said that. He said that one false and foolish heretical teacher said that. His book is posted on the internet and anyone can read it for themselves.

Despite the distraction of Stringer's awkward usage of say and said in the first two sentences, it should be obvious to the reader by now that he has no understanding of who is doing the saying and no appreciation for what is being said. Stringer should have heeded his own advice first and read Froude's book for himself on the internet, but having obviously failed in that endeavour with regard to the comprehension part, perhaps he may want to avail himself of Dr. Riplinger's services, being as she has demonstrated greater proficiency in the English language."

Dennis Palmu

May 14, 2011

Stringer's Sermon Slips

NEWS is spreading quickly of Stringer's declension and he is being canceled for already-scheduled meetings. Faith Baptist Church cancelled him and immediately received harassing phone calls from Dean Burgon Society 'fibbers,' who, like all priests, want to be controlling Popes. They would have the IFBs (Independent Fundamental Baptists) move their 'Independence' back-stage and become FIBers.

Stringer walks congregations through his puddle-deep scholarship, when his meetings are not canceled. At New Testament Baptist Church in Tennessee, Stringer wrongly said that there was no connection between the Egyptian papyrus and the KJB. Over eighteen years ago, in my book, *New Age Bible Versions*, I devoted an entire chapter to the impact the recent discovery and collation of the papyri from the first few centuries has had in demonstrating the primacy of the King James text-type. The former President of the University of Chicago, Dr. Ernest C. Colwell, collated the early papyri (e.g. P66 and P75 etc.) and demonstrated that these and other second and third century documents often did match "Traditional Text" readings (G.A. Riplinger, *New Age Bible Versions*, Ararat, VA: A.V. Publications, 1993, chapter 35). Because of the research of Colwell and others, the critical Greek text (Nestle-Aland 26th edition) was forced to make 470 changes from their 25th edition, *back* to the readings of the KJB (B. Adams and S. Gipp, *The Reintroduction of Textus Receptus Readings in the 26th Edition & Beyond of the Nestle/Aland Novum Testamentum-Graece*, Daystar Publishing, p. iv, et al).

I was the first to discover that the Magdalene papyrus, dated A.D. 66, vindicates the Greek text rendering, *hekastos auton*, underlying the KJB in Matt. 26:22. Secular scholars are clamoring for critical text editors to address the reading in this recently discovered papyrus (G.A. Riplinger, *The Language of the King James Bible*, Ararat, VA: A.V. Publications, 1998, p. xv). Mr. Stringer, like the professors who are still teaching the critical text, cannot seem to get past the scholarship of the late 1800s and the 'discovery' of Vaticanus and Sinaiticus. Since the 1950s much research has been done and its conclusions weigh heavily in favor of our side. This is no time for ignorance of the latest research or a fog of fear and distrust about those who are keeping up with it. Only the enemy of our souls could be hiding behind a filth slinger's hateful hazing of the facts.

Problems with Translating from Greek

Chapter 30, "The Scriptures to All Nations," in *Hazardous Materials*, demonstrates that Bibles throughout history were most often translated from other vernacular Bibles, not from Greek and Hebrew. British Prime Minister, Winston Churchill wrote of the KJB in his *The History of the English-Speaking Peoples*, saying: "It has been translated into more than seven hundred and sixty tongues" (*In Awe*, p. 1113). In fact, the Old Testament of the current good Vamvas Greek Bible, was originally taken directly from the KJB. The original American Bible Society required all translation to be taken directly from the KJB; Greek and Hebrew were forbidden, which is why that Society refused to print Adoniram Judson's Burmese Bible. Modern Bible societies have lost

their historic moorings. Most translators still translate from their mother tongue, which today seems to be English.

Contravening the facts in Stanford University Press's book, *An American Bible: A History of the Good Book in the United States,* by Paul C. Gutjahr, professor of English and American Studies, Stringer manufacturers his *own* history of the American Bible Society to fit his viewpoint. In February of 2011 at New Testament Baptist Church in Tennessee, Stringer said in his sermon that the original ABS taught that translators can use Greek and Hebrew, but it must finally match the KJB. In fact, Greek and Hebrew were not "the root" "from which translators had to work," according to Professor Gutjahr, who said of the fledgling American Bible Society,

> "It maintained that it would not publish or distribute any bibles that did not "conform in the principle of their translation, to the common English version."[86] This emphasis on the common English version (the King James Version) as **the root translation from which translators had to work** raised the issue of this version's accuracy to another level. The American Bible Society was tying its translators to an English translation of the Scriptures…" (*An American Bible*, Paul C. Gutjahr, Stanford CA: Stanford University Press, 1999, p. 106).

Gutjahr discussed the liberal members, who maintained that "the American Bible Society was encouraging the production and distribution of error-filled texts in ignoring the primacy of the originals" (Gutjahr, p. 106). He said, "The American and Foreign Bible Society was born" from these disgruntled members. Their leader, a liberal Baptist, exhorted the new membership to do "translation work that conforms "faithfully and minutely to the originals."" Gutjhar calls this splinter group's rhetoric about "immersionist" versions "thinly veiled," as "the issue was not whether the words were there; the issue was what the words meant" (Gutjhar, p. 107). Professor Gutjahr's research received academic approbation from Harvard's Lawrence Buell and Yale's Jon Butler (see his inside cover).

Too many Bible translators and printers today unwisely follow the 'rules of translation' of these Unitarian and liberal Baptists who merged to form a new society. By following so-called "originals," they can easily end up with heresy. As Professor Gutjhar wisely observes, the question is 'what does that Greek or Hebrew word *mean*?' Following the KJB, as translators usually did in the 1800s, solves such problems.

For example, the Greek word *diakonos* is translated in the KJB as 'deacon' when it refers to a man, but as 'servant' when it applies to a woman, Phoebe. Liberal translators in myriads of international versions wrongly use the word 'deacon' in all contexts. Small wonder the church is in such an awful state, with women deacons!

The word *aion* can be translated as 'world' or 'age,' depending upon the context. Lexicon and new version authors, who often deny the destruction of the 'world,' ("end of

the world") change it to "end of the age." So in their view, God just turns the page on the calendar, instead of making the elements melt with fervent heat.

Spiritual KJB words are downgraded to secular words, with just a glance at a lexicon. 'Spirit' becomes 'breath' and 'wind'; 'heaven' becomes 'sky'; 'hell' becomes 'grave' or 'death.' Only a Holy Bible and the Spirit of God can discern how and where first century words should appear in the varied contexts of our Bible. The children of this world are wiser in their generation than Stringer. A glimpse at Smith's, or any Greek Concordance of the New Testament, reveals that many Greek words are translated numerous ways. The final authority must be a Holy Bible, not a lexicon, swarming with man-made possibilities.

The other great fear of the 'original' American Bible Society was the use of corrupt Greek texts. Adoniram Judson's Burmese translation was rejected by them because he did not translate from the KJB, but instead used the corrupt Griesbach Greek text, highly favored by those liberal Baptists and Unitarians who left the group.

Stringer's Sermon: Changing the Holy Bible

CHANGING my quotes is not nearly as bad as changing the Holy Bible. At New Testament Baptist Church Stringer said the Bible was tried in a "furnace of fire," altering Psalm 12:6. No wonder Stringer denies the inspiration of our Holy Bible. The Bible says that it was "tried in a furnace of earth." Small wonder Stringer thinks the inspiration has burned up! His bible wasn't purified in the "earth." Ours was tried and purified in the earth.

Stringer called God's work with the Bible, an 'undefined process.' But it is clearly defined in the Bible, where God said, "All scripture is given by inspiration of God…" (2 Tim. 3:16). Stringer said God superintended what the KJB translators did. How is that different than the Spirit of God leading them into all truth, via inspiration? How did he superintend? The Spirit of God led them into all truth. As charted in *In Awe of Thy Word*, my original word-for-word collation and comparison of the Bishops' and King James Bibles demonstrates that no human, without the Spirit of God, could create such mathematically synchronized accented syllables, rhyme, rhythm, consonance, assonance and alliteration. Jesus said that "without me ye can do nothing" (John 15:5). Why not give God the glory?! Popish, priestly, clergy, who make their living as 'intercessors' between God and man, or Greek and English, seldom give God the glory.

Stringer's sermon misrepresented the history of the English Bible. One would gather from him that, before the KJB, 'very few people could read' and few had scriptures. He said that, 'It changed a country when people could have a Bible to read.' This is utter nonsense. The common people of England had been reading, including the text of the Bible, for centuries. My book, *In Awe of Thy Word*, traced the wide-spread reading of the scriptures from Acts 2 (Gothic), some 1600 years before the KJB,

throughout the Middle Ages, and on through the time of Wycliffe, Tyndale, and Coverdale. Stringer is simply repeating high-school-paper rhetoric, culled from the Catholic encyclopedia. The book, *Bibliomania in the Middle Ages,* by F. Somner Merryweather, details the passion for reading and Bibles in the long centuries before the 1611 (See *In Awe*).

Thankfully, Dr. Sam Gipp cleared Stringer's hot air on the evening of the 22nd, giving an edifying and Bible-exalting sermon entitled 'Can a Translation Be Inspired?' We are a people of the Holy Bible, not of Greek lexicons. It is our final authority. The lexicon-lookers can join the Notre Dame team, coached by Catholic inquisitor, Sir Thomas More, and try to trounce those who "tremble at his word." But God knows the final score:

"Your brethren that hated you, and cast you out for my name's sake, said,
Let the LORD be glorified: but he shall appear to your joy, and they shall
be ashamed" (Isa. 66:5).

Gun Slinger Shoots Ten Blanks

WITH his second round at shooting down those who believe our Holy Bible is still inspired, Phil Stringer shoots himself in the foot. Phil can use his toes to keep count of his ten misfires.

1 ST BLANK: The cover of my book, *In Awe of Thy Word*, has a picture of a sunset and its golden reflection on the water, one of the most photographed elements of all time. To Philth Slinger it is an occult "Solar Logos," whatever that is (Stringer, p. 21). Evidently he has been reading too many occult books. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

To me, the picture depicts Joshua 3:8-14 and 4:5-18, when the golden ark of the covenant, passed through the waters of the Jordan River. The gold-covered ark contained the two tablets, the word of God – a reflection of Jesus, the Word of God, who is called the "Sun of righteousness" in Malachi 4:2. Only a muckraker, like Filth Slinger, could throw mud on that glorious parade.

2 ND BLANK: You've all seen Bibles with red ribbon markers, which depict the blood of Christ, portrayed in Joshua 2:18 by the "scarlet thread," which saved even the harlot Rahab. A bookmarker ribbon was "bound" (Joshua 2:21) in *In Awe of Thy Word,* because of the massive size of the book (1,200 pages). On page 7 of that book, I explained the ribbon's inclusion as exemplifying the trail of "our Saviour's life-preserving blood," which runs through the history of the Holy Bible. The book used red

ink to bring out God's trail of echoing words from Acts 2 to today. Philth Slinger thought the red ribbon represented an "occult symbol" with a "powerful magic force!" (Stringer, p. 23). Hasn't he been around good men, such as Dr. Jeff Fugate and Michael Riplinger, who both carry Bibles with a red ribbon? His mentor-in-malice, Jack Schaap, even has a red Bible. Should we follow Slinger's lead and suggest that Schaap carries Chairman Mao's *Red Book*? Come on, Phil. You've got members who need to be pastored. Can the nonsense.

The ladies in the pew should not have to explain to Mr. Stringer the most basic Biblical types, shadows, and similitudes generated from the Holy Bible itself. Whoops, I forgot, holey Lexicons have no ribbons, nor any blood either.

3 **RD BLANK:** To get at the root of television's nasty influence upon children, I exposed Thomas A. Edison's involvement with Satanism. I reproduced his signed, occult Theosophy Society vow, which said, "I hereby promise to maintain ABSOLUTE SECRECY respecting its proceedings" (*In Awe of Thy Word,* p. 914). Stringer says Edison denied his membership (as usual, he gives no quote or citation). Edison may have denied it, but it is *because* he signed their paper saying that he would deny it! Re-read the vow (*In Awe*, p. 914). Stringer asks why the society still has Edison's "membership card." This is no Mickey Mouse Club Membership Card. Wicked occult groups, such as the Theosophical Society, do not have membership cards to keep in your wallet and show your friends. On the contrary, they, no doubt, retained the signed vow of secrecy, as a form of blackmail, to keep their members from divulging any of their vile secrets. Why would Phil Stringer defend a Satanist and attack a Christian for exposing him??

4 **TH BLANK:** Before anti-Semitism reared its ugly head in linguistic circles, it was assumed by linguists that Hebrew was the primordial language of Adam. Webster's *American Dictionary of the English Language*, written in 1828, presents this view, showing Hebrew etymology for appropriate words. Recently, Jewish linguist Isaac Mozeson reintroduced this view and compiled a huge dictionary demonstrating the linguistic similarities between English and Hebrew. He presented this research on Southwest Radio Church, a radio program that is known for conservative Christian views. Although Mozeson is not a Christian, his objective linguistic research is of interest to Christians. It demonstrated that only the KJB retains the words which bring forward the original Hebrew consonantal roots. Since Stringer does not seem to know the first thing about Hebrew or linguistics, he calls Mozeson's book, a 'Kabbalistic textbook.'

Harvard University and the "children of this world" are wiser than Stringer (Luke 16:8). The first thesis at Harvard University was about the Hebrew origin of languages, particularly English. In 1869 R. Govett wrote "*English Derived From Hebrew: Glances at Greek and Latin* (London: S.W. Partridge and Co.). Other languages also evidence their Hebrew roots. The vocabulary of the KJB speaks easily to a world which speaks and reads English at an ever increasing rate. Observe the following examples of how the KJB retains the roots and their internationally recognizable sounds, thereby carrying with them the original meanings and associations. The new versions always miss the connotative, associative, and phonaesthetic meanings available in the Hebrew and KBJ vocabulary:

Hebrew Consonatal Root	Transliteration	Bible Usage	International Usage	English Usage	New Versions
sk	saphak	strike	German: Streik	spank	punish (NIV)
tq or qn	attiq	ancient	antico (Ital.) antiguo (Spanish) antique (French) antiquitaten (German)	crone ('q' sound with 'n')	elder (NKJV)
rg	ragh	wrong			offender (NASB)
slt	shelet	shield According to Grimm's Law 't' and 'd' are interchangeable.			javelin (NIV, NKJV)
crm	carmel	corn			grain (NIV, NKJV, NASB)
sr	shoresh (roots, source)	roots	sorgente, radice (Ital.) wurzel (Dutch) racine (French) raiz (Spanish)	spring	base (NASB)

The bibliography of linguistics at the end of this article would be a good place for Stringer to begin his education about language. He can start by looking up the word '*onomatopoeia*' in the dictionary.

5 TH BLANK: Stringer pretends, "a depiction of a demon spirit is on the cover of *Hazardous Materials*" (Stringer, p. 21). New glasses would solve his problem, as the object he calls a "demon" is simply *smoke* coming from a Greek Orthodox incense burner. There is no "demon" on the cover. The cover shows a Greek Orthodox priest, on the left, holding an incense burner, with smoke ensuing from it (Stringer's 'demon'). The end point of the smoking incense burner is pointed towards a Bible scroll, being held by another Greek Orthodox priest, seen behind the smoke. Together the picture depicts the subtitle of the Book, "The Men Behind the **Smoke**screen, Burning Bibles Word by Word." The picture is an un-retouched photograph taken by a personal friend, during his vacation. He will assure anyone that there were no *visible* 'demons' in the Greek church. There are psychiatric wards for people who see evil spirits in ordinary smoke.

6 TH BLANK: Stringer is clearly not a graphic artist or a draftsman (both of which I have taught at an accredited university). He thinks that the international symbol for hazardous materials (i.e. bio-hazards), which is on the cover of my book, entitled *Hazardous Materials* (Duh…), is the occult triquetra that was on the NKJV and is used by New Agers. That wicked new age triquetra is formed by circles which overlap and form sixes (666). The symbol denoting bio-hazards forms no sixes at all, but is composed of sharp barbs, representing 'danger.' The bio-hazard symbol can be seen in any doctor's office, on the waste receptacle used to dispose of unclean needles. What descriptive artwork would one put on a book entitled, *Hazardous Materials* — a lily? You *can* tell a book by its cover. My book warns of Greek and Hebrew study tools and lexicons, whose Bible barbs *will* prick the life out of any sermon or Bible study. God warns that the pagans on lexicon pages "shall be pricks in your eyes, and thorns in your sides" (Numb. 33:55). "And that ye may put difference between holy and unholy, and between unclean and clean," the Holy Bible should not be mixed with definitions from unholy lexicographers (Lev. 10:10).

7**TH BLANK:** Stringer says, "she claims to hear supernatural voices' (Stringer, p. 24). Anyone who would lie about a fellow Christian like that is in for a lickin' from the Lord. If I were Stringer, I'd repent quickly. The Bible says,

"Thou shalt not bear false witness against thy neighbour." Exod 20:16

The video from which he pretends to deduce such nonsense was actually taken by Dr. and Mrs. Waite and $old on their web site for over a decade. Suddenly, when I commented on some corruption in their *Defined KJB* notes and their slightly faulty Trinitarian Bible Society Greek (Scrivener) and Hebrew (Ginsburg) texts, my comments (which they earned revenue from for many years) are twisted, like their twisted notes and texts. See *Stringer: Persecuting the Church* for a full rebuttal.

8**TH BLANK:** Since Stringer apparently does not read or speak Spanish and Latin, he cannot evaluate Bibles in those languages (which is obvious, since he spelled Gómez as 'Gomez'). Apparently, he even had difficulty reading my English historical essay about the Spanish Bible, entitled *Catholics: Changing God's Name*. It traced the Latin and Spanish words *Sermo*, *Verbo*, and *Palabra* throughout historic and current Spanish Bibles, as well as other romance language Bibles. I demonstrated the purity of the 1602 Valera *Purificada* and showed that other Spanish Bibles (e.g. Gómez, 1960, and the 1868 amendment to the 1865 etc.) fell short in their translation of John 1:1, changing God's name from the historic *Palabra* to the Catholic *Verbo*). With no axe, but just the facts in hand, I recommended the 1602 Valera *Purificada* and commented about other interim Spanish Bibles saying,

"Those who have printed Spanish Bibles in the interim, such as the 1865 and the Gómez, should be *commended* for giving the Spanish world something better than the tainted 1960 edition. These printers and translators will go down in history, as great Christians, for locating and circulating the best *then available* Spanish Bible. While others sat and did nothing, these men attempted to fill the gap with the best translation they could find or produce."

"The Catholic church has had such a strong-hold in Spanish-speaking countries that the Spanish Bible seems to just now be at a slightly similar point in history that the English Bible was at in the mid-1500s. (The historical English text had never experienced the bald textual deviations seen in some Spanish editions.) In the 1500s Coverdale worked with Tyndale and later went on to improve upon Tyndale's work, ever so slightly. Coverdale then went on to produce the Great Bible, with its tiny changes, and even later worked on the Geneva Bible. Renderings from all of these Bibles then went on to become a part of the King James Bible. This all happened within a very short compass of time. A person could have lived to see Tyndale's New Testament in 1534 and the KJB in 1611. Evidently Coverdale felt loyalty to nothing but the word of God. A cooperative spirit must have been maintained. God does not seem to have minded, as the KJB shows English word-choices from all of these texts, and a few original ones. Coverdale was not wrong to work towards the

printing of the Geneva Bible. When we think of heroes, we think of him today.

Similarly, those who printed the 1865 and Gómez were not wrong to do this. But those who held on to their Geneva's, when God had brought forth a more finished product in 1611, were missing a blessing, indeed. God had to provide a Bible to use during the seven years the KJB was being made. And God provided Bibles while the *Purificada* was being made, and "great was the company of those that published it" (Ps. 68:11), including our modern day heroes, Local Church Bible Publishers, The Valera Bible Society, Chick Publications, and the many local church printers, too numerous to name.

There are now several concurrent Spanish editions which have removed most critical text readings. We are better off, not worse off, because of those who stood in the gap, like Coverdale, Gómez, and those, who through great personal sacrifice, found or printed the 1865. Luther himself had a few textual errors. And is Luther not the hero of the German Bible yet today?"

What the reader has just read are my only personal comments about Mr. Gómez. Note that I said that Gómez was a "hero," who "will go down in history" among the "great Christians," and "should be *commended* for giving the Spanish world something better than the tainted 1960 and edition." Yet, Filth Slinger's poison pen translates that as "her hatred for and slander of genuine Bible translators like Humberto Gomez [sic]" (Stringer, p. 34). Of course he cites no quotations indicating that I "hate" or "slander" Mr. Gómez, as there are none. My strictly academic paper was perceived as "hate," because Stringer cannot refute my historical evidence. It demonstrated that the wrong word 'Verbo' was introduced into Spanish Bibles by the Catholic church and is still used today in modern editions.

Of course, I contacted Mr. Gómez, before I showed my research to anyone, thinking that he may want to review it and consider fixing the error in his Spanish Bible. I received no reply, but he has suggested otherwise to questioners.

I wonder if the dictionary has a word, whose definition is: "an unnatural fear of words and discussions regarding their translation." In the academic community, where I spent over ten years, discussion followed discussion, which followed more discussion, which followed research, which was followed by more discussion and more research. I am surprised to come across so many, *outside* of the academic community, who fear congenial dialogue and rigorous research, particularly in a field (the Bible) whose believers, of all people, should be the most congenial and the most tenacious in researching and verifying solid facts. Instead of bringing forward a reasoned defense of the word 'Verbo,' Stringer's only reply is that I must be "a practitioner of the occult" (Stringer, p. 6).

The bankruptcy of Phil Stringer and the Dean Burgon Society is evident for all to see. They have not written a pen-stroke of rational, spiritual, or intellectual discourse to

disprove the facts and thesis of my writings. Instead, like the Pharisees of old, they pretend I must have a devil. Of Jesus they said, "And many of them said, He hath a devil, and is mad; why hear ye him?" (John 10:20). So, of his followers, the Bible warns, "If they have persecuted me, they will also persecute you" (John 15:20).

Is it then any surprise that Phil Pharisee echoes such charges against Bible believers? If you need a good laugh, you will enjoy Stringer's maniacal remarks:

"I strongly suspect that GAR is a practitioner of the occult who has infiltrated independent Baptist circles" (Stringer, p. 6)

"…she bases much of her theology on occult textbooks" (Stringer, p. 10)

"Another reason that I suspect that GAR is a practitioner of the occult is that she claims to hear supernatural voices" (Stringer, p. 24).

"She claims that God inspired her just like He did Ezekiel" (Stringer, p. 25).

"There is yet another reason why I think that GAR is a conscious practitioner of the black arts. This reason, I will admit, is somewhat subjective. There is a certain type of personality that always has to accuse other people of what they are doing" (Stringer, p. 27).

I hadn't laughed so hard in years. They say laughter is healthy for you; I probably got cured from five diseases after I read filth slinger's side-splitting nonsense. But really, it is quite sad, 1.) that a so-called Christian would behave with less charity than ordinary unbelievers, 2.) that he would be so out-of-touch with the Lord, and 3.) that the Lord promised, "Vengence is mine; I will repay, saith the Lord" (Rom. 12:19). Life is difficult enough, without invoking God's chastisement for concocting such malicious lies about a sister in the Lord. Let's pray that God can restore him to a close fellowship with him.

With his *National Enquirer* style, Stringer also charges me with "hatred of the Received text" (Stringer, p. 34). This is ludicrous, as I have written thousands of pages defending the Received text and not a word against the Received text which matches the KJB. The weakness of second stringers only allows them to spar with imaginary straw men and disabled old ladies. Real men are too big to hide behind these light-Waites.

Stringer's "raging waves" have reached the shores of Great Britain via his inclusion in the about to be released book, *Preying on Our Children*, by well-known British author and Christian, Dusty Peterson. Stringer co-authored a book with his friend Kerry McJunkins. In Peterson's chapter, "Managing the Pedophiles," he states,

"Or consider Kerry McJunkins, He abused a number of boys, including one as young as ten. An elder at McJunkins's church failed to spot what the man was really like, even though the elder in question spent a lot of time with McJunkins, and even though McJunkins was abusing the two sons *of that very elder*. Another church elder, **Phil Stringer**, was so undiscerning about McJunkins that he co-authored a book with him! It was the congregants who had the discernment and common sense to recognize McJunkins as the hugely unChristlike man he was."

McJunkins began serving his prison sentence for "molestation of child" and other crimes in July of 2009, with a maximum release date of June of 2014 (eligible for parole 2011).

http://azcorrections.gov/inmate_datasearch/results.aspx?InmateNumber=244937&LastName=MCJUNKINS&FNMI=K&SearchType=SearchInet

Dr. Bob Gray of Texas observes, "I have been inundated with emails about Phil Stringer who spoke at this years Pastor's School of Hammond, Indiana. It is imperative that you know about this man who worked for Dr. Mickey Carter and was deceptive on his stand about the KJB's preserved inspiration while with Dr. Carter. He knew full well Dr. Carter's position and yet took money under false pretense! He has been very slick on this matter of the KING JAMES BIBLE'S preserved inspiration" *(Dr. Gray's Itinerary*, e-mail, March 26, 2011).

Dr. Carter is heartbroken about Stringer's declension. He commented to me that when Stringer worked for him, he often had to be called into his office for fomenting and grabbing on to a foundationless idea, without *really* researching it *himself.* Likewise, Dennis Palmu pointed out that Stringer's "hard speeches" against me were not his own, but were mindlessly taken from a sordid website. Its owner, a woman named 'Barbara,' has stooped to weaving my good name amidst her page after page of occult material, with the sole purpose of defending her liberal NKJV against the pure KJB. She tries to give the Gestalt impression that I have said things she took directly from occult material. If she spent as much time reading the Holy Bible as she does reading wicked material, she would know that Satan is the counterfeiter. He always copies what God does, with his own occult nonsense. For instance, God told Moses to use a rod, so Satan copies that and has his wicked 'magic wand.' God used the "scarlet thread" as an Old Testament picture of his blood (Josh. 2:18). So Satan copies it as a wicked red string amulet. The Bible's "rose of Sharon" (Song of Solomon 2:1) is copied by her Rosicrucian Rosy Cross. The counterfeit does not disannul the true, nor does it make it occult.

The Bible says, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20). Stringer is continuing his pattern, as Dr. Carter observed early on, of hasty associations and shallow research. The headlines in Stringer's newsletter announced, "Diane Templin for President." He cheered, "Diane has been labeled the ultimate political animal…as Diane says that "sometimes the best man for a job is a woman" (*Defender*, Gas City, IN: Stringer Ministries, Sept. 1996). On the contrary, I believe that women should be "keepers at home" (Titus 2:5) and have stayed home for many decades to raise my daughter and care for my family.

Papal Pay-A-Pal

Second stringers sometimes come back in the third quarter. Fame-seeking Balaam hit the female ass three times for trying to steer him back on the right path, away from seeking a reward. The payola pastor said to Balaam, "For I will promote thee unto very great honour" (Numbers 22:17, 28). But the Lord rebuked Balaam saying, "surely now also I had slain thee, and saved her alive" (Numb. 22:33).

I have spoken with three well-known pastors who have been offered "large money" (i.e. $20,000, $10,000, $3,000) by inspiration-rejecting pastors and college presidents to side with them or as 'hush money' (Matt. 28:12). We all know several good men, who have ruined their life-long sterling reputations among good Christians, by taking the gifts, "large money," platforms, or promotions made available by these men. This is Chicago-style mafia, not Christianity. Students of history recognize such devices

(promotion, position, and pay-offs) as the means by which the Papal church gained and kept control of the Roman Empire. The Mafia side-armed such methods and brought them from Italy to Chicago's gangland, where the men who deny the Bible's inspiration are now trying to build their roming 'empire' across America with the same Pay-a-Pal schemes.

"So they took the money, and did as they were taught…" (Matt. 28:15).
"For they loved the praise of men more than the praise of God."

Those who have taken small or "large money," culled from Temple tithes or Hammond's hammered membership, and seared their consciences, by siding with compromisers, need to repent. If they serve a God who cannot provide for his own, they are serving the wrong god. A new generation is looking for men of integrity, not spineless teddy bears. They are seeing few leaders who cannot be tamed by promotion or payoff. It has not fared well for the paymasters either. A pattern of past payola has run one of these churches aground into grave financial debt. Layoffs, canceled projects, millions of dollars of debt, and budget cuts haunt a once solid church, since their pastor publicly slammed the King James Bible's inspiration.

"[T]he fire shall try every man's work of what sort it is" 1 Cor. 3:13.

The Bible uses the word "whore" to describe the false religious system spoken of in Revelation. A whore does *the same thing* for money that a bride does for love. So a 'Christian,' who plays the part for payment, is precisely what Revelation warns of.

The "MOTHER OF HARLOTS" was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). When someone promotes a vernacular Holy Bible over the attention-mad harlot, she will shed blood, as we have seen evidenced by the martyrdom of William Tyndale. When she cannot shed blood or even discharge an arsenal of facts to silence her accusers, the money-mad mistress will bloody their reputations, as Stringer's fiery darts were discharged to do. According to Jesus, the murderer's heart, which beats beneath the Catholic inquisitor's robe, is no different than the hateful heart, hovering under a three-piece suit. Same sentiments – different suits. (1 John 3:15, Mat. 5:21-22, Luke 6:22, 23, Mat. 24:10).

9TH BLANK: Stringer pretends, "The Kabbalah is the belief that God has hidden a whole system of truth in the size, shape and sound of the letters of the Bible" (Stringer, p. 2). He does not footnote this definition, as it matches none on the planet. Two entire chapters in *Hazardous Materials* expose in detail the wicked tenets of the Kabbalah (chs. 28 and 29). Both chapters are thoroughly footnoted. Stringer's definition disagrees with every source in print, which is why he has no citation or footnote for his definition. It was necessary to include those two chapters in the book to expose Dr. Ginsburg, who practiced the wicked Kabbalah and also *edited the* TBS Hebrew text which Stringer and his fellow Dean Burgon Society members call the inspired Hebrew text.

Another citation Stringer uses, to demonstrate the tenants of the Kabbalah, has as its footnote source, Ginsburg's book **promoting** the Kabballah! Has he not looked in the

introduction of his TBS Hebrew to see that this wicked Kabbalist is the *very* man who edited *his* Hebrew text? Evidently Stringer has not read or comprehended the chapter on Ginsburg in *Hazardous Materials* (Stringer, p. 14). Again, and again, Stringer is striking a match, setting off a mere smokescreen, and looking more and more like the unorthodox priests on the cover of *Hazardous Materials*. With them, he is preying that no one will read the 1,200 pages of documentation in *Hazardous Materials*. It demonstrates the perfection of the KJB and its underlying texts and exposes the hazardous materials which people use to 're-define' its "separate from sinners" words.

10TH BLANK:

10TH BLANK: We'll forgive Mr. Stringer for being sixty years behind in the field of linguistics. Why should a pastor leave his flock and review scholarly journals? Stringer errs with his out-dated definition, saying: "Computational linguistics is the study of using computers to translate from one language to another" (Stringer, p. 2). Sixty years later, The Association for Computational Linguistics defines the field as "…the scientific study of language from a computational perspective. Computational linguists are interested in providing computational models of various kinds of linguistic phenomena." In fact:

> "Computational linguistics originated with efforts in the United States in the 1950s to use computers to automatically translate texts from foreign languages, particularly Russian scientific journals, into English…When artificial intelligence came into existence in the 1960s, the field of computational linguistics became that sub-division of artificial intelligence dealing with human-level comprehension and production of natural languages…Thus, what started as an effort to translate between languages **evolved into an entire discipline devoted to understanding how to represent and process natural languages using computers"** (Wikipedia: Computational Linguistics; John Hutchins: Retrospect and prospect in computer-based translation. Proceedings of MT Summit VII, 1999, pp. 30-44; The Association for Computational Linguistics *What is Computational Linguistics*? Published online, Feb., 2005, et al.).

Just as a computer can search for words in a document, it became possible to search for letters and letter groups. What would have been a daunting task for humans to do, unaided by a computer, became possible with the lightning speed of modern computers. The computer served as a filter to scan the data and reveal statistically significant elements. America's brain-trust, Massachusetts Institute of Technology, and their linguists set about to examine the English corpus with the microscopic accuracy of a super computer. The computational linguists found that one of the elements the mind uses to process language is phonosemantics and iconographic semantics. ('Phono' means sound; semantics means meaning; icon means image.) Simply put, letter sounds and letter forms communicate meanings. Just as all of the parts of a car contribute to make it run, the letters in a word each contribute their own 'meaning' to build a word's meaning. Dr. Magnus, a Ph.D. linguist from M.I.T., was hired to develop various language dictionaries for word-processing software. This familiarity with words, their meanings, and their spelling, in scores of languages, gave a microscopic and telescopic view of language that

non-professionals could scarcely see. It enabled the codification of what the computers were finding. From such research and data has developed a body of published articles, in juried professional journals which accept only hard science with statistically significant data. Stringer's tiny radar screen doesn't even register the words 'juried journal' or 'statistically significant,' so he runs under a rock from the Dark Ages and howls, 'Kabballah black magic!'

The layman can easily get a tiny peak at what was found. For example, to find all of the places 'sh' occurs in this document, simply enter 'Edit,' 'Find,' 'sh.' One will find: shed, shoot, shift, short, publish, ashamed, show, and shift. Each of these words contains an element of spreading or lessening something into smaller parts, as does ash, smash, crash, bash, lash, dash, gash, hash, cash, mash, and the little red dots of a rash. The pronunciation of the phoneme 'sh' involves the spreading and dissipation of air and saliva particles. Sh-sounding words, such as sugar, shed, shower, and shake, all represent objects or acts which result in tiny particulates. The letters 'sh' bring that meaning to the word. The other letters in those words refine and create each word's unique meaning.

That humans, including every type and stripe throughout history, have observed, but could not quantify such phenomena, does not make it the particular property of any group. The good, the bad and the ugly have observed it. If you slice into an apple pie, you will get apples in every slice. If you cut out any one segment of the culture, you will find elements which pervade all cultures. Stringer's narrow experiences and shallow breadth of reading material find him blindly seeing letter meanings as a part of the occult Jewish Kabbalah. The Jews were among many language groups who have observed the pictorial elements, innate in their somewhat pictographic alphabet. The Egyptian hieroglyphics and the original Chinese alphabet also have such recognizable elements and pictographic basis. Each of these groups, Egyptian, Chinese, and Jewish Kabbalists, developed bizarre and ungodly religious systems, which apply superstitious qualities to the observable world, letters being one such element. These have nothing to do with the computer-verifiable letter meanings observed by statistical analysis via the modern computer. Pagans worship the sun; that is wrong. But that does not mean that the sun does not exist or is not a part of our bio-system which can be studied with the latest scientific equipment. With the advent of computers, letters have now been shown to be a part of how words convey meaning.

Stringer needs to add, to the string of letters behind his name, a course from an accredited secular university on 'Research Methods' and another on 'Statistics.' Without such coursework, or a B.S. or M.S. degree (the 'S' stands for 'Science'), Stringer can only scream, 'black magic.' Pontificating dogmatically about subjects outside of one's area of research is foolish. This is why wise pastors do not fill their own teeth, frame their own homes, or pick fights with someone who has studied sound since the 1970s. My first introduction to sound was in an architecture class, as an undergraduate. Later, I went on to Harvard University to do post-graduate work in sound and acoustics, studying under the world's most esteemed acoustical theoretician, Robert B. Newman, who at the time was also 'acoustical consultant for the Queen.' This was no class in 'black magic,' as Stringer suggests. The head of sound at CBS was also in the class, along with high-rollers from around the world. Professor Newman had written the definitive section on sound for

the classic *Time Saver Standards Architectural Design Data* (5ᵗʰ ed.). I had used that book as a professor, when I taught Theory of Architecture I, II, and III, three courses in, architectural structures, design, and graphics at Kent State University's School of Architecture and Environmental Design. (We won't ask if Phil's ACT scores in math and science would permit him entry into my classes. Forgive the air, but the Drs. have prescribed a reality check for Mr. Stringer.) My appreciation for sound, its measurement, manipulation, and even its meaning was generated through years of study, reading, and teaching in that field. My textbook *Design Process* brought together my interest in architectural programming and cognitive behavior, which branched off into research about how the mind perceives and retrieves both visual and acoustical information. (No, Virginia, there is no Santa Claus and I have never taught a course in Home Economics.)

Scholars worldwide have brought forth research demonstrating the phenomenon of phonosemantics, that is sound and letter meanings, in all languages. A bibliography showing many of these is included later in this article. For example, The Linguistic Society of America, at their Linguistic Institute at Stanford University in July of 1987, presented a peer reviewed paper entitled "Letter Semantics in Arabic Morphology: A Discovery About Human Languages" by Dr. T. Adi and Mr. O.K. Ewell." Stanford University, one of the top five universities in the country, and the Linguistic Institute of America are not interested in promoting the unscholarly ramblings of Jewish Kabbalists (particularly the Muslim authors of that article!). But scholars are interested in statistically significant and scientifically verifiable phenomena. The author of the article "speaks ten languages, fluently" (Adi and Ewell, p. 2). The article states, "Letter Semantics is a discovery about how the alphabetic letters in a word relate to what that word denotes at the physical level of existence in the real world." To do their research they used a software called "READWARE®." The researchers wrote,

> "The latest demonstration took place at the ACL Exhibition during the
> Linguistics '87 Conference held at Stanford University. A book series on
> the discovery is in preparation. Here, for the first time, we will disclose the
> theory of Letter Semantics and the process for addressing semantics at the
> level of the individual letters of words by means of the semantic matrix"
> (Adi and Ewell, p. 1).

They state, "Later, Letter Semantics was verified in thirteen (13) other languages: English, French, Spanish, Italian, German, Russian, Armenian, Turkish, Hebrew, Sunda and Indonesian. Latin and Greek were checked while examining stems in English. Hundreds of thousands of words and morphemes were analyzed for every language" (Adi and Ewell, p. 2). Hebrew is among the list of "verified" languages.

The letter meanings discussed in this article and in my book *In Awe of Thy Word* have no more to do with primitive pagan religions (as Stringer pretends) than photosynthesis has to do with sun worship. Adi and Ewell state:

> "Electricity, Radio Waves, and Magnetism are all parallel phenomena. We
> do not know precisely what they are, or where they come from, but we

know of their properties, their characteristics, and their structure. We can predict how their elements will react in certain situations, and from this we can determine the effects of the interaction of their elements under certain conditions. We utilize their products which are the effect of causing their elements to interact. In this same fashion, we determine the meaning of a word (compound interactions and bonds) by analyzing the structure and relationships contained in its letters (elements)…Spelling determines meaning, even when spelling does not coincide with pronunciation."

"The rules of micro-syntax reveal new concepts for macro-syntax (sentence structure). This will ultimately lead to a more satisfactory syntax system and has resulted in the capability to analyze any natural language system to the point of revealing the meanings of any language's words, without the need for a dictionary" (Adi and Ewell, pp. 3, 4; emphasis mine).

The article goes on to say, "In order to study, a natural entity, you must examine its particles. The basic particles of a word are often assumed to be the phonemes, its sound particles. Sounds have a very underdeveloped relation to the real world if they are not linked to alphabetic letters. In order to avoid the frustration already met by linguists looking for relations between sounds and meaning, letters were assumed to have been "shaped" by sounds and the following axiom is employed: Axiom 2: The letters of alphabets are basic semantic particles of words…We interpret this to mean that letters have a natural, and highly developed relationship to the sounds after which they are shaped…" (Adi and Ewell, pp. 5, 6).

The article describes their computational linguistic research, as follows:

"The following semi-manual research procedure, documented in (Adi, 1985) was used in order to empirically induce letter semantics:

- Find all frequently used verbs in one language…
- Figure out the real-world procedures corresponding to those verbs…
- Concentrate on the meaning contributed of single consonants…
- Specify the grammatical meaning of letters in word forms…
- Verify every finding about meaning…
- Find all frequently used verbs of another language as well as its letters…

This procedure was applied to the following languages: Arabic, Armenian, English, French, German, Indonesian, Italian, Russian, Sunda and Turkish. Thousands of computer lists were printed and manually reviewed and evaluated. Computers were used to accelerate the search in two ways..." (Adi and Ewell, pp. 6, 7).

The paper concludes, "We assert that the meaning of a word can be determined by its letters…." It works as a "subconscious process that each of us unknowingly utilizes to decode the words we use..." (Adi and Ewell, p. 7).

Without the advent of the computer, an earlier generation of linguists could assert that,

> "An "egg", for example, could have been called "horse" without any consequence for its meaning. The present work falsifies this assumption by empirical evidence that words carry sophisticated information about the real-world objects they denote…every letter has an individual meaning" (Adi and Ewell, p. 8).

The aforementioned article was chosen for summation from the thousands available because its authors, being Muslim, were the least likely of any to promote something 'Jewish.' Stringer's 'magic' carpet has been pulled out from under him, by scientists, not Allah Babba and the Forty Kabbalists.

Just as scientific astronomers sometimes dabble in hypothetical cosmology (how the universe got here), so linguists sometimes try to deduce the 'why' behind their scientific findings. Consequently, we occasionally see real scientists spinning their heads around, like the woman in *The Exorcist*, looking for ways to marry their findings with their *feelings* about the universe. Those without Jesus Christ as their Saviour, are continually looking for ways to 'excuse' their conscience, via philosophical meanderings. Therefore, it is no surprise that the super brains who have 'discovered' these letter meanings, have also tried to fit them into their already existing world paradigm. They also like to 'preach' to their audience of fellow scholars, who will allow a bit of it. Linguists observe these phenomena, and sometimes ascribe the phenomena to 'their' false gods. The Muslims, who wrote the aforementioned article, may ascribe their own Islamic characteristics to their scientific observations. Ph.D. linguist and dictionary-maker Dr. Magnus may see her new age 'Gods in the Word.' A Hindu researcher might ascribe such discoveries to his religion. As a Christian, we know that all such pagan gropings are futile and ultimately fatal. We know that at Babel God created the languages and their constituent words, letters, and alphabets. Being God-made, they cannot help but hold, like the molecules which make up matter, myriads of levels of scientific significance. In *In Awe of Thy Word*, I warned readers to stick with statistically significant and scientifically verifiable research and to avoid at all costs any non-Christian religious cloke any author tried to tie on to their true scientific research. I said,

> "(The internet can be a real "web." Be careful to limit your study to that of verifiable science; avoid mystical New Age information that counterfeits the truth of God (e.g. Kabbalah). They "changed the truth of God into a lie" and even worship God's creation (Rom. 1:25); esoterics have their own nonsense meanings ascribed to letters; these should be avoided. But just because New Age vegans worship 'mother earth' is no reason to quit eating vegetables. Likewise, just because esoterics see in letters 'gods' that are not there, this should not deter true scriptural and scholarly investigation into the word of God.)" (*In Awe of Thy Word*, p. 1116).

Stringer hopes his Kool-Aid Stand customers will not actually read my book and see my warnings *against* exactly what he accuses me of allowing.

Dr. Magnus, a Ph.D. computational linguist from MIT, documented letter meaning which she observed and quantified while making the dictionary for the word-processing software that Stringer probably uses on his computer. Has Phil Stringer ever been asked to make a dictionary, let alone THE dictionary? Has Phil Stringer received a Ph.D. in linguistics from MIT, the most prestigious high tech university in America? I won't even ask if Mr. Stringer could make the cut with the very highest SAT or ACT scores in math and science needed to get into *any freshman* class at M.I.T.. I could not hit those top U.S. scores and I wonder if he will confess the same.

At the end of this article is included a portion of Dr. Magnus's Literature Review and Bibliography of Phonosemantics. When Stringer finishes this first catch-up assignment of reading all the listed articles, I can provide another list of hundreds upon hundreds of recent M.A., M.S., and Ph.D. theses and dissertations, demonstrating current research being done in the field of phonosemantics and letter meanings, documented via computational linguists at leading universities.

In conclusion, the letter meanings which join to build the 'meaning' of a word, having been recently documented by computational linguists, have absolutely nothing to do with primitive, pagan, occult, or Kabbalistic wickedness and their superstitious divination and manipulation of letters. The earth is not flat; the telescope let us see this; but the Bible taught the "circle of the earth" long before (Isa. 40:22). And similarly, the computer has allowed us to take a very close and also a broad look at what a letter introduces into a word. This phonosemantics has been working to help us understand our English Bible all along. Just because primitive cultures worshipped the sun, does not make me afraid of telescopes. Nor does the fact that crazy Kabbalists think that letters are magical keep me from keeping up with real linguistic scholarship which helps us to know how we understand the words in our Bible. Even Stringer's very brief encounter with the subject forced him to admit that oddballs who engage in letter magic, "find completely different meanings for the letters of the KJB" (Stringer, p. 35). In other words, the occultists who guess or make up a magical significance for a word or letter do not give them the same meanings which scientific investigation produces. However, our Holy Bible does.

POSTSCRIPT

Of Jesus they said, "Hearest thou not how many things they witness against thee?" Matt. 27:13. Erasmus reminds all, "I can keep my own innocency. I cannot help what men may say about me" (Froude, *Life and Letters*, p. 32). The KJB translators said, "[E]nvy striketh most spitefully at the fairest, and at the chiefest." The fairest is the Lord Jesus and "of sinners," we are all chief. But as Erasmus said,

"I am but a sheep; but a sheep may bleat when the Gospel is being destroyed"

(Froude, *Life and Letters of Erasmus*, p. 374).

When someone says that 'gospel' means 'good news' I must bleat:

1.) From what Greek etymology can that be deduced?

*N*ONE.

2.) Are they unaware that most new versions

replace the Biblical word 'gospel' with the words, 'good news'?

3.) Why are men using new version words, which are invariably secular?

IT APPEARS that my digging to research *Hazardous Materials* has uncovered the old serpent's den of Gen. 3. Jesus said, "…but now they have no cloke for their sin" (John 15:22). The 'Yea, hath God said Society' has no 'good news' for the Holy Bible. The hissing and venom which Stringer spews could only come from a brood, whose den has been uncovered and who are fighting for their lives as "shall be" gods. Erasmus said, "What serpent ever tried to poison another serpent?" (Roland H. Bainton, *Erasmus of Christiandom*, NY: Charles Scribner's Sons, 1969, p. 23). There is a good reason why God made man without claws or stingers. But Stringer, like Nebuchadnezzar, has grown claws – the result of long grasping for an "honour" that belongs only to God, that is, the right to write the English Bible, without lexical remolding.

Dr. James Sightler's character was also a target of Stringer's second stinger. After reading my responding article, which the reader has just read, Dr. Sightler replied, "The article about Stringer is a good one. I had not known I was included in his remarks, but it doesn't bother me. I am sorry he failed to quote from my endorsement of *In Awe of Thy Word* the following sentence: Mothers "speak comfortably unto" their children, in a "soft answer," and in so doing give them peace and rest. They give them "vineyards from thence, and the valley of Achor for a door of hope." One of my Dad's favorite biblical quotations was vineyards from thence, and the valley of Achor for a door of hope." *Gentle*men, such as Dr. Harold Sightler and his son, Dr. James Sightler, will be remembered long after "false accusers," like Phil Stringer, have struck out. Stringer resents God's "power" to choose "whomsoever he will" for his work (Dan. 4:30-33). Stringer and his Society (D.B.S. and S.J.) find it "grievous" to be brought "to nought" by true gentlemen, such as Dr. Sightler, or by the foolish, weak, base, and despised, like myself.

But God hath chosen the foolish things

of the world to confound the wise;

and God hath chosen the weak things of the world

to confound the things which are mighty;

And base things of the world,

and things which are despised,

hath God chosen,

yea, and things which are not,

to bring to nought

things that are:

That no flesh should glory in his presence.

(1 Cor. 1:29).

And Jesus said, "Let her alone;

why trouble ye her?

she hath wrought a good work on me"

(Mark 14:6).

LITERATURE REVIEW OF PHONOSEMANTICS

In 1653 John Wallis wrote in *Grammatica linguae anglicanae*, that,

- wr represents obliquity or twisting: wry, wrong, wreck, and wrist
- br indicates a breach: break, breach, brook
- cl demonstrated adherence or retention: cleave, clay, climb, close

He pointed out that in 'sparkle' the initial 'sp' indicates dispersion (spit, splash, sprinkle); the medial 'ar' represents high-pitched crackling; the 'k' is a sudden interruption; and the final 'l', frequent repetition (wiggle, wobble, battle, twiddle, mottle, etc).

The Literature Review continues saying,

" *In 1836 Wilhelm von Humboldt published* Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluß auf die geistige Entwicklung des Menschengeschlechts. *In it, he distinguishes three types of relationships between sound and meaning in language. The first class is what is generally called 'onomatopoeia' throughout the phonosemantic literature. It is based in acoustics rather than articulation and is limited to those referents which emit a sound:*

> *"1. The directly imitative, where the noise emitted by a sounding object is portrayed in the word..."*

His second type most closely resembles Socrates' notion of phonosemantic imitation... imitation of a semantic 'essence' by the actual articulation of the phoneme:

> *"2. The designation that imitates, not directly, but by way of a third factor common to both sound and object. It selects for the objects to be designated, sounds which, partly in themselves and partly by comparison with others, produce for the ear an impression similar to that of the object upon the soul: as stand, steady, stiff give the impression of fixity; the Sanskrit li that of melting, dispersal, dissolution; not, nibble and nicety that of finely and sharply penetrating. In this way objects that evoke similar impressions are assigned words with predominantly the same sounds, such as waft, wind, wisp, wobble and wish, wherein all the wavering, uneasy motion, presenting an obscure flurry to the senses, is expressed by the w, hardened from the already inherently dull and hollow u. This type of designation, which relies upon a certain significance attaching to each individual letter, and to whole classes of them, has undoubtedly exerted a great and perhaps exclusive dominance on primitive word designation. Its necessary consequence was bound to be a certain likeness of designation throughout all the languages of mankind, since the impression of objects would have everywhere to come into more*

or less the same relationship to the same sounds. Much of this kind can still be observed even in languages of today, and must in fairness prevent us from at once regarding all the likeness of meaning and sound to be encountered as an effect of communal descent."

Von Humbolt's third class we find to be a quite general linguistic process which we will call 'clustering' following Weinreich's (1963) terminology:

> *"3. Designation by sound-similarity, according to the relationship of the concepts to be designated. Words whose meanings lie close to one another are likewise accorded similar sounds; but in contrast to the type of designation just considered, there is no regard here to the character inherent in these sounds themselves. For its true emergence, this mode of designation presupposes verbal wholes of a certain scope in the system of sounds, or can at least be applied more extensively only in such a system. It is, however, the most fruitful of all, and the one which displays with most clarity and distinctness the whole concatenation of what the intellect has produced in similar connectedness of language....""*

The Literature Review concludes that although early thinkers observed phonosemantics,

"...[I]t does not provide the solid empirical base required to either prove or disprove the claim that there is a regular synchronic correlation between the articulation of a phoneme and its semantics, nor does it offer a way to make practical use of such a correlation. In order for that to happen, we must find a means by which we can define the relevant parameters clearly enough that we can then quantify the relationships or lack thereof. **Most 20th Century literature on the subject is devoted to forming such an empirical base."**

"In 1909 and 1910, the better known Bloomfield – Leonard – worked on "A Semasiological Differentiation in Germanic Secondary Ablaut" in which he writes:

> *"We have seen how an old ablaut base – a strong verb IE. *sleng- Germanic *slinken E. slink, let us say – has given rise to a number of words – as E. slink (strong verb): dial. Slank (weak verb): dial. slunk (weak verb)... But it is natural, if not inevitable that such words should become semasiologically differentiated. E. slink 'sneak': dial. slank 'go about in a listless fashion': dial. slunk 'wade through a mire' are examples. What has determined the direction of this differentiation in meaning? In many cases, the old laws of derivation must have been decisive... But one cannot so explain the meanings of slink : slank : slunk, nor indeed the great majority of such modern Germanic word groups: another force has been at work. This force is the old inherent Germanic sense for vowel pitch... If a word containing some sound or noise contains a high pitched vowel like i, it strikes us as implying a high pitch in the sound or noise spoken of; a word with a low vowel like u implies*

low pitch in what it stands for... Its far reaching effects on our vocabulary are surprising. It has affected words not only descriptive of sound like E screech, boom... but also their more remote connotative effects. A high tone implies not only shrillness, but also fineness, sharpness, keenness; a low tone not only rumbling noise, but also bluntness, dullness, clumsiness; a full open sound like a, not only loudness, but also largeness, openness, fulness...

Nor must the subjective importance of the various mouth positions that created the various vowel sounds be forgotten: the narrow contraction of i, the wide opening of a, the back of the mouth tongue position of u are as important as the effect of these vowels on the ear of the hearer."

He then goes on to itemize all the major roots in Germanic in order of the consonant sounds: first /p-p/ (N. pipla, pupla; E. peep, pip, pipple; etc.), then /p-f/ (S. piff, paff, puff; E. piff, piffle, piffer, paffle, puff; etc.) and so on, and he demonstrates that the correlations he noted hold throughout the entire vocabulary of Germanic. Bloomfield's view regarding the importance of sound meaning was strong enough that he could write:

> *"Since in human speech, different sounds have different meaning, to study the coordination of certain sounds with certain meanings is to study language."*

Here for the first time we see the kind of data a modern scientist needs to verify a phenomenon and put it to use. Bloomfield's list of Germanic roots is as close to complete as he could make it. It therefore can't be said that he picked out certain words or phoneme combinations that supported his case and conveniently left out the others. He thereby made it possible for the first time to quantify the correlation, and this is the first step toward broadening the discussion from philosophy and speculation to real science.

2.2.4 Psycholinguistic Experiments – Sapir et al.
Sapir began as a conventionalist who then converted to a naturalist position. He was one of the first to query native speaker intuitions about nonsense or foreign words in order to demonstrate that there was a productive correlation between sound and meaning. He described the purpose of his inquiry thus:

> *"We may legitimately ask if there are, in the speech of a considerable number of normal individuals, certain preferential tendencies to expressive symbolism not only in the field of speech dynamics (stress, pitch and varying quantities), but also in the field of phonetic material as ordinarily understood.... The main object of the study is to ascertain if there tends to be a feeling of the symbolic magnitude value of certain differences in vowels and consonants, regardless of the particular associations due to the presence of these vowels and consonants in meaningful words in the language of the speaker."*

Sapir then asked about 500 subjects of all ages 60 questions of the following type: "The word 'mal' and the word 'mil' both mean 'table' in some language. Which type of table is bigger – 'mal' or 'mil'?" 83% of the children and 96% of adults consistently found 'i' to be smaller and 'a' to be bigger. Sapir did not, however, believe the feeling-tone that exists in words to be inherent to them, but characterized it rather as a 'sentimental growth on the word's true body'.

By testing the intuitions of English-speaking subjects, Newman also showed that English vowels could be placed on a scale of small to large, and that the size associated with each vowel reflected the size of the oral cavity during articulation. However in actually analyzing 500 extant English words, he found no correlation between vowels and size. Chastaing (1962) ran 12 types of test all of which showed that people intuitively associate clarity with high front vowels and obscurity with low back vowels.

Numerous other tests of this nature have been conducted. Tsuru (1934) had native English speakers guess the meanings of 36 Japanese antonyms, and found that they guessed correctly much more than 50% of the time. Allport (1935) translated the Japanese words into Hungarian and repeated the experiment in order to filter out the possibility that Tsuru had subconsciously chosen words which bore some resemblance to related forms in English. The results were the same for Hungarian as for Japanese. Wissemann (1954) showed that when asked to invent words for noises which they heard, German speakers tended to associate certain phonemes with certain sounds more than with others. Fischer-Jørgensen (1967) begins his paper optimistically: "It is now generally accepted that speech sounds should not only be described in articulatory and in acoustic, but also in perceptual terms." He interviewed 150-200 students in various experiments asking them to classify Danish vowels, and found that people intuitively classify vowels as having brightness and hue, but not saturation.

Further on in the Literature Review, we see the following:

"Others who undertook experiments similar to these include Köhler (1947), Brown, Black and Horowitz (1955), Maltzmann, Morrisett and Brooks (1956), Brackbill, Little (1957), Miron (1961), Weiss (1964), Peterfalvi (1970).

2.4.1 Dwight Bolinger
Dwight Bolinger of Harvard University was the primary proponent of phonosemantics through the late 40's and the 50's. In 1949, he published "The Sign is Not Arbitrary". In 1950, he published his most famous work on the subject, and one which formed the foundation on which many subsequent researchers (including John Lawler, Richard Rhodes and Keith McCune) based their theories: "Rime, Assonance and Morpheme Analysis". Bolinger approached the field through an inquiry into the nature and status of the morpheme. He concluded that morphemes cannot be defined as the minimal meaning-bearing units, in part because 'meaning' is so ill-defined, and in part because there are obvious situations in which smaller units are meaning-bearing. He cites polyphonemic phonesthemes as the primary example. He writes, for example:

"We need not limit ourselves to pairs, but may look for larger patterns. One tempting example is the cross-patterning of /gl/ 'phenomena of light' and /fl/ 'phenomena of movement' with (1) /itr/ 'internittent', (2) /ow/ 'steady' and (3) /ur/ 'intense': glitter<->flitter, glow<->flow, glare<->flare... as for the terminal 'morphemes' in the above words, we find (1) evidenced also in titter, jitter, litter, iterate; (2) in slow, grow and tow and (3) in blare, stare and tear."

Bolinger argued that one should regard at least the assonance and the rime of a monosyllabic root as 'sub-morphemes', on the basis that virtually all English assonances and rimes were found in the context of much narrower meanings than one would expect statistically."

In closing, the Literature Review adds,

2.4.3 Hans Marchand
Marchand provided the first extensive list of English phonesthemes. He found that the meaning of a sound or sound sequence was also dependent on its position in the syllable. Marchand attributed meanings to even shorter sequences than Bloomfield or Bolinger were prepared to do. He wrote, for example, that "/l/ at the end of a word symbolizes prolongation, continuation" or "nasals at the end of a word express continuous vibrating sounds." Each such characterization was followed by a list of examples. Although Marchand was perhaps at the time the most cited of those who did extensive surveys of sound meaning correlations in the vocabulary of a given language, there are and were over a hundred others whose work was in some cases as extensive or even more so.2

Commentary: *If it is indeed the case, as we suggest that the Phonosemantic Hypothesis holds, then we would anticipate this evolution within the field – namely that meaning would over time be associated with shorter and shorter strings of phonemes. Just as the meaning of a sentence is narrower than that of a phrase or single word appearing within that sentence, so the meaning of a string of phonemes is narrower than the meaning of any one of the phonemes which appears in that string. If only 20-30 phonemes must be combinable in such a way that they can bear the semantic weight for the iconic aspect of the entire language, then one might anticipate that these meanings would be very broad indeed, very abstract and therefore hard to see or distinguish at first. Narrower meanings associated with longer phoneme strings would therefore be the first to be observed. As phonesthemes for longer strings were analyzed ever more closely, it would become apparent that the narrower meaning associated with a phoneme pair could be reanalyzed into a combination of more general meanings associated with each of the two individual phonemes.*

For instance, at first it is observed that /gl/ is frequently associated with reflected light, and /fl/ is associated with direct light. /bl/ is often associated with blindness, or absence of light, and /cl/ is associated with colors... Only then do you see that all of these phonesthemes lie in the semantic domain of 'light' and all of them also contain an /l/... so you hypothesize that it's the /l/ that contributes the 'light' to the equation, and the

variations that one observes among the phonesthemes between the inflections of light are functions of the phonemes other than /l/. /b/ blocks the light (and not only light). /g/ hides the source of the light (and not only light). /f/ displays the light (and not only light), and /c/ classifies the light (and not only light). (Light associated with /s/ on the other hand almost always concerns 'seeing' and these words never contain /l/... /l/ in conjunction with /s/ turns to liquid and is slippery. (If a /p/ intervenes, the liquid splays or splashes out from a single point or source.)) If you really itemize all the monosyllabic words in English which concern light, a large percentage of them contain /l/ in conjunction with specific other phonemes each of which affects the 'light' of /l/ in a specific way. Of course, as not all words concerning light contain /l/, so by no means all words containing /l/ concern light, so light is only one of many 'senses' of /l/... Liquid is another 'sense' of /l/. What underlies or is common to all of these senses of /l/ is not so easy to discern. It takes time and patience. Pursuing this method of semantic analysis even further, one finds that phonetic features also are meaning-bearing.

2.4.4 Suitbert Ertel Ertel (1972) ... selected four fairly narrow semantic domains: words for sounds, words of motion, words for actions performed with the mouth, and words for sound produced by animals. He then selected German 175 words in these 4 semantic classes, and had them translated into 36 languages covering all the major language families of the world. Finally he counted the frequency of the phonemes which occurred in each of the verbs and found that certain types of sounds occured much more frequently with certain verbs than one would anticipate if the relationship between sound and meaning were purely arbitrary. Gargling is expressed in a large percentage of verbs with velar sounds, spitting with labials and unvoiced plosives and so on and so forth.

Because Ertel's crosslinguistic tests were applied across a very broad range of languages, and not just to the Germanic languages, as in Bloomfield's tests, they suggest that sound-meanings are not merely side-effects of linguistic change, but that they are synchronically productive in modern languages and on some level universal. Three of the four classes of verbs that Ertel researched focused on sounds or on verbs of the mouth – classes which one would expect to be especially strongly influenced by mimetics. The present study includes a much broader range of words and semantic classes than does Ertel's, but unlike Ertel's work, it is also limited primarily to English.

The Literature Review ends saying:

"2.4.9 Keith McCune
The most detailed and complete single work in the field of phonosemantics is Keith McCune's dissertation. As far as we are aware, McCune demonstrates for the first time in history that virtually every word in an entire language – Indonesian – has an iconic component of meaning. He follows the tradition of Bolinger, Rhodes and Lawler, in viewing the basic definition of a word to be extended to other meanings by various semantic processes, specifically what he calls subgroups, metaphors and Levi extensions, and most of the dissertation is devoted to the study of these processes. Although he analyzes all the Indonesian roots into assonances and rimes, he suggests that these are in

turn possibly further analyzable into individual phonemes, though he does not attempt such an analysis.

The fact that McCune analyzes the entire vocabulary of a language is very important in our view. Arguments of the form, "phoneme X correlates with semantic domain Y and here are some examples" are not in the least compelling. Without discovering a pattern that runs through all the words in a well-defined semantic domain, nothing has been demonstrated at all. In order to demonstrate that the phonosemantic effect has any generality, one has to be in a position to quantify the phenomenon, to say "X% of words with phonological trait A in this language fall within semantic class B…"

Major works produced in the 90's include Janice Nuckoll's phonosemantic account of Quechua; Kakehi Hisao, Lawrence Schourup and Ikuhiro Tamori's voluminous Dictionary of Iconic Expressions in Japanese; Leanna Hinton, Johanna Nichols and John J. Ohala (eds.) proceedings on the Berkeley conference in sound symbolism; Robin Allott's motor theory of language; Arie Poldervaart's Uto-Aztecan data; H. Fukuda's Flip, Slither, Bang: Japanese Sound in Action; Simone Raffaele's Iconicity in Language; Reuven Tsur's What Makes Sound Patterns Expressive?; Earl R. Anderson's wonderful overview of the field A Grammar of Iconism, and a popularized account of the field by the present author entitled Gods of the Word. In addition, many works have come out on the Internet which have not been published formally. The Linguistic Iconism Association was formed in early 1998, and now has about 150 members."

THE FOLLOWING is a reading assignment for Mr. Stringer. This bibliography is just a tiny portion of the literature written by computational linguists on letter meanings and sound symbolism (phonosemantics). It is not necessary for Christians to waste their time reading such academic meanderings; I have summarized the meaning that letters bring to words in *In Awe of Thy Word* in chapters 1, 2, 4 and the final Appendix (pp. 1114-1174). The letter meanings that researchers find are the same ones found by examining the first usages of letters in the King James Bible. This is quite natural, since the English Holy Bible is the seed-bed of the written English language. That is how God teaches reading. It isn't even necessary to study the subject, since the mind processes these meanings automatically and subconsciously. For that reason, letter meanings were discussed very little in *In Awe of Thy Word* and were resigned to a tiny appendix at the very end of the 1,200 pages. I guess Mr. Stringer cannot deal with the other 1,112 pages of original research on the history and translation of the English Bible.

"He that answereth a matter before he heareth it,

it is folly and shame unto him."

(Prov. 18:13)

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of

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