

“Subj: Re: Your review of the new AV7 Bible”

An unsigned e-mail received by
T.L. Hubert Jr.
on October 12, 2006

See

[An Open Letter to "TLNF" of "The New Authorized Version Foundation"](#)

for a detailed response to this message.

NOTE: The file as it came to the recipient has not been edited in any way except to paste the text into a new document and to add the header information (not attached to the same window as an e-mail in AOL) to the end of this message.

Subj: Re: Your review of the new AV7 Bible.
Date: 10/11/2006 9:17:38 P.M. Eastern Standard Time
From: tlnf@tlnf.com
To: BasFawly@aol.com

Greetings Mr. Hubeart:

Thank you for posting an entry at the Wikipedia website that seems, in that posting at least, to fairly and reasonably objectively describe the new AV7 Bible.

With regard to your review, however, may I ask that you take into consideration the responses and documentation provided below which we hope and pray may encourage you to reconsider and perhaps moderate some of your rather strong flames against the AV7 Bible.

Sincerely,

For the New Authorized Version Foundation

1. You wrote: "AV7 is claimed to be ..."

== AV7 Follow-up comment #1: AV7 is indeed, exactly what it is claimed to be: "a computer-generated, updated, and enhanced presentation of the Bible; compiled by an automated system that is able to perform translations directly from Greek and Hebrew original language sources into word-for-word, direct equivalent English ... with a resulting literal translation that is fine-tuned through seven levels of processing to produce an accurate yet easy-to-read, present-day English text."

A few words of additional explanation: AV7 is definitely *not* claimed to be a "perfect" presentation and there is certainly no attempt to imply that. On the contrary, the AV7 website "Questions and Answers" link clearly disclaims any such notion: <http://www.av7.org/qa/av7qa.htm> Moreover, the AV7 website even includes an "errors corrected page" wherein to acknowledge any valid errors that are reported and the applicable corrections that will appear in subsequent printings: <http://www.av7.org/qa/corrections.htm>

2. You wrote: The website is not all that loaded with detailed information like sample chapters and other things one might reasonably expect.

== AV7 RESPONSE #2: While the AV7 website is a work-in-progress and additional elements certainly will be added over time, the AV7 website does offer information and many features that are not found (as far as we know) on any other Bible version website. Regarding your comment about "sample chapters," the AV7 website certainly does include sample material at the following two links: <http://av7.org/pdfs/keys.pdf> -and- <http://av7.org/pdfs/treasure.pdf> In the near future, we will be adding downloadable sample chapters and we also plan to make available a downloadable e-book of the entire text. It would be helpful if you would describe more specifically what other things "one might reasonably expect." Specifically, what other features have you observed on other Bible version websites that are better than what is available on the AV7 website?

3. You wrote: Frankly, this impression of an automated retranslation of the KJV strikes me as rather weird. I suppose the intention is good--to present the "AV7" as something uncorrupted by human translators who might insert their own second-guessing into the updating ... But the idea of a computerized

translation of Scripture 'untouched by human hands'--if that is what the AV7's publishers are claiming this to be--is ridiculous. ... computers alone cannot pick up all the nuances and senses involved in converting one language to another. ... the greatest translations of all, including the KJV, have all been performed by humans.

== AV7 RESPONSE #3: It would be helpful if you would be more specific in explaining what you think is "weird" and "ridiculous" about the AV7 compilation process. We do not claim, as you asserted, that this computerized compilation is entirely "untouched by human hands." Certainly your observation is true when you said: "computers alone cannot pick up all the nuances and senses involved in converting one language to another." However, the flaw in your criticism is that you have made an accusation based on an extremely incorrect assumption.

The **fact** is that the AV7 compilation process is based on an enormous array of translation tables that do, indeed, take into account many thousands of "nuances and senses;" and, unlike any Bible text previously compiled, this vast array of translation tables used to compile AV7 thoroughly documents every detail of its compilation, including documentation of the treatments of all those nuances and senses, word-for-word and phrase-by-phrase. Would that others might do likewise.

4. You wrote: concerns about the way it [AV7] has altered the text of the KJV.
== AV7 RESPONSE #4: While it is true that the AV7 text is different than the KJV text, these alterations have been done mainly to update archaic language and syntax, and also make revisions in those cases and places where the KJV has well recognized and acknowledged errors. A couple of examples (i.e. "God forbid" and "Easter" are mentioned in the current published AV7 text. More examples are documented on the AV7 website; and many more will be added there over time. In each case, AV7 is unique in that it will always provide exhaustive documentation including abundant evidence of the need for and applicability of each and every revision and correction. For example:

5. You wrote: John 3:3 in 1611 KJV reads, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." AV7 presents this as "For I rejoiced greatly when the family came and testified of the truth that is in you, even as you walk in the truth." You asked: "... on what basis is the Greek word adelphos (G80 in Strong's Concordance) changed in most passages from "brethren" (KJV) to "family" (AV7)?"

And you wrote: "It appears that the idea was to be gender-inclusive (much the same reason that AV7 gives in Matt. 7:3 "the speck that is in your brother's or sister's eye"--adding in italics the words "or sister's" which are of course nowhere in the Greek)."

== AV7 RESPONSE #5: The imposition of masculine pronouns and various other masculine gender idioms (such as "brethren") that were characteristic of medieval times and perpetuated in the KJV are just that, idioms that are simply not accurate literal translations of the original language source words as explained below.

While some may have carried the correction of this error too far, the corrections that AV7 makes are not for any so-called reason of trying to be "politically correct." Instead, the "gender-inclusive" corrections used in AV7 are limited to **only** those instances where the former impositions of

masculine gender forms were, in fact, incorrect.

Relying on Strong's Concordance to make one's argument opposing this correction fails to recognize that Strong's Concordance does not account for all of the nuances that need to be considered. Strong's Concordance catalogs only 5,624 unique Greek words. But in fact, there are actually 17,342 unique Greek words used in the Greek New Testament.

AV7 translation tables incorporate all 17,342 of those unique Greek words as they are documented in a proprietary AV7 concordance. This AV7 concordance catalogs each word by a numbering system that extends beyond the Strongs 4-digit number to an 8-digit number that also identifies tense, voice, mood, and other factors. Plus, the AV7 concordance includes frequency of use count for each word; the 1611-1769 usage of each word; the source of each word in the Textus Receptus or Westcott and Hort or various other Greek source texts; the textual usage of each word; and the corresponding AV7 resolution of each word. As briefly demonstrated elsewhere in this message, the AV7 concordance (and many additional resources) are then referenced to identify application usage patterns and anomalies in usage so that variances can be resolved in the implementations of the vast array of AV7 translation tables.

In the case of the Greek root "adelf*" ... it actually appears in 10 unique forms represented by 5 different Strongs numbers, and it occurs in 272 invocations. Therefore, one must also examine the etymological root for this word, and that reveals that the root meaning is, literally, "from the same womb."

It is neither masculine nor feminine. Rather, it does, indeed, literally mean, to be of the same family ... i.e. brothers and sisters alike. Therefore, unless the context specifically identifies the subjects as being "brothers," the default rendering really should more correctly be family+

Please also note that wherever AV7 uses a different word than the words used in the so-called "KJV" there is a superscript "+" to identify these revisions in order to prompt readers to further investigate applicable word studies. (See pages 4 and 313 in AV7 for notices and explanations printed there.) Would that other Bible versions would do likewise.

The other Greek word that is translated family (only one time) comes from the root "patria*" (Strongs #3965). 3965 appears 3 times in three different forms and is translated "family" only once, and otherwise as "lineage" or "kindred."

While "family" is not exactly an invalid translation for "patria," that is actually not the best possible translation because the AV7 concordance shows us that the root "patr*" is represented by 19 unique Greek words identified by 9 different Strongs numbers, appearing in 159 occurrences and more commonly translated as "patriarchs" and "father(s)" and "country" and various other renderings.

Therefore, taking all of the above into account, in most instances "family+" is actually a more accurate translation of "adelf*" than "brethren" or "brothers."

6. You wrote: But in many cases, the substitution completely destroys the intended meaning and produces absurdity, as at Acts 3:17 & 22, where AV7 has (italics theirs here and afterwards): "Now family, I know that it was through ignorance..." and "The Lord your God will raise up a prophet to you, like me, from among your family...."

== AV7 RESPONSE #6: "Now family, I know ..." merely indicates that the speaker was speaking to everyone in the audience, and not only to the men. That being the case, how do you conclude that this rendering "produces absurdity"?

Likewise, in Acts 3:22, the use of the word "family+" here is related to the writer's appeal in the preceding verse 19 that reads: "Therefore, repent and be converted ..." Is it not true that this appeal to repent was being expressed to everyone in the audience and not only to the men in the audience?

7. You wrote: While I do not claim any kind of proficiency in Greek, I can see enough to know that the original text cannot be subjected to such rough handling, "politically correct" though it may seem, and still retain its integrity. The present book of 3 John also shows this destructive change of "brethren" to "family" at verses 5 and 10.

== AV7 RESPONSE #7: The questions and challenges that you have presented (apart from the flames and accusations that AV7 represents "rough handling" and "destructive change") do present an opportunity to respond to the concerns that you have raised, and we are glad to respond point by point and we certainly will add both your questions and our responses to the AV7 website.

Now, with regard to 3 John at verses 5 and 10, perhaps you would be so kind as to explain what you see as being a "destructive change" in the following comparison of the cited verses in 3 John verses 5 and 10:

TR: agaphte piston poieiV o ean ergash eiV touV adelfouV kai eiV touV xenouV
KJV: Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

AV7: Beloved, you do faithfully whatever you do for the family+ and for strangers.

TR: dia touto ean elqw upomnhsw autou ta erga a poiei logoiV ponhroiV fluarwn hmaV kai mh arkoumenoV epi toutoiV oute autoV epidecetai touV adelfouV kai touV boulomenouV kwluei kai ek thV ekkhhsiaV ekballei

KJV: Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth [them] out of the church.

AV7: Therefore if I come, I will remember his deeds that he does, babbling+ against us with malicious words. And not content with that, neither does he himself receive the family+ and [he] forbids [those] who would, and casts [them] out of the assembly+.

In verse 5, the writer is commending the addressee (specifically named as Gaius) for his good work in serving *everyone* in the family of believers (not just the males). This is clearly indicated in the immediately preceding verse 4, wherein the writer refers specifically to "my children." That clearly

identifies the inclusive nature of the subjects about whom the writer was making a reference.

In verse 10 and the surrounding context, the same circumstance continues to be very clearly evident, that the writer here is making reference to the entire family of believers, not only to the males.

If you see evidence in these verses that the writer's references herein are to be construed as exclusively to males to the exclusion of females, then we would be pleased to see how you parse these verses to draw that conclusion.

8. You wrote: Verse 7 in AV7 begins "It was for His name that they went forth...." This destroys the connection between verses 6 and 7, which in KJV clearly depend on each other: "...whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth..." (emphasis added). This agrees with the Greek where verse 7 begins "huper gar" (Strong's G5228 and 1063, respectively). Someone's computer must not have been working very well when this passage was run through the "automated system"!

== AV7 RESPONSE #8: First, there is no Greek word transliterated "huper." The Greek word to which you refer is "uper" and the syntax "uper gar" is, itself, a grammatical redundancy as explained in the following: Strongs #1063 occurs 1,067 times and #5228 occurs 160 times in the Greek New Testament. One component of the AV7 system called "pattern analysis" allows us to clearly identify translation patterns in context for every word. (A small sample is provided at the end of this response segment #8.) This pattern analysis provides overwhelming evidence that the prevailing and nearly universal translation of both #1063 and #5228 in all contexts is the simple English word "for." Therefore the initial literal translation of 3 John verses 6 and 7 for "uber gar" is, literally: "for for." Next, note that there is no corresponding Greek word for the word "that" inserted in the KJV here (and also notice that this word has in this instance been neglected to be identified as an interpolatively added word with brackets or italics). Next, there is also no viable rationale or justification for the use of the word "Because" in this context (the word "because" has a different array of Greek sources). Moreover, the word string "Because that for" as used in the KJV is really a grammatical maze and conundrum.

Next, it is important to remember, as you no doubt know, that there were no verse numbers and there is no punctuation in any Greek text. Therefore, the way in which text is punctuated and divided into sentences is somewhat subjective, determined by context, and that is not in any way iron clad. Following is an interlinear comparison of the Textus Receptus Greek source, the "g2e" first phase of AV7 compilation producing a very literal, word-for-word Greek to English initial result, and line-over-line comparisons to the 1611, av7, and (fwiw) niv renderings.

greek - oi emarturhsan sou th agaph enwpion ekkklhsiaV ouV kalwV poihseiV
propemyaV axiawV tou qeou uper gar tou onomatoV exhlqon mhden lambanonteV apo
twn eqnwn

g2e - which have borne witness unto thee the love before unto the church what

good do if you bring forward as becomes of God for for when as name I came out
nothing they that received from which of the Gentiles

1611 - Which have borne witness of thy charity before the church: whom if thou
bring forward on their journey after a godly sort, thou shalt do well: Because
that for his name's sake they went forth, taking nothing of the Gentiles.

av7 - [For they] have testified+ of your [true] love before the assembly+

[If] you bring [them] forward on their journey in a godly way, you will do
well. Because, [it was] for [His] name [that] they went forth, taking nothing
from the Gentiles.

nasb- and they bear witness to your love before the church; and you will do
well to send them on their way in a manner worthy of God. For they went out
for the sake of the Name, accepting nothing from the Gentiles.

niv - They have told the church about your love. You will do well to send them
on their way in a manner worthy of God. It was for the sake of the Name that
they went out, receiving no help from the pagans.

Notice that the KJV subjectively adds several words in verse 7 that have no
Greek basis (and also notice that the KJV fails to identify several words that
it adds interpolatively here). There is no Greek basis for the words:
"Because" or "that" or "his" at the beginning of verse 7.

In the AV7 rendering, the brackets/italics are crucially important and must
not be omitted or overlooked:

6 [For they] have testified+ of your [true] love before the assembly+.
[If] you bring [them] forward on their journey in a godly way, you will do well.
7 [It was] for [His] name [that] they went forth, taking nothing from the
Gentiles.

In comparing the AV7 with the KJV for this verse, the AV7 interpolatively
added words "[It was]" (clearly identified as interpolatively added in
brackets), actually makes a better connection to the preceding sentence than
the convoluted KJV rendering: "Because that for ..." (which phrasing is also
horrible grammar).

I hope this explanation, may give you some reasons to reconsider your comment:
"Someone's computer must not have been working very well when this passage was
run through the 'automated system!'"

Below is a very small sample of the 1,227 lines generated by the AV7 pattern
analysis system that provides documentary evidence for the most correct
translation of Strongs 5228 and 1063:

MAT-01:20 <3137> thy wife <1135>: for <1063> that which is conceived <1080
MAT-01:21 ame <3686> JESUS <2424>: for <1063> he <846> shall save <4982> (
5
MAT-02:02 935> of the Jews <2453>? for <1063> we have seen <1492> (5627) hi
MAT-02:05 <965> of Judaea <2449>: for <1063> thus <3779> it is written <11

MAT-02:06 s <2232> of Juda <2448>: for <1063> out of <1537> thee <4675> sha
MAT-02:13 671> word <2036> (5632): for <1063> Herod <2264> will <3195> (571
MAT-02:20 <1093> of Israel <2474>: for <1063> they are dead <2348> (5758)
w
MAT-03:02 Repent ye <3340> (5720): for <1063> the kingdom <932> of heaven
<
MAT-03:09 to [our] father <3962>: for <1063> I say <3004> (5719) unto you
MAT-03:15 [it to be so] now <737>: for <1063> thus <3779> it becometh <4241
MAT-04:06 self <4572> down <2736>: for <1063> it is written <1125> (5769)
,
MAT-04:10 7> (5720), Satan <4567>: for <1063> it is written <1125> (5769)
,
MAT-04:17), Repent <3340> (5720): for <1063> the kingdom <932> of heaven
<
MAT-04:18 o <1519> the sea <2281>: for <1063> they were <2258> (5713) fishe
MAT-05:12 in <1722> heaven <3772>: for <1063> so <3779> persecuted they <13
MAT-05:29 from <575> thee <4675>: for <1063> it is profitable <4851> (5719
MAT-05:30 from <575> thee <4675>: for <1063> it is profitable <4851> (5719
MAT-06:07 the heathen <1482> [do]: for <1063> they think <1380> (5719) that
MAT-06:08 (5686) unto them <846>: for <1063> your <5216> Father <3962> kno
MAT-06:16 sad countenance <4659>: for <1063> they disfigure <853> (5719) t

ACT-05:41 offer shame <818> (5683) for <5228> his <846> name <3686>.

ACT-08:24 o <4314> the Lord <2962> for <5228> me <1700>, that <3704> none
o
ACT-09:16 48) suffer <3958> (5629) for <5228> <0> my <3450> name's sake <36
ACT-15:26 their <846> lives <5590> for <5228> the name <3686> of our <2257>
ACT-21:13 <1519> Jerusalem <2419> for <5228> the name <3686> of the Lord
<
ACT-21:26 be offered <4374> (5681) for <5228> every <1538> one <1520> of th
JOH-06:51 will give <1325> (5692) for <5228> the life <2222> of the world
JOH-10:11 9) his <846> life <5590> for <5228> the sheep <4263>.

JOH-10:15 9) my <3450> life <5590> for <5228> the sheep <4263>.

JOH-11:04 death <2288>, but <235> for <5228> the glory <1391> of God <2316
JOH-11:50 should die <599> (5632) for <5228> the people <2992>, and <2532>
JOH-13:37 2) my <3450> life <5590> for <5228> thy sake <4675>.

JOH-13:38) thy <4675> life <5590> for <5228> my sake <1700>? Verily <281>, JOH-15:13 2) his <846> life <5590> for <5228> his <846> friends <5384>.

JOH-18:14 should die <622> (5641) for <5228> the people <2992>.

LUK-06:28 2532> pray <4336> (5737) for <5228> them which despitefully use
<
LUK-09:50 <2257> is <2076> (5748) for <5228> us <2257>

LUK-22:19 > is given <1325> (5746) for <5228> you <5216>: this <5124> do <4
LUK-22:20 8> is shed <1632> (5746) for <5228> you <5216>.

MAT-05:44 2532> pray <4336> (5737) for <5228> them which <3588> despitefull

9. You wrote: Verse 9 in AV7 has "I wrote to the assembly, but Diotrephes, who takes pleasure in having preeminence among them, does not receive us." Did the Greek word ekklesia (Strong's G1577) really need to be changed from "church" (KJV) to "assembly"? This seems like change simply for the sake of being different.

== AV7 RESPONSE #9: The literal meaning of the Greek word "ekklesia" is "the called of God" or "the body of believers" or "the assembly of believers." The first two definitions of the word "church" in most dictionaries refer to a building and to a formal public worship service. Other definitions include: "the clerical profession" and references to certain denominations and various forms of ecclesiastical organization and power, none of which have anything to do with the meaning of the word "ekklesia." Moreover, the word "church" in contemporary parlance has become so seriously diluted that it is almost universally understood by people today as referring to a building rather than to a body or assembly of believers. For many centuries from the earliest days of Christianity until about the time of King Henry VIII, the word "church" was apparently little known or used. In the earliest English texts, the word "ekklesia" was generally rendered as "congregation" until the Geneva revisers started using the word "church."

Among the first uses and translations of the word "ekklesia" (in Acts 19:39 and 19:41), it is actually translated as "assembly" in the KJV and others. And, in the first appearances of the word "ekklesia" in the book of Acts, "assembly" certainly is a more appropriate term than "church" since there actually was nothing at that time even remotely resembling what people commonly think of as "church" today.

AV7 Acts 2:47 The Lord added to the assembly+ daily [those] who were being saved.
AV7 Acts 5:11 Great fear came upon all the assembly+ and upon all+ [who] heard these things.

10. You wrote: Jude 1:4 KJV: For there are certain men crept in unawares, who were before of old ordained to this condemnation...." AV7: "long ago+ written+

[off as] ungodly men." The Greek word rendered "ordained" (KJV) is *prographo* (Strong's G4270), which actually means according to A.T. Robertson's Word Pictures (note on Gal. 3:1) "to write beforehand, to set forth by public proclamation, to placard, to post up." AV7's "written off" gives a very different idea, like that of balancing a ledger, which appears to be foreign to the original text--at best, a paraphrase.

== AV7 RESPONSE #10: There are 15 different Greek words represented by 10 different Strongs numbers that are translated as "ordained" in 20 instances in the KJV.

AVC >>> s

Select what? ordain

t:ceirotanhqenta :2 #g5500.5685 2TI-04:22 ordained
t:ceirotonhsanteV :1 #g5500.5660 ACT-14:23 when they had ordained
t:diatageiV :1 #g1299.5651 GAL-03:19 ordained
t:diatassomai :1 #g1299.5731 1CO-07:17 ordain I
t:eteqhn :2 #g5087.5681 1TI-02:07 am ordained
t:kaqistatai :4 #g2525.5743 HEB-05:01 is ordained
t:katasthshV :1 #g2525.5661 TTS-01:05 ordain
t:kateskeuasmewn :1 #g2680.5772 HEB-09:06 ordained
t:kekrimena :1 #g2919.5772 ACT-16:04 that were ordained
t:proegnwsmenou :1 #g4267.5772 1PE-01:20 was foreordained
t:progegrammenoi :1 #g4270.5772 JUD-01:04 ordained
t:tetagmenai :1 #g5021.5772 ROM-13:01 ordained
t:tetagmenoi :1 #g5021.5772 ACT-13:48 ordained
t:wrisen :1 #g3724.5656 ACT-17:31 he hath ordained
t:wrismenoV :1 #g3724.5772 ACT-10:42 was ordained

In Jude 1:4, the Greek word underlying the mistranslation "ordained" is not "prographo" but is "progegrammenoi," which literally means "having been previously written." Actually, there is no Greek word that is correctly transliterated "prographo." These are the only similar options:

t:proegraph :3 #g4270.5648 ROM-15:04 were written aforetime
t:proegraya :1 #g4270.5656 EPH-03:03 I wrote afore
t:progegrammenoi :1 #g4270.5772 JUD-01:04 ordained

A closer look at the 14 different Greek words represented by 5 different Strongs numbers that occur in 41 instances in the Greek NT reveals that these words are all built around the root "gramm*" which means "to write" rather than "ordain."

J AVC >>> s

Select what? gegramm

t:apogegrammenwn :1 #g0583.5772 HEB-12:23 which are written
t:eggegrammenh :2 #g1449.5772 2CO-03:02 written
t:epigegrammena :1 #g1924.5772 REV-21:12 written thereon
t:epigegrammenh :1 #g1924.5772 MAR-15:26 written over
t:gegrammena :7 #g1125.5772 LUK-18:31 that are written
t:gegrammenaV :1 #g1125.5772 REV-22:18 that are written
t:gegrammenh :1 #g1125.5772 LUK-23:38 written
t:gegrammenhn :1 #g1125.5772 MAT-27:37 written
t:gegrammenoV :3 #g1125.5772 JOH-15:25 that is written
t:gegrammenoi :1 #g1125.5772 REV-21:27 they which are written
t:gegrammenoiV :2 #g1125.5772 ACT-24:14 are written
t:gegrammenon :17 #g1125.5772 LUK-04:17 written

t:gegrammenwn :2 #g1125.5772 REV-20:12 ^those things which were writte
t:progegrammenoi :1 #g4270.5772 JUD-01:04 ordained (1611 error)

Here is a print of the AV7 interlinear source comparison for the subject verse:

greek - pareisedusan gar tineV anqrwpoi oi palai progegrammenoi eiV touto to
krima asebeiV thn tou qeou hmwn carin metatigenteV eiV aselgeian kai ton monon
despohn qeon kai kurion hmwn ihsoun criston arnoumenoi

1611 - For there are certain men crept in unawares, who were before of old
ordained to this condemnation, ungodly men, turning the grace of our God into
lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

av7 - For certain men crept in unexpectedly+, who were long ago+ written+
[off as] ungodly men, turning the grace of our God into filthiness+ and
denying the only Lord God and our Lord Jesus Christ.

nkjv - For certain men have crept in unnoticed, who long ago were marked out
for this condemnation, ungodly men, who turn the grace of our God into
lewdness and deny the only Lord God and our Lord Jesus Christ.

nasb- For certain persons have crept in unnoticed, those who were long
beforehand marked out for this condemnation, ungodly persons who turn the
grace of our God into licentiousness and deny our only Master and Lord, Jesus
Christ.

The AV7 rendering: "long ago+ written+ [off as] ungodly men" is more literally
accurate than the KJV rendering which mistranslates "progegrammenoi" as
"ordained" and thus, the AV7 rendering is most assuredly not in any sense a
paraphrase. The men referenced in this passage were, indeed, "written [off]"
to be dismissed and avoided as unworthy. The correctly translated word here is
"written" rather than "ordained" (which has a significantly different meaning
as in ordaining ministers to an honorable cause). However, the word "written"
by itself in this context is unclear and lacking in sufficient clarity.
Interpolatively adding the word "[off]" clarifies without distorting the meaning.

11. You wrote: Other examples could be given, but I trust this is sufficient
to show that AV7, well-intended though it may be, is not the reliable and
trustworthy update of the KJV its publishers would like it to be. And when the
printed edition gives the gospels out of their canonical order (in the
sequence John, Matthew, Mark, Luke), for no explained reason that I could
find, the impression that is reinforced to me (and, I think, will be
reinforced to most readers) is of a publication that is willing to make
ill-advised and frivolous changes in the KJV, both textually and even in its
sequence of books.

== AV7 RESPONSE #11: Certainly you are entitled to your opinion; however, your
accusations that AV7 is not a reliable and trustworthy update of the KJV and
your assertions that the revisions made in AV7 are "ill-advised" and
"frivolous" surely seem drastically overstated, given the evidence presented
here; and it seems that perhaps your criticisms are reflective of your own
personal biases rather than being based on comprehensive research, evidence,
and scholarship.

Regarding the sequence in which the four Gospel records are presented in AV7,
there is no officially mandated "canonical" order in which these books must be
presented; but rather, their traditional sequence is simply that, a matter of
tradition.

That tradition notwithstanding, however, it has long been common practice

among evangelical Christians to recommend to new believers and others who have never before read any part of the Bible to begin reading with the Gospel of John.

12. You wrote: In short, I am not tremendously impressed by this publication. And, while I have no reason to think that the publishers are anything but sincere in presenting AV7, I don't think it will prove very useful for any kind of serious Bible study.

== AV7 RESPONSE #12: It would be hoped that upon the basis of the information provided here, perhaps you might find it reasonable to make some revisions in the rather scathing criticisms that you presented in your posted review in which you characterized the AV7 Bible as "weird" and "ridiculous."

Finally, may I ask: how we can get the responses that we have provided to your criticisms posted so that they will be equally as accessible as your critical review?

=== END ===

--Original Headers--

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with ESMTP id MAILINXK32-58c452d976620a; Wed, 11 Oct 2006 21:17:37 -0400
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To: "Mr. T.J. Hubeart Jr" <BasFawly@aol.com>
Subject: Re: Your review of the new AV7 Bible.
Date: Wed, 11 Oct 2006 18:16:15 -0700
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