

BIBLICAL TENSIONS —AND MISLEADINGS—

Restoring the Reader's Right to See

A Companion to The Divine Code: 928 Framework

9 · 2 · 8

HEBREW

אמת

TEXT
CALENDAR
HISTORY
MEANING

GREEK

ἀλήθεια

TRANSLATION
DOCTRINE
TRADITION
RESTORATION

Prince Christopher David

FOR ALL THINGS THAT EXIST.

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This work is part of The Divine Code: 928 framework and is written to restore the reader's right to see. It is not written to destroy faith. It is written to remove coverings placed over the text, the calendar, the body, the root language, and the witness layer.

Scripture references are included for study and are now keyed to NRSVUE reading locations. This edition places the Scripture location directly with the claim it supports so the reader can test each tension in context. NRSVUE is used as the neutral study translation layer; readers are still encouraged to compare translations and consult original-language terms when a doctrine, calendar claim, chronology, or translation choice depends on wording.

NRSVUE notice: This edition identifies NRSVUE study locations for reader comparison. Where NRSVUE wording is quoted in future editions, use the required NRSVUE copyright acknowledgement and keep quotations within the publisher's permission limits.

The Reader's Right to See applies to all Christian traditions, translations, institutions, study notes, councils, creeds, and interpretive systems. The issue is not one denomination or one Bible version. The issue is the filter placed between the reader and the root witness.

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Preface

This work is not written to destroy faith. It is written to remove the coverings placed over it - so humanity can return to the Creator, For All Things That Exist.

The Divine Code 928 is all about restoring the reader's rights: the right to count, the right to compare, the right to ask why a translation chose one word over another, the right to see where tradition covered over the text, and the right to return to the Creator without fear of honest examination. Biblical Tensions and Misleadings is therefore not an attack on Scripture. It is an attack on concealment. It separates the text from the institution, the witness from the tradition, and the countable fact from the interpretive claim.

The method is simple: show the seam, classify the problem, compare the witnesses, and refuse to pretend that a tension disappears merely because a doctrine needs it to disappear.

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1. Why This Book Exists

The reader was trained to defend inherited doctrine before being allowed to examine the text honestly. That is the first misleading.

This short book exists to restore the reader's right to see. The Bible contains chronology tensions, witness differences, translation compressions, calendar substitutions, and later doctrinal structures that were often presented as if they were plain and undisputed. They are not plain. They are not always undisputed. The honest reader should be allowed to know that, because restoration with the Creator requires truth rather than concealed inheritance.

A tension is not always a contradiction that destroys the text. Sometimes a tension is a seam. A seam shows where witnesses differ, where translation compressed the original language, where tradition simplified a more difficult reality, or where the institution turned a reading into a requirement.

The 928 framework does not require fear of the seam. It reads the seam.

The text has seams. The institution hid the seams. The code reads the seams.

2. The Reader's Right to See Doctrine

The Divine Code 928 is a restoration framework. Its purpose is not merely to present hidden numbers, dates, calendars, or patterns. Its purpose is to restore the reader's right to see what was placed beneath translation, tradition, calendar displacement, and institutional control.

This doctrine begins with a simple premise: humanity cannot fully restore its relationship with the Creator while being denied the complete truth about who we are, where we are from, why we are here, what our purpose is, and how long we have been here. If the root has been hidden, the reader has the right to examine the root.

The Reader's Right to See is therefore a formal doctrine of this work. It names the human right to examine Scripture, language, calendar, chronology, creation, and tradition without fear. It also names the responsibility to separate what can be counted from what is observed as pattern.

Formal Doctrine Statement

The Reader's Right to See is the 928 restoration principle that humanity cannot be restored with the Creator while access to language, calendar, chronology, creation witness, and textual seams is withheld or filtered through institution alone.

Without the complete truth, the reader cannot fully answer the ancient questions: Who are we? Where are we from? Why are we here? What is our purpose? How long have we been here? Who moved the calendar, the words, and the map?

This doctrine does not make the reader lawless. It restores the reader to accountable sight. The Creator is not honored by concealment. The Creator is honored when the witness can be examined without fear.

Reader Rights Doctrine: restore the reader, restore the calendar, restore the root language, restore the body as witness, and restore humanity with our Creator - For All Things That Exist.

The Reader's Rights

1. The right to count what can be counted.
2. The right to compare translation against Hebrew and Greek witnesses.

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3. The right to know when a doctrine is built from later tradition rather than direct wording.
4. The right to see the calendar-world of Scripture rather than only the calendar-world of empire.
5. The right to distinguish Scripture from institution.
6. The right to separate [EXACT] textual facts from [DPO] pattern observations.
7. The right to ask whether an inherited claim was taught by the text or placed over the text.
8. The right to return to the Creator without surrendering honest examination.

The Reader's Right to See does not mean every reader becomes their own lawless authority. It means the reader is no longer forbidden to look. It restores sight, not chaos; examination, not rebellion; relationship, not institutional dependency.

The institution says, "Trust the covering." The restoration says, "Look at the root."

This is why Biblical Tensions and Misleadings belongs inside the 928 framework. Books 1 and 2 revealed the date and the architecture. This work restores the reader who must now learn how to see the text without fear.

3. The Witness Layer Restored

The 928 framework does not merely identify tensions. It restores the missing witness layer. When witnesses are removed, the reader is left with a reduced structure. When the witnesses return, the structure becomes whole enough to be tested.

In the working path of this manuscript, the number 67 appeared before the witness layer was restored. The restoration movement itself points back to 267, the value of "September Twenty Eighth" in English Ordinal and the carrier structure $244 + 23$. This is not used as proof by itself. It is treated as [DPO]: a pattern observation that belongs to the larger restoration framework.

67 was the shell without the witnesses. 267 is the witness restored.

The same principle appears in the Book 2 power structure through the number 91. Ninety-one is 13×7 : the calendar governor multiplied by the completion cycle. In the 928 framework, this belongs to the relationship between moon and sun cycles, the 13-month calendar structure, and the sevenfold completion pattern.

[EXACT] $91 = 13 \times 7$.

[DPO] The return from 67 to 267 and the placement of 91 in the Book 2 power structure are witness-layer observations. They do not replace textual exegesis. They identify where the restored witness layer aligns with the larger 928 architecture.

The Reader's Right to See includes the right to examine the witnesses that were left outside the standard interpretive instrument.

4. The Six Levels of Tension

The following levels organize the problems without exaggerating them. Not every item is the same kind of problem.

Level 1 - Direct textual tensions: different accounts or statements are not naturally identical.

Level 2 - Chronology conflicts: dates, sequences, or timing do not harmonize without interpretive work.

Level 3 - Translation compressions: several Hebrew or Greek terms are flattened into one English word or concept.

Level 4 - Calendar substitutions: biblical time structures are replaced by later civil or institutional calendars.

Level 5 - Later doctrines read backward: later systems are treated as if they were explicit in earlier texts.

Level 6 - Institutional traditions treated as biblical facts: inherited customs are taught as though they are direct Scripture.

5. How to Read Without Fear

A fearful reading says: if I admit a tension, I betray the faith. A restored reading says: if I hide a tension, I betray the truth.

The study method used here follows four steps:

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1. Identify the inherited claim.
2. Compare the scriptural witnesses.
3. Separate [EXACT] from [DPO].
4. Ask what the reader was taught to assume.

[EXACT] means the claim can be counted, located in the text, compared, or verified as a textual fact. [DPO] means Divine Pattern Observation: a framework reading, correspondence, typology, or reconstruction that should not be presented as closed proof.

6. The Limit of Standard Hermeneutics

Standard hermeneutics teaches the reader to examine genre, context, translation, historical setting, original audience, and literary form. These tools are valuable and should not be rejected. They help the reader avoid careless interpretation and emotional guesswork.

But standard hermeneutics is not the complete instrument. It is incomplete if it refuses to ask whether the Creator also placed countable witnesses outside the page.

Exegesis reads the text. The 928 framework asks whether the text is also signed by creation.

A standard hermeneutics book such as *How to Read the Bible for All Its Worth* can serve as a useful foundation. It teaches genre, context, and interpretation. But it does not ask whether the Author also signed the work through verifiable mathematical constants embedded in creation itself: the body, the moon, the turtle, the Enoch calendar, the restored 13×28 structure, and Genesis 1:1.

Those constants do not replace exegesis. They sit above it as arithmetic witnesses. If the same numbers appear across Scripture and creation, the reader has the right to examine that convergence with a pen, a calendar, and honest sight.

Pastor Mark and the Standard Lane

In the carrier's own path, Pastor Mark receiving Book 1 and then giving a standard hermeneutics book became a useful example. The gift represented the approved interpretive lane: read through genre, context, historical setting, and accepted interpretive rules.

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The 928 framework does not reject that lane. It says the lane is not the whole road. A method that teaches the reader how to interpret words but forbids the reader from testing countable witnesses is not false. It is incomplete.

[EXACT] Standard hermeneutics is a real and useful interpretive discipline. It teaches genre, context, translation, and historical setting.

[DPO] The deeper limitation appears when standard hermeneutics becomes a wall that prevents the reader from testing whether the text is also confirmed by measurable witnesses in creation.

The Reader's Right to See includes the right to test not only the words on the page, but the measurable witnesses surrounding the page.

The method is helpful. It is not the complete instrument.

7. The Christian Translation and Tradition Matrix

The KJV is not an isolated incident. It is one visible example inside a larger Christian translation and tradition matrix. Different Christian traditions preserve different Bible versions, canons, doctrines, calendars, authorities, commentaries, and inherited assumptions.

The issue is not one king, one denomination, or one Bible version. The issue is the filter placed between the reader and the root witness.

This book does not claim that every believer inside these systems is dishonest. It claims that every system must be tested. The Reader's Right to See applies to all Christian traditions, not only one.

All Christian traditions are filters. The reader has the right to test the filter against the root.

Major Bible-Version and Textual Traditions

The Christian reader may encounter several major Bible-version and textual streams: Hebrew Bible / Tanakh source tradition; Greek Septuagint tradition; Latin Vulgate tradition; Syriac Peshitta tradition; Textus Receptus-based Bibles; Majority Text / Byzantine tradition; modern Critical Text-based Bibles; Catholic Bible tradition; Orthodox Bible tradition; Protestant Bible tradition; Messianic Jewish Bible tradition;

paraphrase or dynamic-equivalence Bibles; denominational study Bibles; and restorationist or sect-specific Bible editions.

Major English Bible Examples

Examples include the Wycliffe Bible, Tyndale Bible, Coverdale Bible, Great Bible, Geneva Bible, Bishops' Bible, Douay-Rheims Bible, King James Version / Authorized Version, Revised Version, American Standard Version, Revised Standard Version, New American Standard Bible, New International Version, New King James Version, New Revised Standard Version, English Standard Version, New Living Translation, Christian Standard Bible, New English Translation, New Jerusalem Bible, New American Bible, New World Translation, The Message, Young's Literal Translation, World English Bible, Complete Jewish Bible, Tree of Life Version, and Orthodox Study Bible.

Major Christian Traditions and Systems

Christian institutional filters include Roman Catholic, Eastern Orthodox, Oriental Orthodox, Church of the East / Assyrian, Anglican / Episcopal, Lutheran, Reformed / Presbyterian, Methodist / Wesleyan, Baptist, Anabaptist / Mennonite / Amish, Pentecostal, Charismatic, Holiness movement, Evangelical, Fundamentalist, Seventh-day Adventist, Latter-day Saint / Mormon tradition, Jehovah's Witness tradition, Messianic Jewish Christianity, Hebrew Roots / Torah-observant Christian movements, non-denominational Christianity, Restoration Movement / Churches of Christ / Christian Church, Unitarian / non-Trinitarian Christian traditions, Coptic Christian, Ethiopian Orthodox, Syriac Christian, and Armenian Apostolic traditions.

KJV as a Case Study, Not the Whole Target

The KJV is a case study, not the whole target. The full target is inherited authority replacing direct examination.

The King James Version remains historically important and familiar to many readers. It is also public domain, which makes it useful for study-guide quotation. But it must not be treated as the untouched voice of the Creator or as the only translation problem.

The KJV was produced under royal and ecclesiastical authority. King James was not merely a neutral sponsor. His world included monarchy,

church order, demonology, divine-right kingship, and institutional authority. Therefore, the KJV is a major case study in inherited English tradition, not the final authority over Hebrew and Greek witnesses.

High-risk examples include hell, Easter, Lucifer, church, forever, firmament, and other terms where English tradition can shape doctrine before the reader examines the root.

The Reader's Right to See Applied to Every Christian System

The Reader's Right to See means the reader has the right to test every Bible version, every translation choice, every doctrine, every calendar claim, every inherited phrase, and every authority structure against the root witness.

The issue is not one king. The issue is not one denomination. The issue is not one Bible version. The issue is the filter.

[EXACT] Different Christian Bible traditions preserve different translations, canons, word choices, doctrines, calendars, authorities, commentaries, and assumptions.

[DPO] The deeper misleading occurs when any Christian system teaches the reader to trust inherited authority before examining the root witness.

8. Birth: The First Gate

The first major gate is the birth. The inherited Christian calendar made December 25 feel certain, but the Bible does not give that date. The reader inherited a tradition, not a direct timestamp.

Scripture witnesses include Luke 1-2, Matthew 1-2, the priestly course of Abijah in Luke 1:5, the timing of Elizabeth and Mary, the star and Magi in Matthew 2, and the census problem in Luke 2.

[EXACT] The Gospel birth narratives do not state December 25 or September 28 as Christ's birth date. [HIST] A Christian calculation tradition connecting March 25 and December 25 is historically documented. [DPO / RECONSTRUCTION] September 28, 3 BC is the trilogy's preferred cumulative reconstruction, not an anciently recorded date. The superseded late-May/mid-June Abijah chain, an exact Tishri 17 birth time, a December 25 conception lock, and an eclipse as proof of an AD 33 crucifixion do not carry the conclusion.

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The misleading is not only the wrong date. The misleading is that a later institutional date was allowed to stand in the reader's mind as if Scripture had directly spoken it.

9. Death and Resurrection: The Second Gate

The second major gate is death and resurrection. The inherited timeline often says Friday death and Sunday morning resurrection as if the moment of resurrection were explicitly stated. The text gives Sunday morning discovery, not necessarily the exact resurrection moment.

Scripture witnesses include Matthew 12:40, Matthew 28:1, Mark 15:42, Mark 16:1-2, Luke 24:1, John 19:14, John 19:31, John 20:1, and the repeated phrase "on the third day."

[EXACT] "Three days and three nights" does not naturally equal a literal Friday-afternoon-to-Sunday-morning 72-hour burial. [EXACT] The tomb was found empty early on the first day of the week. [DPO] The resurrection itself may have occurred after the Sabbath ended and before the women arrived, creating an approximately 27-hour death-to-resurrection window while still falling on the third calendar day.

The hidden distinction is resurrection time versus discovery time.

10. Translation as Concealment

Translation becomes concealment when different root words are compressed into one English concept, or when a traditional English term carries doctrine that the original word does not automatically carry.

The reader must be allowed to ask: What Hebrew or Greek word stands behind this? Does the English word preserve the range of meaning or narrow it? Did the translation carry later doctrine backward into the text?

11. Calendar as Concealment

Calendar concealment happens when biblical time is replaced by institutional time. Feasts, Sabbaths, months, appointed times, and priestly rotations belong to the textual world. Roman, Julian, Gregorian, and church-year structures are later systems.

The calendar does not merely schedule belief. It frames reality. If the calendar is changed, the reader's sense of timing is changed.

12. Doctrine Built Backward

Later doctrine can become useful language. But when later doctrine is presented as if it were the original wording of Moses, the Prophets, Jesus, or the Apostles, the reader loses the right to see development.

This book does not forbid doctrine. It forbids hiding the path by which doctrine was formed.

13. The 51 Tensions Study Guide

The entries below are concise. Each one can become a deeper study. The point is to show the careful list, categorize it by level, and provide a reader with a path of examination.

1. December 25 as Birth Date

Level: Level 6

Scripture witnesses: Luke 1-2; Matthew 1-2

NRSVUE scripture layer: Read Luke 1-2 and Matthew 1-2 here. Note that neither narrative gives December 25 as the birth date.

Tension / misleading: The inherited date is not stated in Scripture.

Inherited reading: Church tradition treats December 25 as if it were textually fixed.

Correction layer: The Bible gives no birth date; the date must be reconstructed or admitted as tradition.

Classification: [EXACT] no verse gives Dec 25; [DPO] restored date models must be labeled.

Study question: What did the reader inherit: Scripture or calendar tradition?

Correction layer: The Gospel narratives give no birth date. The current source lock distinguishes the documented March 25/December 25 Christian calculation tradition from the trilogy's preferred September 28, 3 BC cumulative reconstruction; neither date is directly recorded by the Gospels.

Current source-lock resources: Tertullian, *Adversus Iudaeos* 8.18 (March 25 Passion calculation); Chronography of 354 (Roman December 25 Nativity attestation); Kurt M. Simmons, *JETS* 58.2 (2015), 299–324;

Roger T. Beckwith, *Revue de Qumrân* 9 (1977), 73–94; Appendix K, Foundation 1 / Link 14.

2. Birth Year and Herod

Level: Level 2

Scripture witnesses: Matthew 2:1; Luke 2:1-2

NRSVUE scripture layer: Read Matthew 2:1 with Luke 2:1-2 here. Compare Herod, Quirinius, and the census timing before accepting a single simple nativity chronology.

Tension / misleading: Herod, Quirinius, and census chronology are difficult to align.

Inherited reading: The nativity is often treated as a simple unified timeline.

Correction layer: The chronology requires interpretive work and has multiple scholarly models.

Classification: [EXACT] chronology tension; [DPO] proposed harmonizations.

Study question: Which date anchors are being assumed?

3. Priestly Course Reconstruction

Level: Level 2 — Chronology / Reconstruction

Scripture witnesses: Luke 1:5; Luke 1:8-13; 1 Chronicles 24:7-18

NRSVUE scripture layer: Read Luke 1:5, Luke 1:8-13, and 1 Chronicles 24:7-18 here. Abijah is the textual anchor; the rotation model is the reconstructive layer.

Tension / misleading: Readers are rarely taught that Zechariah's service in the course of Abijah can be used as a chronological witness. However, the priestly-course rotation is reconstructive and should not be overstated.

Inherited reading: Many readers are taught Luke 1 devotionally, but not calendrically. The Abijah detail is treated as background information rather than as a timing marker.

Correction layer: The Abijah course is a real textual anchor. The 24-course system is real. Abijah is the eighth division. Luke places Zechariah within that division. The rotation model is not required to calculate the September 28 birth date within the 928 framework. It functions as a supporting witness that aligns with the larger convergence, not as the foundation on which the date depends.

Book-safe line: The Abijah rotation confirms the pattern; it does not carry the burden of the date.

[EXACT] Luke places Zechariah in the course of Abijah. [EXACT] Abijah is the eighth priestly division in 1 Chronicles 24. [DPO] Using the priestly-course rotation as a supporting chronological witness is reconstructive and should not be treated as the sole foundation of the date.

Study question: What does the Abijah course support, and what other witnesses establish the September 28 framework apart from the priestly rotation?

Source-lock update: The older late-May/mid-June Abijah chain is superseded. The controlling uninterrupted-course reconstruction places Abijah approximately August 4–11, 4 BC, with Elizabeth’s conception near August 12 and Mary’s conception near January 12, 3 BC. January 12 to September 28 is 259 days, exactly 37 weeks. The arithmetic is exact conditional on the selected dates; the historical placement remains reconstruction.

Current source-lock resources: 1 Chronicles 24; Luke 1; Roger T. Beckwith, “St. Luke, the Date of Christmas and the Priestly Courses at Qumran,” *Revue de Qumrân* 9 (1977), 73–94; Kurt M. Simmons, “The Origins of Christmas and the Date of Christ’s Birth,” *JETS* 58.2 (2015), 299–324; Appendix K Foundation 1 / Link 14.

4. Three Days and Three Nights

Level: Level 2 — Chronology / Reconstruction

Scripture witnesses: Matthew 12:40

NRSVUE scripture layer: Read Matthew 12:40 here before the timeline discussion.

The written phrase is the location of the three-days-and-three-nights tension.

Tension / misleading: The phrase does not naturally fit a simple Friday-to-Sunday 72-hour model.

Inherited reading: Traditional teaching often treats the timeline as solved.

Correction layer: The text creates tension with inclusive reckoning and third-day language.

Classification: [EXACT] textual tension.

Study question: Does the phrase mean literal 72 hours or calendar idiom?

5. Sunday Discovery vs Resurrection Moment

Level: Level 2

Scripture witnesses: Matthew 28:1; John 20:1

NRSVUE scripture layer: Read Matthew 28:1 and John 20:1 here. These passages locate the discovery of the empty tomb, not a directly observed resurrection moment.

Tension / misleading: The tomb was found empty early; the exact resurrection moment is not directly observed.

Inherited reading: Sunday morning discovery becomes Sunday morning resurrection.

Correction layer: A Saturday-after-sunset resurrection is possible in a 27-hour DPO model.

Classification: [EXACT] discovery time; [DPO] resurrection window.

Study question: What did the witnesses actually see?

6. Preparation Day Ambiguity

Level: Level 2

Scripture witnesses: Mark 15:42; John 19:14

NRSVUE scripture layer: Read Mark 15:42 and John 19:14 here. Compare how each passage uses preparation language before deciding which Sabbath is in view.

Tension / misleading: Preparation can sound like Friday-before-Sabbath or Passover preparation.

Inherited reading: The term is treated as if it has only one easy meaning.

Correction layer: Mark and John frame the timing differently.

Classification: [EXACT] wording tension.

Study question: Which Sabbath is being prepared for?

7. Time of Crucifixion

Level: Level 1

Scripture witnesses: Mark 15:25; John 19:14

NRSVUE scripture layer: Read Mark 15:25 and John 19:14 here. The time statements belong beside the claim because the tension is in the written timing.

Tension / misleading: Mark has the third hour; John has about the sixth hour with Jesus before Pilate.

Inherited reading: The accounts are harmonized without the reader seeing the tension.

Correction layer: The times are not naturally identical.

Classification: [EXACT] textual difference.

Study question: Are the times symbolic, approximate, or from different systems?

8. Who Came to the Tomb

Level: Level 1

Scripture witnesses: Matthew 28:1; Mark 16:1; Luke 24:10; John 20:1

NRSVUE scripture layer: Read Matthew 28:1, Mark 16:1, Luke 24:10, and John 20:1 here. Compare the named women and timing in each Gospel separately.

Tension / misleading: The named women and timing differ among accounts.

Inherited reading: The tomb visit is often taught as one smooth composite.

Correction layer: The witnesses differ in details.

Classification: [EXACT] witness variation.

Study question: What happens when each Gospel is read separately?

9. Angels / Men at the Tomb

Level: Level 1

Scripture witnesses: Matthew 28:2-5; Mark 16:5; Luke 24:4; John 20:12

NRSVUE scripture layer: Read Matthew 28:2-5, Mark 16:5, Luke 24:4, and John 20:12 here. Count the messengers and note how each account describes them.

Tension / misleading: Number and description of heavenly messengers differs.

Inherited reading: Composite teaching hides the variations.

Correction layer: The accounts preserve different witness forms.

Classification: [EXACT] account variation.

Study question: What does each author emphasize?

10. Judas Death

Level: Level 1

Scripture witnesses: Matthew 27:5; Acts 1:18

NRSVUE scripture layer: Read Matthew 27:5 and Acts 1:18 here. The tension is located in the two written descriptions of Judas's death.

Tension / misleading: Hanging and falling/bursting are different descriptions.

Inherited reading: Harmonization is usually assumed.

Correction layer: A harmonized model is possible but not stated as a single account.

Classification: [EXACT] narrative tension; [DPO] harmonization.

Study question: Can both be true, and what must be added?

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11. Genealogies of Jesus

Level: Level 1

Scripture witnesses: Matthew 1; Luke 3

NRSVUE scripture layer: Read Matthew 1 and Luke 3 here. Let each genealogy stand in its own written order before applying harmonization models.

Tension / misleading: The genealogies differ.

Inherited reading: Readers are told they are obviously the same line.

Correction layer: Legal, royal, or maternal-line theories are interpretive.

Classification: [EXACT] differences; [DPO] explanations.

Study question: What does each genealogy intend to prove?

12. Census of Quirinius

Level: Level 2

Scripture witnesses: Luke 2:1-2

NRSVUE scripture layer: Read Luke 2:1-2 here. The historical tension is tied directly to the census wording and the naming of Quirinius.

Tension / misleading: The census chronology is debated.

Inherited reading: It is often taught without acknowledging the historical difficulty.

Correction layer: Multiple solutions exist; none is universally simple.

Classification: [EXACT] historical tension; [DPO] models.

Study question: What historical anchor is being used?

13. Temple Cleansing Timing

Level: Level 2

Scripture witnesses: John 2:13-17; Matthew 21:12-13

NRSVUE scripture layer: Read John 2:13-17 and Matthew 21:12-13 here. The placement of the temple cleansing in the written narrative creates the timing question.

Tension / misleading: John places cleansing early; Synoptics place it near the end.

Inherited reading: One unified chronology is assumed.

Correction layer: Either two cleansings or theological arrangement must be considered.

Classification: [EXACT] chronological difference.

Study question: Is John arranging theology or reporting a second event?

14. Order of Temptations

Level: Level 1

Scripture witnesses: Matthew 4; Luke 4

NRSVUE scripture layer: Read Matthew 4 and Luke 4 here. Compare the order of the temptations before assuming strict chronological sequence.

Tension / misleading: Matthew and Luke order the temptations differently.

Inherited reading: Chronological precision is assumed.

Correction layer: One or both authors may arrange them thematically.

Classification: [EXACT] order difference.

Study question: Which Gospel is arranging material for emphasis?

15. Hell Compression

Level: Level 3

Scripture witnesses: Sheol: Ps 16:10; Hades: Acts 2:27; Gehenna: Matt 5:22; Tartarus: 2 Pet 2:4

NRSVUE scripture layer: Read Psalm 16:10, Acts 2:27, Matthew 5:22, and 2 Peter 2:4 here. Identify the different underlying words before flattening them into one doctrine.

Tension / misleading: Different words are flattened into hell.

Inherited reading: Readers inherit one uniform doctrine.

Correction layer: Each term must be studied separately.

Classification: [EXACT] multiple root words; [DPO] doctrine synthesis.

Study question: What word is actually underneath hell?

16. Easter in Acts 12:4

Level: Level 3

Scripture witnesses: Acts 12:4 KJV

NRSVUE scripture layer: Read Acts 12:4 here in NRSVUE beside the inherited KJV wording. This is the location where Passover/Easter translation comparison belongs.

Tension / misleading: KJV says Easter where Passover is the underlying issue.

Inherited reading: A Christian holiday is read back into Acts.

Correction layer: Passover is the better textual sense.

Classification: [EXACT] translation issue.

Study question: Why did inherited English choose Easter?

17. Lucifer in Isaiah 14

Level: Level 3

Scripture witnesses: Isaiah 14:12

NRSVUE scripture layer: Read Isaiah 14:12 here. Compare the inherited "Lucifer" reading with the NRSVUE wording and the immediate context.

Tension / misleading: Lucifer became a doctrinal proper name in English tradition.

Inherited reading: Readers assume Isaiah directly names Satan as Lucifer.

Correction layer: The passage addresses a fallen shining one / kingly figure in context.

Classification: [EXACT] translation/doctrine issue.

Study question: How much later doctrine is carried by one Latin-derived word?

18. Church / Ekklesia

Level: Level 3

Scripture witnesses: Matthew 16:18; Acts 7:38

NRSVUE scripture layer: Read Matthew 16:18 and Acts 7:38 here. Compare “church” as inherited institution with ekklesia as assembly/gathering language.

Tension / misleading: Ekklesia means assembly/called-out gathering.

Inherited reading: Church becomes building, institution, denomination.

Correction layer: The Greek term is broader and older than the later institution.

Classification: [EXACT] word meaning issue.

Study question: What did ekklesia mean before church became an institution?

19. Forever / Age Language

Level: Level 3

Scripture witnesses: Exodus 21:6; Matthew 25:46

NRSVUE scripture layer: Read Exodus 21:6 and Matthew 25:46 here. Compare how duration language functions in law, covenant, and judgment contexts.

Tension / misleading: Forever language can carry age-long or covenantal nuance depending on word/context.

Inherited reading: All forever language is treated identically.

Correction layer: Context and root words must decide scope.

Classification: [EXACT] lexical range; [DPO] theological duration claims.

Study question: Is the word eternal, age-long, or covenantal?

20. Firmament / Raqia

Level: Level 3

Scripture witnesses: Genesis 1:6-8

NRSVUE scripture layer: Read Genesis 1:6-8 here. This is the written location for studying raqia/firmament/expanse as boundary language.

Tension / misleading: Raqia is flattened into sky/expanse.

Inherited reading: Modern readers lose the older cosmological structure.

Correction layer: The term should be studied as ancient boundary language.

Classification: [EXACT] translation range; [DPO] cosmology models.

Study question: What did the original hearer imagine?

Source-lock update: Genesis 1:6–18, Psalm 19, lexical evidence, and exact mathematics remain separate evidence tiers. The number 137, Schumann resonance, holography, and modern physics are not physical proof of raqia. Connections among those layers are [DPO], not [EXACT] physical demonstration.

Current source-lock resource: Appendix K foundational correction 5 — Light Boundary / Raqia, with Hebrew/lexical, textual, mathematical, and interpretive evidence kept in separate tiers.

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21. Sabbath and Sunday Shift

Level: Level 4

Scripture witnesses: Exodus 20:8-11; Acts 20:7; Rev 1:10

NRSVUE scripture layer: Read Exodus 20:8-11, Acts 20:7, and Revelation 1:10 here. Keep the seventh-day command and first-day gathering distinct before applying doctrine.

Tension / misleading: Seventh-day Sabbath and first-day gathering are not identical.

Inherited reading: Sunday practice is treated as if it erased Sabbath structure.

Correction layer: The shift is historical and theological, not a simple Torah rewrite.

Classification: [EXACT] Sabbath command remains textual; [DPO] application.

Study question: Who authorized the shift in practice?

Source-lock update: The Sabbath/Sunday history is gradual and source-specific. Sunday Christian assembly predates Constantine. Constantine's 3 March 321 civil law establishes Sunday civil rest for specified urban groups while permitting necessary agricultural work; it does not state that Scripture's seventh-day Sabbath was transferred to Sunday. Laodicea Canon 29 later opposes Sabbath rest as "Judaizing" and privileges the Lord's Day. Regional evidence also shows Sabbath/Sunday coexistence.

Current source-lock resources: Exodus 20:8–11; Justin Martyr, First Apology 67; Constantine, Codex Justinianus 3.12.2(3), critical ed. Paul Krueger, Corpus Iuris Civilis II (1892), p. 127; Council of Laodicea, Canon 29, critical ed. P.-P. Joannou (1962), p. 142; Socrates Scholasticus,

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Church History V.22.42–43, critical ed. G. C. Hansen (1995), p. 301; Appendix K J-004, J-005, and Link 141.

22. Biblical Calendar vs Roman Calendar

Level: Level 4

Scripture witnesses: Leviticus 23; Exodus 12:2

NRSVUE scripture layer: Read Leviticus 23 and Exodus 12:2 here. These passages locate biblical appointed times before later calendar systems are considered.

Tension / misleading: Biblical feasts are tied to appointed times, months, Sabbaths.

Inherited reading: Readers are trained by Roman/Gregorian time.

Correction layer: Calendar replacement changes perception of Scripture.

Classification: [EXACT] feast calendar exists; [DPO] restoration models.

Study question: What happens when biblical time is restored?

23. Passover and Easter Replacement

Level: Level 4

Scripture witnesses: Exodus 12; 1 Cor 5:7-8

NRSVUE scripture layer: Read Exodus 12 and 1 Corinthians 5:7-8 here. Compare Passover, Unleavened Bread, and later Easter language in their written order.

Tension / misleading: Passover frame is replaced by Easter system.

Inherited reading: The resurrection is detached from Hebrew calendar structure.

Correction layer: Passover, Unleavened Bread, and Firstfruits need separate study.

Classification: [EXACT] biblical feast names; [DPO] Christian liturgical layer.

Study question: What did the first believers call the season?

Source-lock update: Keep the biblical Passover/Nisan 14 witness, Quartodeciman practice, later Sunday Pascha practice, and Nicene calendar uniformity as distinct historical layers. Do not collapse resurrection witness, Nisan 14 observance, Easter terminology, and later calendar policy into one event or one claim.

Current source-lock resources: Exodus 12; 1 Corinthians 5:7–8; Eusebius, Church History V (Paschal controversy / Quartodeciman path);

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Eusebius, Life of Constantine III; Constantine's post-Nicene Pascha letter; Appendix K Links 411 and 428.

24. New Month / New Moon Loss

Level: Level 4

Scripture witnesses: Numbers 10:10; Psalm 81:3

NRSVUE scripture layer: Read Numbers 10:10 and Psalm 81:3 here. These are written witnesses that new month/new moon timekeeping belongs inside Scripture.

Tension / misleading: New moons mark biblical time.

Inherited reading: Modern Christian readers rarely track months biblically.

Correction layer: Month structure matters for feasts and timing.

Classification: [EXACT] new moon references; [DPO] calendar reconstruction.

Study question: What timekeeping system did Scripture assume?

25. Trinity Vocabulary Read Backward

Level: Level 5

Scripture witnesses: Matthew 28:19; John 1:1; Deut 6:4

NRSVUE scripture layer: Read Matthew 28:19, John 1:1, and Deuteronomy 6:4 here. Separate written Father/Son/Spirit and unity language from later creedal vocabulary.

Tension / misleading: Later creedal language is read as if it were original Hebrew vocabulary.

Inherited reading: Philosophical terms become the default lens.

Correction layer: Father/Son/Spirit witnesses must be separated from later formulations.

Classification: [DPO] doctrinal synthesis.

Study question: What is textual language and what is later formulation?

26. Law Abolished vs Fulfilled

Level: Level 5

Scripture witnesses: Matthew 5:17-19; Romans 7; Galatians

NRSVUE scripture layer: Read Matthew 5:17-19, Romans 7, and Galatians here. Start with Jesus's wording before reading later law/fulfillment debates.

Tension / misleading: Fulfill is treated as abolish.

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Inherited reading: Torah context is erased from Jesus.

Correction layer: The relationship between Messiah, Torah, covenant, and Gentiles is complex.

Classification: [EXACT] Jesus says not abolish; [DPO] theological application.

Study question: What did Jesus actually say about Torah?

27. Clean/Unclean and Acts 10

Level: Level 5

Scripture witnesses: Acts 10:14-28

NRSVUE scripture layer: Read Acts 10:14-28 here. Peter's own interpretation of the vision belongs with the claim before applying later food-law conclusions.

Tension / misleading: The vision is often taught as food-law abolition only.

Inherited reading: The passage itself applies the lesson to people/Gentiles.

Correction layer: Food law debates require other texts; Acts 10 cannot be flattened.

Classification: [EXACT] Peter interprets it about people.

Study question: What did Peter say the vision meant?

28. Kingdom of God Spiritualized

Level: Level 5

Scripture witnesses: Matthew 6:10; Luke 17:21; Acts 1:6

NRSVUE scripture layer: Read Matthew 6:10, Luke 17:21, and Acts 1:6 here. Let the kingdom language include earth, presence, and restoration before reducing it to heaven after death.

Tension / misleading: Kingdom is reduced to heaven after death.

Inherited reading: Earth, justice, restoration, and rule are minimized.

Correction layer: Kingdom is present and coming, spiritual and structural.

Classification: [EXACT] kingdom language is central.

Study question: What does Jesus mean by kingdom?

29. Heaven as Destination Only

Level: Level 5

Scripture witnesses: Revelation 21:1-3; Matthew 5:5

NRSVUE scripture layer: Read Revelation 21:1-3 and Matthew 5:5 here. These locations show new creation and earth inheritance language.

Tension / misleading: The final hope is often taught as escape from earth.

Inherited reading: New creation and earth restoration are minimized.

Correction layer: Scripture includes heaven-to-earth movement.

Classification: [EXACT] new heaven/new earth text.

Study question: Is the end escape or restoration?

30. Faith Without Works Misread

Level: Level 5

Scripture witnesses: James 2:17; Romans 3-4

NRSVUE scripture layer: Read James 2:17 with Romans 3-4 here. The tension must be read with both authors in context, not as a slogan war.

Tension / misleading: Paul and James are pitted simplistically.

Inherited reading: Faith becomes mental assent only.

Correction layer: The texts address different errors and audiences.

Classification: [EXACT] James says faith without works is dead.

Study question: What kind of faith is being described?

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31. Rome and Institutional Authority

Level: Level 6

Scripture witnesses: Matthew 20:25-28; 1 Peter 5:3

NRSVUE scripture layer: Read Matthew 20:25-28 and 1 Peter 5:3 here. These passages locate servant leadership and warn against domination.

Tension / misleading: Institutional authority replaced servant leadership.

Inherited reading: Church hierarchy becomes assumed divine structure.

Correction layer: The original movement must be distinguished from later administration.

Classification: [DPO] historical-institutional critique.

Study question: What changed when empire administered faith?

32. Mary and Jesus Brothers

Level: Level 6

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Scripture witnesses: Matthew 13:55-56; Mark 6:3

NRSVUE scripture layer: Read Matthew 13:55-56 and Mark 6:3 here. Place the family-language discussion directly beside the written names.

Tension / misleading: Brothers and sisters are named but reinterpreted by some traditions.

Inherited reading: Later Marian doctrine controls family reading.

Correction layer: Interpretations include siblings, step-siblings, or cousins.

Classification: [EXACT] text names brothers/sisters; [DPO] identity model.

Study question: Why does tradition resist the plain family language?

33. Priesthood and Clergy Class

Level: Level 6

Scripture witnesses: 1 Peter 2:9; Revelation 1:6

NRSVUE scripture layer: Read 1 Peter 2:9 and Revelation 1:6 here. These are the written locations for priesthood language applied broadly to believers.

Tension / misleading: Believers are called priesthood, yet clergy/laity divisions dominate.

Inherited reading: Institution becomes mediator.

Correction layer: Leadership exists, but priesthood language is broader.

Classification: [EXACT] priesthood of believers language.

Study question: Who was allowed to approach the Creator?

34. Confession to Institution

Level: Level 6

Scripture witnesses: 1 John 1:9; James 5:16

NRSVUE scripture layer: Read 1 John 1:9 and James 5:16 here. Keep confession to God and confession to one another in their written locations.

Tension / misleading: Confession becomes controlled by institution.

Inherited reading: Human hierarchy becomes gatekeeper.

Correction layer: Scripture includes confession to God and one another.

Classification: [DPO] institutional practice critique.

Study question: Who owns repentance?

35. Tithing as Church Tax

Level: Level 6

Scripture witnesses: Genesis 14; Numbers 18; 2 Cor 9:7

NRSVUE scripture layer: Read Genesis 14, Numbers 18, and 2 Corinthians 9:7 here. Compare patriarchal, Levitical, and voluntary-giving contexts before applying tithing.

Tension / misleading: Tithe laws are transferred directly to modern church funding.

Inherited reading: Ancient agricultural/Levitical systems are flattened.

Correction layer: Giving remains, but direct transfer requires argument.

Classification: [EXACT] tithe context differs; [DPO] application.

Study question: What was the tithe originally supporting?

36. Pastor as Singular Head

Level: Level 6

Scripture witnesses: Ephesians 4:11; Acts 14:23

NRSVUE scripture layer: Read Ephesians 4:11 and Acts 14:23 here. Compare gifts and plural elder appointment before assuming a single-pastor structure.

Tension / misleading: A single-pastor model is assumed.

Inherited reading: Plural elders and multiple gifts are minimized.

Correction layer: New Testament leadership appears more distributed.

Classification: [EXACT] plurality appears often.

Study question: What leadership structure does the text show?

37. Church Building as House of God

Level: Level 6

Scripture witnesses: Acts 7:48; 1 Cor 3:16

NRSVUE scripture layer: Read Acts 7:48 and 1 Corinthians 3:16 here. These passages locate the shift from building-centered sacred space to living temple language.

Tension / misleading: The building becomes sacred center.

Inherited reading: The people/body temple language is displaced.

Correction layer: The living people are the temple in apostolic language.

Classification: [EXACT] God does not dwell in temples made with hands.

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Study question: Where is the temple after Messiah?

38. Soul and Spirit Confusion

Level: Level 3

Scripture witnesses: Genesis 2:7; Hebrews 4:12; 1 Thess 5:23

NRSVUE scripture layer: Read Genesis 2:7, Hebrews 4:12, and 1 Thessalonians 5:23 here. The words for life, soul, spirit, and breath must be studied in place.

Tension / misleading: Soul, spirit, breath, life are blended.

Inherited reading: Doctrine becomes simplified anthropology.

Correction layer: Terms need careful Hebrew/Greek study.

Classification: [EXACT] different terms exist.

Study question: What word is used in each passage?

39. Repentance as Mere Emotion

Level: Level 3

Scripture witnesses: Matthew 3:2; Acts 2:38

NRSVUE scripture layer: Read Matthew 3:2 and Acts 2:38 here. Repentance should be read as turning/returning/change, not mere emotion.

Tension / misleading: Repentance is reduced to feeling sorry.

Inherited reading: Turning, returning, changing mind and direction are minimized.

Correction layer: Repentance is more than emotion.

Classification: [EXACT] lexical issue.

Study question: What does repentance require?

40. Baptism Modes and Meanings

Level: Level 3

Scripture witnesses: Matthew 28:19; Acts 2:38; Romans 6:3-4

NRSVUE scripture layer: Read Matthew 28:19, Acts 2:38, and Romans 6:3-4 here. Compare command, repentance, and union-with-Messiah language before compressing baptism into one formula.

Tension / misleading: Baptism is treated as one institutional formula only.

Inherited reading: Immersion, identification, repentance, and union are compressed.

Correction layer: Practice and meaning should be separated.

Classification: [DPO] application.

Study question: What does baptism signify in each context?

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41. Inscription on the Cross

Level: Level 1

Scripture witnesses: Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19

NRSVUE scripture layer: Read Matthew 27:37, Mark 15:26, Luke 23:38, and John 19:19 here. Compare the inscription wording as written in each Gospel.

Tension / misleading: Four accounts give different wording.

Inherited reading: Composite wording hides differences.

Correction layer: All preserve the kingship charge with variation.

Classification: [EXACT] wording variation.

Study question: What is constant, and what changes?

42. Who Carried the Cross

Level: Level 1

Scripture witnesses: John 19:17; Mark 15:21

NRSVUE scripture layer: Read John 19:17 and Mark 15:21 here. The cross-carrying difference belongs directly beside these two written witnesses.

Tension / misleading: John says Jesus went out bearing the cross; Synoptics mention Simon.

Inherited reading: The accounts are merged.

Correction layer: A sequence is possible but not explicitly given.

Classification: [EXACT] witness difference; [DPO] harmonization.

Study question: What did each author emphasize?

43. Centurion Confession Wording

Level: Level 1

Scripture witnesses: Matthew 27:54; Mark 15:39; Luke 23:47

NRSVUE scripture layer: Read Matthew 27:54, Mark 15:39, and Luke 23:47 here. Compare the centurion's confession wording in each Gospel.

Tension / misleading: The confession differs across accounts.

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Inherited reading: One exact wording is assumed.

Correction layer: Each Gospel shapes the witness.

Classification: [EXACT] wording difference.

Study question: Why does Luke say righteous man?

44. Two Thieves or One Repentant Thief

Level: Level 1

Scripture witnesses: Matthew 27:44; Luke 23:39-43

NRSVUE scripture layer: Read Matthew 27:44 and Luke 23:39-43 here. Compare the thieves/robbers before assuming a harmonized sequence.

Tension / misleading: Matthew says robbers reviled; Luke has one repent.

Inherited reading: Harmony assumes one changed.

Correction layer: Possible but not stated in Matthew.

Classification: [EXACT] narrative tension.

Study question: Did one thief turn, or are the accounts shaped differently?

45. Galilee vs Jerusalem Appearances

Level: Level 1

Scripture witnesses: Matthew 28:7,16; Luke 24:49

NRSVUE scripture layer: Read Matthew 28:7, Matthew 28:16, and Luke 24:49 here. Compare Galilee and Jerusalem emphasis in their written settings.

Tension / misleading: Matthew emphasizes Galilee; Luke emphasizes Jerusalem.

Inherited reading: Post-resurrection geography is harmonized.

Correction layer: Both may preserve different traditions/emphases.

Classification: [EXACT] emphasis difference.

Study question: Where does each Gospel locate the restoration?

46. Ascension Timing

Level: Level 2

Scripture witnesses: Luke 24:51; Acts 1:3

NRSVUE scripture layer: Read Luke 24:51 and Acts 1:3 here. The same author's compressed ending and forty-day expansion should be read together.

Tension / misleading: Luke can sound immediate; Acts says forty days.

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Inherited reading: The timeline is often smoothed.

Correction layer: Same author gives fuller timing in Acts.

Classification: [EXACT] presentation difference.

Study question: Why does Luke compress the ending?

47. Original Sin as Later System

Level: Level 5

Scripture witnesses: Genesis 3; Romans 5

NRSVUE scripture layer: Read Genesis 3 and Romans 5 here. Keep Genesis's wording separate from later theological synthesis before reading original-sin doctrine backward.

Tension / misleading: Later doctrine is read into Genesis as complete system.

Inherited reading: The garden story becomes filtered through later categories.

Correction layer: Romans is theological interpretation, not Genesis wording itself.

Classification: [DPO] doctrinal synthesis.

Study question: What does Genesis say before later categories?

48. Satan in Eden

Level: Level 5

Scripture witnesses: Genesis 3; Revelation 12:9

NRSVUE scripture layer: Read Genesis 3 and Revelation 12:9 here. Genesis names the serpent; later Revelation language develops the identification.

Tension / misleading: Genesis says serpent; later texts identify the dragon/serpent with Satan.

Inherited reading: Readers assume Genesis directly names Satan.

Correction layer: The identification is canonical development.

Classification: [EXACT] Genesis says serpent. [DPO] identity synthesis.

Study question: What is in Genesis and what is later reading?

49. Angel / Messenger Compression

Level: Level 3

Scripture witnesses: Malachi 3:1; Revelation 2-3

NRSVUE scripture layer: Read Malachi 3:1 and Revelation 2-3 here.

Messenger/angel language must be tested by context before assuming only heavenly beings.

Tension / misleading: Messenger and angel language can overlap.

Inherited reading: Every angel is imagined as a winged heavenly being.

Correction layer: Context determines human or heavenly messenger.

Classification: [EXACT] lexical range.

Study question: Is the messenger human, heavenly, or symbolic?

50. Creeds as Reading Gatekeepers

Level: Level 6

Scripture witnesses: Acts 17:11; 2 Tim 3:16

NRSVUE scripture layer: Read Acts 17:11 and 2 Timothy 3:16 here. These passages locate examination and Scripture usefulness before creed-gatekeeping claims.

Tension / misleading: Creeds can become filters before reading.

Inherited reading: Institution tells readers what they must see.

Correction layer: Creeds may guide but should not replace examination.

Classification: [DPO] institutional critique.

Study question: Can the reader test all things?

51. The Bible as Perfect Without Seams

Level: Level 6

Scripture witnesses: Luke 1:1-4; John 20:30-31

NRSVUE scripture layer: Read Luke 1:1-4 and John 20:30-31 here. These written openings/closings show selected witness, ordered account, and purpose rather than identical exhaustive reporting.

Tension / misleading: The Bible is presented as if every witness detail is identical.

Inherited reading: Readers fear admitting textual tension.

Correction layer: Witness differences do not equal the collapse of faith.

Classification: [EXACT] witness differences exist.

Study question: Can truth survive honest comparison?

14. Closing Restoration Statement

The next work is therefore not another argument for argument's sake. It is a functional restoration tool: Restoring the Reader's Right to See — For All Things That Exist.

Biblical Tensions and Misleadings is not written to reduce Scripture. It is written to restore the reader to honest sight.

The reader has the right to see the seams. The reader has the right to ask why a word was translated that way. The reader has the right to know where tradition entered. The reader has the right to distinguish the Creator from the institution.

Restore the reader. Restore the calendar. Restore the body as witness. Restore humanity with our Creator. For All Things That Exist.

The final purpose of this work is not suspicion. It is restoration. A reader who can see the text more clearly can return to the Creator more honestly. The 928 framework exists to restore the reader's right to see - For All Things That Exist.

Appendix A. Translation Witness Policy

This book treats the KJV as a historical witness to inherited English tradition, but the KJV is not isolated. Every Christian translation tradition, denomination, study Bible, council, creed, commentary system, and institutional authority structure can become a filter between the reader and the root witness. The purpose is not to replace one unquestioned translation with another. The purpose is to restore examination.

Appendix B. Book-Safe Language

[EXACT] The biblical text contains real tensions in chronology, wording, witness order, genealogy, calendar language, and translation. These tensions are not erased by declaring the text perfect without inconsistency.

[DPO] The deeper misleading is not that every tension destroys Scripture. The deeper misleading is that institutional theology often hides the seams, harmonizes contradictions, and teaches the reader to defend inherited doctrine before examining the text itself.

This book is not anti-Bible. It is anti-concealment.

For All Things That Exist.

Source and Study Note

This manuscript grew from the Divine Code 928 framework, the Resurrection Thread / 27-Hour DPO discussion, and the Scripture study guide. Scripture references are for study; short inherited-English wording is a historical translation witness only. Readers should compare translations and consult root terms when possible.

Current source-lock basis (September 11–15, 2026): This edition carries forward the source distinctions relevant to this book from the current Appendix K / trilogy source-lock work. Exact arithmetic, documented history, scholarly reconstruction, lexical evidence, and [DPO] interpretation are not interchangeable.

The principal updated lanes used here are: Foundation 1 birth chronology (December 25 / March 25 / September 28); priestly-course reconstruction; Sabbath/Sunday history (Constantine J-004 and Laodicea J-005); Quartodeciman / Pascha calendar history; and Light Boundary / raqia evidence-tier separation. The complete research trail remains in Appendix K, Complete Resources — 643 Links.